



Islamic Morality Rules & Principles

أصول
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النسخة الإنجليزية

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Preface

Prophet Muhammad (Peace be upon him) was sent after a long interval during which no prophets were sent. He was mercy for the universe and was sent to eradicate the ignorance and false beliefs. Thanks to the holy mission of the Prophet (PBUH) that uprooted many evils of Jahiliya such as drinking, gambling, soothsaying, naked tawaf (Circling Kaaba), tribal prejudice, burying baby girls alive to avoid the shame, killing children out of fear of falling into poverty, immodesty, taking pride in lineage, etc.

Thanks to the religion of Islam that elevated everybody who accepted it and gave them dignity, authority, and leadership. The Companions of Prophet (PBUH) were at the highest degree of moral values such as truth, justice, honesty, love, loyalty, kindness, courage, sincerity, and abiding by the religion of Allah. Multiple verses of Quran were sent down about them that would be recited until the Last Day.

Allah says describing their morality:

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۖ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا - 48:29

Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward. ¹

Allah said describing their fair nature free from arrogance and egoism and characterized by love for selflessness and altruism that is the highest degree of morality:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شَخِّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ - 59:9

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be successful. ²

¹ Surah Al-Ftah: 29

² Surah Al-Hashr:9

Allah says praising them:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا - 48:18

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.³

The noble Companions were at such a high degree of morality that they were assured of the surveillance of Allah when a sinner commits sins. If anybody of them commits a sin, he suddenly realizes the gravity of his sin and admits to the Prophet (PBUH) his sin saying: “O the Prophet of Allah, I committed adultery” or “O, the Prophet of Allah! I practiced adultery, please purify me” or “O the Prophet of Allah! I committed theft.

Thanks to this religious commitment that made them lead the world, conquer the countries they never knew, and overthrow the kingdom of Caesars. The great emperors were scared of them. Due to this religious commitment, their flag was hoisted high.

When the Islamic societies gave way to the corruption, and the moral evils spread out, the weakness pervaded, the moral vices such as usury, drinking, and alcohol consumption spread

³ Surah Al-Fath: 18

that ultimately resulted in the instability of Ummah, invasion of other nations, occupation of colonizers and break down of their relations. The deviation from the straight religion was the only reason for all these corruptions.

The moral deviation has far-reaching adverse effects on the individual that affect the religion base of Ummah, its economic structure, military power, social connection, and health and psychological potential. This book will thoroughly discuss all these aspects and will also shed light on the moral deviation with some tips and instructions to cure them and will point out responsibilities of society, family, state, and other concerned bodies towards the teaching, education, and training.

Chapter One

The definition and principles of moral vices

Definition of moral vices:

Morality refers to all good and bad human behaviors, and it is very base for humans to behave with each other.

The inner appearance of a man is determined by morality as the outer appearance is figured out by face and figure. Morality stems from the soul and its characteristics and specific meanings with good and bad qualities.

To sum up, we can say that morality refers to all good and bad qualities, and it reflects the inner-self of a man.

Thus, every verbal, practical, and dogmatic bad quality can be defined as a moral vice.

Sometimes the body organs such as ear, eye, and hands are responsible for moral evils. On the other hand, some moral evils originate from verbal action and belief such as tongue and heart, for instance, to hate anything of Sharia with heart or to wish the replacement of any sharia law with something terrible to allow corruption or to hate with heart any Companion or to believe that someone can benefit or harm anybody without the permission of Allah.

Roots of moral vices

Scholars are of different opinions in laying out the origins of moral vices. Ibn Qayyim lays out four roots to figure out the moral evils, and they are as follows:

1. Ignorance
2. Wrong
3. Desires
4. Anger ⁴

Ibn Hazm is of the view that moral evils can be figured out by wrong, ignorance, cowardice, and greed. ⁵

After the speculation, we can say that ignorance, desires, and anger are the roots where moral evils originate from.

Ignorance is very root from where moral deviations arise. An ignorant person thinks a bad thing to be good and a good thing to be wrong and considers the perfect to be imperfect. ⁶

Desires are the wish power and are very source of sins committed out of wish, such as adultery, fraud, drinking, arrogance, etc.

Anger is an urging force, and sins that urge somebody stem from anger such as beating, killing, cursing, injustice, etc.

⁴ Ibn Qayyim Al-Jauziyah, Madarijus Salikin: (2/321)

⁵ Ibn Hazm, Al-Akhlaq Wassiyar: (590)

⁶ Ibn Al-Jauziyah, Mdarij Al-Salikin: (2/321)

Laith narrates that Mujahid said, “Desire and anger are the roots of evils”.⁷

In the following lines, I am going to discuss them in detail:

1- Ignorance

Ignorance is the antonym of knowledge. It is not limited only to not knowing about good and evil, but refusal to act upon something after knowing it is also a kind of ignorance. The people of some prophets have been described as ignorant because they denied the invitation of their prophets even though they knew that they were sincere and honest.

Prophet Noah said to his people:

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنِ أَجْرِي إِلَّا عَلَى اللَّهِ ۖ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۚ إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ - 11:29

And O my people, I ask not of you for it any wealth. My reward is not but from Allah . And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.⁸

Prophet Lut said to his people:

أَنتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ - 27:55

⁷ Ibn Taimiyah, Al-Iman (29)

⁸ Surah Hud: 29

Do you indeed approach men with desire instead of women?
".Rather, you are a people behaving ignorantly. ⁹

They deserved the title of ignorant because they refuse to accept the truth, and they followed the bad morals.

Ignorance is one of the prime factors of moral deviation. An ignorant person finds it difficult to adopt good moral qualities, and he finds it easy to enjoy hateful moral vices that bring pains and regrets. It is because Satan makes moral vices attractive to them.

Hence, the ignorant person chooses an easy thing without looking at the harmful consequence, and he rejects the difficult one despite its beneficial effect in bringing success and deliverance in his life and Hereafter. It is easy for many people to commit adultery to satisfy his desire and to kill a believer to satisfy his mounting anger. Many ignorant people get impressed with western traditions and culture and follow them without looking at their consequences and grave impacts on morality, society, and family.

Nothing can be more helpful than Shariah knowledge to uproot the moral deviation as Ibn Hazm says: "The blessing of knowledge plays the leading role in adopting the moral virtues because a knowledgeable person is aware of moral virtues and vices, that's why he adopts virtues and avoids vices and becomes eager to do admirable things and avoid

⁹ Surah Al-Nam: 55

condemnable things. Hence, knowledge is a key factor in every virtue, as ignorance is a key factor in every vice.”¹⁰

2-The wish power

Wish power is a force that attracts. It is of two types: Hawa (desire) and Shahwat (lust).

Hawa is an inclination to Shahwa. It is called Hawa because it tempts a person misfortune in the world and to Hell in the Hereafter.¹¹

Desire is the very root of moral demerits, and it takes a person away from good and ruins the intellect. It is responsible for moral evils, promotes obscenity, adversely affects human nature, and leads him to corruption.¹²

Desire takes a man to vices and paves the way to his decay and destruction, as Ibnul Jauzi said that desire attracts a person to the temporary and instant pleasure and urges him to look for the short and interim joy even if it causes him the pain in this world and deprives him of the pleasure in the Hereafter.¹³

Whoever does not follow his desire, he saves himself from a joy that results in regretful pain and lust.

¹⁰ Al-Akhlaq Wassirah: (25)

¹¹ Al-Asfahani, Al-Mufradat fi Gharibil Qur'an (548)

¹² Al-Mawurdi, Adabud Dunya Waddin, (19)

¹³ Ibnul Jauzi, Zammul Hawa, (18)

Allah has condemned the one who follows his desire and praised the one who abstains from it. He says:

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

But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge. ¹⁴

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ
عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ
38:26 -

[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah ." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account. ¹⁵

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا - 18:28

And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect. ¹⁶

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ -
28:50

¹⁴ Surah Al-Nazi'at: 40-41

¹⁵ Surah Sad: 26

¹⁶ Surah Kahaf: 28

And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.¹⁷

Allah says warning about the desire and explaining its consequence in injustice:

فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا

So follow not [personal] inclination, lest you not be just.¹⁸

This verse means that let not your desire, bias, and hatred divert you from justice in your affairs, but always adhere to Justice.¹⁹ It is the prohibition and warning from Allah about following the desire because it is the root of injustice and oppression.

Justice is the root of moral virtue, and injustice is the root of moral vice. Hence, those who snatch people's rights, reduce the weight, indulge in fornication with daughters of people, tell lies to them, and do not speak truth to them; they do injustice.

Those who go against their desire and do not follow it, they have been praised by Allah and would be rewarded Jannah, as He says:

¹⁷ Surah Al-Qasas: 50

¹⁸ Surah Al-Nisa: 135

¹⁹ Tafsirul Quran Al-Azim by Ibn Kathir (1/578)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ - فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى -

But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge.²⁰

Preventing the soul from desire is one of the pillars of moral virtue.

2- Urging Force

Urging force refers to the anger that is responsible for the defensive sins. Anger arises when the blood of the heart boils to push away the harm or to take revenge.²¹

Anger is a natural phenomenon of humans, the absence of which renders a man emotionless, makes him lose the sense of honor and pride in religion, and strips him of courage. Anger is a double-edged weapon. Ibn Qayyim Jauziyah says: Anger has a limit, and it is courage and avoidance of bad qualities and moral vices. It is an absolute and well-defined limit of anger. When the anger crosses its limit, it leads to oppression, and when its limit is not reached fairly, it may make a person vulnerable to cowardice and moral vices.²²

The urging force of anger is the very cause of moral vices when a person crosses its defined limits. When the limit is crossed,

²⁰ Surah Al-Nazi'at 40-41

²¹ Ibn Rajbab, Jami'ul Ulum wal Hikam (138)

²² Al-Fawaid (156)

the person is no longer conscious. Out of ferocity and intense rage, he becomes like an angry thunderstorm, loses control over himself, starts abusing and mishandling, and becomes cruel in his order. He talks unconsciously and commits such blunders that make him regret when he is conscious. Hence, anger is the root cause of murder, curse, abuse, assault, and every sinister and offensive word and action.

It is the force of anger that takes a man to arrogance, resentment, envy, hostility, and madness.²³ All of these are moral vices. Hadith says: “A man said to the Prophet (PBUH): Advise me. He said: Do not get angry. The man repeated that several times and he replied: “Do not get angry.”²⁴

The Prophet (PBUH) also said: “ A strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage.”²⁵

Ali Ibn Abi Talib said: “Preventing the soul from getting angry is the highest level of wit and wisdom.”²⁶

²³ Madarijus Salikin (2/322)

²⁴ Al-Bukhari (4/112) no: (6116)

²⁵ Al-Bukhari (4/112) no: (6114), and Muslim (4/2014) no: 107-2609)

²⁶ Al-Mawurdi, Adabud Dunya Waddin (252).

Rules of moral vices

The rule is something that restricts something to a limited and defined boundary. Hence, rules of moral evils refer to a set of limitations that demarcate moral virtues from moral vices.

When a man breaks these rules in his moral life fully or partially, he becomes deviated no matter how good he appears to be, as it is clear from the following rules:

First: Methodological Rule: It refers to the compatibility of moral behavior with the method of the Quran and Sunnah. Commitment to the moral virtues as per the Islamic instructions is fundamental to the moral rule, whereas the moral vices are mainly determined by the determination contrary to moral virtues. Hence, the moral vice is to go against the moral virtue or cross or reduce its limit. It has been further explained in the following lines:

- 1- Going against the moral virtues: In short it refers to inflicting harm without refraining from it, withholding bounty, inflicting harm in response to one's harm, and having grimaced and sullen face. In detail, it is to replace truth with a lie, honesty with dishonesty, obedience with defiance, patience with impatience and chastity with fornication, etc.
- 2- Reducing or crossing the limit of moral virtues is also of moral vices. For instance, it is not appreciable to cross the border in hospitality or to neglect the due importance of hospitality as to show the stinginess. Mawurdi said:

Moral virtues have well-defined boundaries; whoever crosses them is worthy of being disgraced and cursed.²⁷

Summary of the methodological rule: It is to follow the method of Prophet Muhammad (PBUH) precisely without adding or subtracting anything. The Prophet (PBUH) did not leave any stone unturned in following the moral virtues perfectly as directed by his Lord. Allah describes him as absolutely perfect in morality:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ - 68:4

And indeed, you are of a great moral character.²⁸

Allah has ordered to follow the method of Prophet (pbuh):

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
59:7 -

And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.²⁹

The Prophet (PBUH) says about the obligation to follow his method: “He who does something contrary to our way (i.e., Islam) will have it rejected.”³⁰

²⁷ Alkawurdi, Adabuddunya waddin: (243)

²⁸ Surah Al-Qalam: 4

²⁹ Surah Al-Hashra: 7

³⁰ Muslim (3/1343-1344) no: (18-1718)

He also says: "If anyone introduces in our matter something which does not belong to it, will be rejected." ³¹

Second: The moral rule:

No matter how an action is compatible with the method of Prophet (PBUH) and away from moral vices, it must be done with the motive to obey Allah sincerely. If it is done with the wrong motive, it would be morally invalid. Sometimes a person tends to be good morally but with the desire to be praised and said that he is a Mujahid or scholar or a kind person. Hence, the action of such a person is invalid and would be considered as a moral vice. The Prophet (PBUH) says: "The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allah will say: 'You have lied. You fought so that people might call you courageous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired

³¹ Al-Bukhari no: (2697) (2/268) and Muslim (3/1343) no: (17/1718)

knowledge and taught it, and read the Qur'an for Your sake.' Allah will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'an so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spent liberally for Your sake'. Allah will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell." ³²

Hence, a man must follow the method of Prophet (PBUH) with sincere intention, as Prophet (PBUH) says: "The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger (ﷺ) is for the sake of Allah and His Messenger (ﷺ) ; and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated." ³³

³² Sahih Muslim (3/1513-1514) no: (152-1905)

³³ Al-Bukhari (1/13) no: (1,54, 2529) and Muslim (3/1515) no: (155-1907)

Chapter two

Types of moral vices

As per the quality, intensity, and punishment, moral vices are of different types. Only one volume of a book is not sufficient to cover them all. So it is pertinent here to highlight some of the key factors of moral vices according to the following values:

Verbal vices

Hear and eye-related vices

Action related vices

Heart-related vices

1- Verbal vices

It refers to the vices uttered or spoken out by tongue. The Prophet (PBUH) says: “Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?”³⁴

Every word uttered by a man is recorded in his favor or against him. Allah says:

³⁴ Al-Tirmizi (5/15) no: (2616) Musnad Ahmad (5/231)

مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ - 50:18

Man does not utter any word except that with him is an observer prepared [to record].³⁵

There are a lot of calamities brought by the tongue. Some of the major calamities are as follows:

Backbiting

Literal meaning: Backbiting literally means to mention the drawback of a man with no avail and need.³⁶

The terminological meaning of backbiting is explained in Hadith: "Do you know what is backbiting?" The Companions said: "Allah and His Messenger know better." Thereupon he said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." It was said to him: "What if my (Muslim) brother is as I say." He said, "If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering."³⁷

Hence, backbiting means to talk about somebody in a manner which he dislikes, be it about his physical traits, religion, world, soul, character, property, children, wife, servant, or movement, or be it with word or symbol or sign.³⁸

Motives of backbiting:

³⁵ Surah Qaf: 18

³⁶ Al-Raghib Al-Alasfahani, Almufradat Fi Gharibil Qur'an (367)

³⁷ Muslim (4/2001) no: (70/2589)

³⁸ Al-San'ani, Subulus Salam (4/1583)

Sometimes the motive of backbiting is hate and grudge against somebody, and backbiting is done with drive to satisfy the boiling grudge and hatred against somebody, to defame and disgrace him among people and to lower him down to the bottom, as Ghazali points out saying: “The first motive of backbiting is to satisfy the anger against somebody. One satisfies his mounting anger against somebody with derogatory words. Thus, automatically his tongue starts cursing him” ³⁹

Sometimes backbiting is done to keep pace with friends, to please them, and to avoid their dislike and hatred. The author of Al-Ihya has described the following points as reasons for backbiting:

Subscription to the words of close friends

Flattering them

Helping them out in their conversation

When someone’s friends describe somebody with humiliation, he thinks that if he objected to his friends and walked away from them, they would get angry at him. That’s why he helps them in order not to break the friendship. ⁴⁰

Sometimes a person is involved in backbiting to boast about himself and insult others, and he says: So and so person is

³⁹ Al-Gazali, Ihya’u Ulumid Din (3/140)

⁴⁰ Previous reference

ignorant, he has poor understanding and his words are of no credibility.⁴¹

Calamities of backbiting:

- 1- Whoever is involved in backbiting, he commits the unlawful act. Such a person has been described as the one who eats the flesh of his dead brother. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ - 49:12

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.⁴²

Zajjaj says: “It means to describe somebody who is not present with humiliation is like eating his flesh while he is dead and unable to feel it.” Abu Yala says: “Eating the flesh of a Muslim is prohibited and naturally detestable. Hence, backbiting should also be detestable.”⁴³

- 2- The punishment of backbiting is extremely severe and painful as the Prophet (PBUH) describes: “The Messenger

⁴¹ Previous reference

⁴² Surah Al-Hujrat: 12

⁴³ Ibnul Jauzi: Zadul Masir Fi Ilmit Tafsir: (7/185)

of Allah (ﷺ) said, "During the Mi'raj (the Night of Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, 'Who are these people, O Jibril?' Jibril replied: 'These are the people who ate flesh of others (by backbiting) and trampled people's honour.'" ⁴⁴

3- Backbiting is not an emblem of believers. The Prophet (PBUH) says: "The Messenger of Allah (ﷺ) said, "During the Mi'raj (the Night of Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, 'Who are these people, O Jibril?' Jibril replied: 'These are the people who ate the flesh of others (by backbiting) and trampled people's honour.'" ⁴⁵

Instructions to cure backbiting

Here are some instructions to cure the disease of backbiting:

1. Those who indulge in backbiting should imagine the severity of the punishment that would be afflicted on them and how they would be able to endure such punishment. They should know as well that backbiting makes Allah displeased.

⁴⁴ Abu Dawud (5/194) Albani said this Hadith is sahih (Authentic). Sunan Abi Dawud, No: (4082-4778).

⁴⁵ Abu Dawudb(5/194-195) No: (4880).

2. When a person intends to commit backbiting, he should imagine its ugliness and remember that the person who commits backbiting is like the one who eats the flesh of his dead brother, and it is natural to detest eating the flesh of living man, then how one can eat the flesh of the dead body.
3. One should avoid the company of such wicked persons who actively indulge in backbiting, and should replace them with good friends who would help them in establishing his religion.
4. He should remember that it is one of the qualities of Muslim to safeguard other Muslims from his tongue and hand and to abandon what has been forbidden by Allah as Prophet (PBUH) says: "The Prophet (ﷺ) said, "A Muslim is the one from whose tongue and hands the Muslims are safe, and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden."⁴⁶
5. He should surely know that the praise of people and the humiliation of his rival would neither benefit him nor lift him to higher rank if not destined by Allah, but it would instead bring him the hate of people because they know that this person is likely to backbite him as he does with others. Sometimes other people may know him and start to avoid and get scared of him and label him with hypocrisy.

⁴⁶ Al-Bukhari (1/20-21)no: (10) and Muslim (1/65) no: (65/14)

6. Parents at homes, teachers at schools, and social institutions should work for the adoption of Islamic morality and should punish those who backbite people without hearing their excuses and should scold them as to make them feel the ugliness and gravity of their sin. The Messenger of Allah says: "He who defends the honor of his (Muslim) brother, Allah will secure his face against the Fire on the Day of Resurrection." ⁴⁷

Al-Namimah (Tale-bearing)

The literal meaning of Al-Namimah is tale-bearing. Allah says:

هَمَّازٌ مَّشَاءٍ بِنَمِيمٍ - 68:11

[And] scorner, going about with malicious gossip - ⁴⁸

Terminological meaning:

It is an attempt to spread the false allegations among people, to provoke one against another, to make them fight each other, and to fill their hearts with grudge and hatred. ⁴⁹

Scholars say: Namimah is to convey one's words to others with the objective of provocation and incitement. Hence, tale-bearing is moral corruption, and it leads to separation after

⁴⁷ Al-Tirmizi (4/288) no: (1931). Abu Isa said that this Hadith is Hasan (good).

⁴⁸ Surah Al-Qalam: (11)

⁴⁹ Abdur Rahman Habanka Al-Maidani. Al-Akhlaqul Islamiah wa ususuha (2/246-247)

affection, grudge after love, hostility after reconciliation, cuts the friendly relation, and brings hatred and pain.

Motives of tale-bearing:

1. Sometimes tale-bearing is triggered by envy. For instance, the talebearer envies the friendship of two persons and tries to corrupt their friendship by tale-bearing to make them suspect and fight each other.
2. Sometimes ill-nature, meanness, and desire of a person to trample someone's honor and disclose his secrets motivate him on tale-bearing. They are the most hateful characters that indicate how terribly a person is mean, vulgar, and eager to trample honors, disclose secrets, and hurt others.⁵⁰

Calamities of tale-bearing:

1. The Prophet (PBUH) says about talebearer: "The talebearer shall not enter Paradise."⁵¹ Imam Nawawi says explaining the meaning of this Hadith:
First: He committed tale-bearing. However, he knows that it is unlawful. (That's why he will not enter Paradise).
Second: He will not enter Paradise as the successful believers will enter in the first phase. Allah knows better.

52

⁵⁰ Ahmad Muhammad Jad Al-Maula, Alkhuluq Al-Kamil (4/436)

⁵¹ Muslim (11/101) No: (168/105)

⁵² Al-Nawawi, Sahih Muslim Bi Sharhin Nawawi (2/113)

2. Tale bearer will not get relieved of the torment of the grave. Ibn Abbas (May Allah be pleased with them) relates: "Once the Prophet (ﷺ) went through the graveyards of Medina and heard the voices of two humans who were being tortured in their graves. The Prophet (ﷺ) said, "They are being punished, but they are not being punished because of a major sin, yet their sins are great. One of them used not to save himself from (being soiled with) the urine, and the other used to go about with calumnies (Namima)." Then the Prophet asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying, "I hope that their punishment may be abated as long as these pieces of the leaf are not dried."⁵³
3. Tale bearer has been described as the most inferior, low-rated, wicked and double-faced person who appears to some people with one face and to others with another face. The Prophet (PBUH) said: "You will find the worst among the people a double-faced person who appears to some people with one face and to others with another face."⁵⁴

Qurtubi says: A double-faced person is the worst among people, he is like a hypocrite, he flatters with false and lie, and he spreads contention among people. Nawawi said: Double-faced individual is the one talks to every group of

⁵³ Al-Bukhari (1/423) No: (1378)

⁵⁴ Al-Bukharin(2/503) no: (3494) and Muslim (4/2011) no: (100/2526)

people with what pleases them, and they think that he is of them and opponent to their rivals, but in fact, he is a hypocrite, liar, and fraudster who tries to collect the confidential information of both groups.⁵⁵

4. Tale bearing is a tool to break social ties of groups, cut off close relations of family and friends, and spread the hatred and hostility among people.
5. In addition to the severe punishment described in the previous Hadith, the tale-bearing makes a man alienated in society. His friends and companions hate him, and those who are not like him avoid him.

There are six responsibilities of those who come across talebearer:

1. Not to believe him, because a talebearer is a wicked person.
2. To prevent and instruct him and make him realize the ugliness of his deed.
3. To hate him for the sake of Allah.
4. To tell him not to think wrong about his brother, who is not present.
5. To avoid the curiosity and investigation when told something by a tale-bearer.
6. To hate what he has prevented tale-bearer from, and to avoid telling his words to others and saying that so and so person told such and such things. If he does so, he would

⁵⁵ Ibn Hajar, Fathul Bari (1/475)

also be a tale-bearer and would do what he prevented from.

Instructions to cure tale-bearing:

Here are some instructions to cure the disease of tale-bearing:

1. A person should keep in mind the consequence of tale-bearing and Islamic directives in this regard as if he sees in his imagination the grave torture that is to be inflicted on tale-bearer, and remember what Prophet (PBUH) has said: (A tale-bearer will not enter Paradise.)
2. To prevent the tale-bearing if he comes across a tale-bearer, sincerely instruct him and remind him of the Prophetic Hadith and to tell him about inharmony among people triggered by tale-bearing.
3. To like for his brother what a person likes for himself, and to ask himself would he let a tale-bearer to tell anything on him? The same is true with people; they also don't like it. The Prophet (ﷺ) said, "No one of you becomes a true believer until he likes for his brother what he likes for himself."⁵⁶
4. To let Masjid, Media, and different educational institutes play a vital role in uprooting the detrimental

⁵⁶ Al-Bukhari (1/21) No: (13) and Muslim (1/67) No: (71/5)

consequences of tale-bearing on individuals and society.

5. To stick to patience and to prevent himself from getting accustomed and involved in tale-bearing.

The Lie

The lie is the antonym of truth.⁵⁷

Terminological meaning:

Imam San'ani says: "Lie is contrary to reality."⁵⁸

The lie is to tell something that is in contradiction to its reality.⁵⁹

Motives of Lie:

Mawurdi has described some destructive motives of the lie, and with his reference, Ahmad Jad Al-Maula narrates them:⁶⁰

1. A person lies either to achieve an anticipated benefit or to throw off expected harm, and it is because his Nafs Al-Ammara (The soul that persistently enjoins evil) tricks him, and he gets surrendered to his desires. That's why, ironically, he gets away from what he anticipates and close to what he wants to throw off.

⁵⁷ Ibn Manzur, Lisanul Arab (1/704)

⁵⁸ Al-San'ani, Subulus Salam (4/1602)

⁵⁹ Muhammad Ahmad Jadd Al-Maula, Al-Khuluqul Kamil (4/439), and Al-Mawurdi, Adabuddunya Waddin, Page: (262)

⁶⁰ Al-Mawurdi, Adabud Dunya Waddin, Page: (263-264), Muhammad Ahmad Jad Al-Maula, Al-Khuluq Al-Kamil (4/440-442)

2. Sometimes a person lies to make his conversation exciting and appealing when the truth doesn't seem to him much fascinating and enticing.
3. Sometimes a person lies to hurt his enemy. Hence, he mentions him with bad characteristics and attributes to him words and deeds not said or done by him.
4. The lie sometimes becomes habitual to some person, and his soul gets accustomed to it, for the motives of lie persistently keep urging him until it becomes customary to him.
5. Sometimes a person tells a single lie, then he has to speak multiple lies to hide it.
6. One of the primary reasons for telling a lie is inadequate knowledge about religion and misunderstanding of Shariah. A perfect religious person finds no way to justify the lie.
7. Sometimes a person lies with a drive to flaunt and boast about himself. Hence, he speaks lies to show himself as someone who assumes a high position.

There are some other reasons and motives for the lie. For instance, some people usually lie, for the society in which they grew up, and the members of their family and community consider the practice of lies to be good. The members of society and family speak lie when they interact with their children and other people, and their children think that to tell a lie is a good thing, and it helps in throwing off the harm and bringing the benefit without realizing that

their lies are being recorded. “Such people simultaneously accustom their children to bad habits by means of imitation and setting a bad example.”⁶¹

That’s why the Prophet (PBUH) has forbidden from telling a lie to children. Abdullah Ibn Amir relates, “The Messenger of Allah (PBUH) came to our house when I was a child, and I went out to play, and my mother said to me: O, Abdullah, come here, I’ll give you something. The Messenger of Allah (ﷺ) asked her: What did you intend to give him? She replied: I intended to give him some dates. The Messenger of Allah (ﷺ) said: If you were not to give him anything, a lie would be recorded against you.”⁶²

Calamities of lie:

1. The lie is one of the signs of hypocrisy. The Prophet (PBUH) said: “There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.”⁶³
2. The lie is a route that takes to transgression, and transgression leads to Hell-Fire as the Prophet (PBUH) said: “Falsehood leads to transgression and transgression

⁶¹ Abdullah Naseh Al-Wan, Tarbiyatul Awlad (1/174)

⁶² Ahmad (3/447)

⁶³ Al-Bukhari, (1/27) no: (33) and Muslim (1/78) No: (107/59)

leads to the Hell-fire. A man continues to speak falsehood until he is recorded with Allah as a great liar.”⁶⁴

3. The lie makes it pleasing to a man to be talkative and relate everything he hears. The Prophet (PBUH) has prevented such habits; he said: “It is enough falsehood for a man to relate everything he hears.”⁶⁵
4. The lie is the foundation of all vices and a medium to distort the news. Speaking is the only characteristic to distinguish a man. Hence, a liar is worse than an animal.⁶⁶ The lie is a device to corrupt societies, and the problem of the world today lies in the absence of truth and the spread of lies; the lie in words, the lie in actions, the lie in intentions, and the lie in appearances.⁶⁷
5. The lie leads to a dispute in the social relations of a family, workgroup, friend circle, and all society members. It provokes suspicion in actual words and actions that results in skepticism and doubt and widens the gap between people.

⁶⁴ Albukhari (4/109) no: (6094) and Muslim (4/2012-2013) no: (105/607)

⁶⁵ Muslim (1/10) No: (5/5)

⁶⁶ Muhammad Abdullah Afifi, Al-Nazariyah Al-Khalqiyyah Inda Ibn Taimiyah, Page: (517)

⁶⁷ Mustafa Al-Siba’ei, Akhlaquna Al-Ijtimaiah, page: (84)

Instructions to cure the lie

Here are some tips to cure the lie:

1. A person should always be aware and conscious of the presence of two angels who record all his good and evil and he would be held accountable for everything. Allah says:

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ - 50:17

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ - 50:18

When the two receivers receive, seated on the right and on the left.

Man does not utter any word except that with him is an observer prepared [to record].⁶⁸

2. Teachers and parents should stick to the truth in conversation and fulfill their promise to their children so as not to make them accustomed to lie and lose their trust in their parents, trainers, teachers, and instructors. The children follow the same way when interacting with their brothers and companions, and it may be habitual to them when they grow old.
3. One should know the reward of truth because it guides to good deeds and good deeds lead to Paradise. It is a drive to motivate a person to adhere to truth in words, action, intention, and appearances. The Prophet (PBUH)

⁶⁸ Surah Qaf: 17-18

said: “A man continues to speak lies till he is recorded with Allah as a great liar.”⁶⁹ Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ - 9:119

O you who have believed, fear Allah and be with those who are true.⁷⁰

Truth is the quality of Prophets, and Allah has praised Prophet Ibrahim (PBUH) and described him with the truth. He says:

وَإِذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا - 19:41

And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.⁷¹

4. Family and different social and educational institutes should play their role in explaining the harms of lies on individuals and society.

Al-Lan Was-Sab (Curse and abuse)

The Arabic word Al-Lan means to curse and rebuke somebody out of anger. It is from Allah an act of withholding His mercy and guidance from somebody, and from man, it is an act of calling down evil upon somebody.⁷²

⁶⁹ See the reference no: 64

⁷⁰ Surah Al-Tawba: 119

⁷¹ Surah Maryam: 41

⁷² Al-Raghib Al-Asfahani, Al-Mufradat Fi Gharibil Qur'an, Page: (451)

As-Sub refers to abuse, and it is a verbal noun from the verb سب يسب (Sabba Yasubbu).⁷³

Curse and abuse both are the bad characters hated, strongly opposed, and warned about by Islam, for they lead to hostility and grudge and sometimes make two cursing persons grapple with each other. They are strongly hateful and repulsive acts. A person with good sense gets disgusted by them. They open the door to infliction and slander, for the person who abuses and curses, inflicts harm on the targeted person. Allah says:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا - 33:58

And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.⁷⁴

Motives of the curse:

1. Sometimes a person abuses and curses somebody with the motive to get some solace. The curse stems from the hatred and intense grudge against somebody that provokes a person to offend somebody with repulsive and disgusting words. Sometimes a person uses the abusing word while he knows its meaning, and sometimes he uses it without knowing its meaning,

⁷³ Ibn Mazur Lisanul Arab (1/455)

⁷⁴ Surah Al-Ahzab: 58

and he tends to harm somebody. Imam Ghazali beautifully describes it saying: “The reason for cursing is to harm somebody deliberately or it is due to the company of wicked and vile persons who make a person accustomed to the curse because they usually curse .”⁷⁵

2. Sometimes when the anger erupts with intense boil and outbursts, the man starts talking with strong dislike, envy, and disgust without thinking about the consequences of his words.
3. The reason for cursing sometimes is the company of wicked and vile persons who make a person accustomed to the curse, because they usually curse .”⁷⁶ The curse and abuse are such moral vices that you often hear from elders and youngsters in the streets, market place, and gathering sites.

Calamities of the curse:

1. To curse is an evil act as the Prophet (PBUH) said: “Cursing a Muslim is Fusuq (evil doing) and fighting him is Kufr (disbelief).”⁷⁷ Imam Nawawi says commenting on this Hadith “It is unanimously agreed upon that cursing a Muslim with no reason is

⁷⁵ Al-Ghazali, Ihya,u Ulumiddin (3/118)

⁷⁶ Al-Ghazali, Ihya,u Ulumiddin (3/118)

⁷⁷ Al-Bukhari, (4/99) No: (6044)

unlawful, and whoever does so, he is a Fasiq (an evildoing person)”⁷⁸

2. The sin of the curse is so grave, and its bad effect is highly detrimental to the tongue. The Prophet (PBUH) said: “To curse a Muslim is tantamount to killing him.”⁷⁹ This hadith makes it strictly unlawful to curse a Muslim. There is no disagreement among scholars in this regard. Imam Abu Hamid Al-Ghazali and other scholars said: It is unlawful to curse any Muslim or animal. There is no difference between Fasiq and non-Fasiq in this regard, and it is unlawful to curse the eminent disbelievers, no matter they are alive or not, except for those whom we knew by the Sharia Text that they died with disbelief such as Abu Lahab, Abujahal, etc. It is lawful to curse the community of disbelievers. For example, to say, May Allah curse disbelievers, and may Allah curse Jews and Christians. As for the Prophet’s saying, “To curse a Muslim is tantamount to killing him.”, it means that both acts are equally unlawful, although the killing is more severe. This is what Imam Abdullah Bin Al-Mazri has said.⁸⁰
3. When the believers intercede for their brothers who deserve punishment, the cursing ones will not of

⁷⁸ Al-Nawawi, Sahih Muslim Bi Sharhin Nawawi (2/54)

⁷⁹ Al-Bukhari, (4/99) No: (6048) and Muslim (1/104) no: (110-176)

⁸⁰ Sahih Muslim Bi Sharhin Nawawi, (2/125)

them. The Prophet (PBUH) said: “Men who accustomed to cursing will neither be accepted as intercessors nor as witnesses on the Day of Resurrecting.”⁸¹ It means that the cursing men will not be eligible to intercede on the Day of Resurrection when believers will intercede for their brothers who deserve punishment. As for the Prophet’s (PBUH) saying “Nor they will be the witnesses”, it has three meanings: ⁸²

A- The most famous and authentic meaning is that they will not bear witness against other Ummah that their Messengers had conveyed to them the messages of Allah.

B- They are not eligible to be witnesses in the world, i.e., their witness will not be accepted because of their Fisq (Evildoing).

C- They will not achieve Al-Shahadah (the martyrdom), i.e., not be killed for the cause of Allah.

4. The curse is redirected to the person who curses when the cursed one does not deserve the curse. The Prophet (PBUH) said: “When any Muslim accuses another Muslim of sin or of disbelief, the reproach rebounds upon the one who utters it, if the other person is not deserving of it.”⁸³ And he also

⁸¹ Muslim (4/2006) No: (85-2598)

⁸² Sahih Muslim Bi Sharhin Nawawi, (16/149)

⁸³ Al-Bukhari (4/99) No: (6045)

said, “when a man cures anything, the curse goes up to heaven and the gates of heaven are locked against it. Then it comes down to the earth and its gates are locked against it. Then it goes right and left, and if it finds no place of entrance it returns to the thing which was cursed, and if it finds no place of entrance it returns to the thing which was cursed, and if it deserves what was said (it enters it), otherwise it returns to the one who uttered it.”⁸⁴

Since cursing is a very grave and offensive act, it is not allowed to curse even animals. A chapter of Sahih Muslim is named as “Chapter of preventing to curse animals”⁸⁵ followed by the Hadith narrated by Imran bin Hussein: He says: “We were with Allah's Messenger (ﷺ) in some of his journeys and there was a woman from the Ansar riding a she-camel that it shied and she invoked curse upon that. Allah's Messenger (ﷺ) heard it and said: Unload that and set it free for it is accursed. 'Imran said: I still perceive that (dromedary) walking amongst people and none taking any notice of that.”⁸⁶

⁸⁴ Abu Dawud (5/210-211) No: 4905)

⁸⁵ Muslim (4/2004) No: (4905)

⁸⁶ Muslim 4/2004) No: (80-2595)

Instructions to cure the disease of curse and abuse:

To cure the disease of the curse here are some guidelines:

1. A person should look at the sin and the consequence of the curse. The curse gets reversed to the cursing person when it does not find a vent. He also should speculate and reflect on the Hadith mentioned previously.
2. He should think that the Prophet (PBUH) has prevented to curse an animal, and he set free the She-camel after it was cursed. So it's evident that a Muslim should not abuse and curse his brother.
3. He should speculate and reflect on the qualities associated with abuse and curse and how it is hated and despised by noble and wise men. If he imagines the curse, he would feel the ugliness and filthiness of its words, and he would hate to utter them by his mouth.
4. A man should figure out the motive of the curse and cure it with its counteracting agent. If it is caused by a habit, he should replace it with what is opposite to it, and if it is caused by the bad company, he should replace it with the good one.
5. A man should correct his intention and inner self and should not harbor the grudge, malice, and envy against

people to anticipate reward and mercy from Allah. It would help him quit abuse and curse.

Polytheistic and heretic words

Al-Shirk: Shirk in religion is of two types:

Al-Shirk Al-Akbar (The major Shirk): It means to associate a partner with Allah in His Rububiyyah (Lordship) or Uluhiyyah (Divinity) or His Names and Attributes.⁸⁷

Al-Shirk Al-Asghar (The minor Shirk): It refers to show-off. The Prophet (PBUH) said: “The thing I fear most for you is the minor Shirk. He was asked. He replied: Showing-off (good deeds).⁸⁸

Al-Bidah: It refers to something (be it word or action) not endorsed by Shariah.⁸⁹

Here are some examples:

1. Al-Half Bi Ghairillah (To swear by other than Allah)

Al-Half refers to Qasam, and it is of two types:

To swear by Allah and His Names and Attributes. There is no harm in such an oath.

⁸⁷ Muhammad Bin Saleh Al-Uthaimin, Al-Qaul Al-Mufid Ala Kitab Al-Tawhid (1/139)

⁸⁸ Ahmad (3/7)

⁸⁹ Al-Asfahani, Al-Mufradat Fi Gharibil Quran, Page: (39)

2. To swear by other than Allah. The Prophet (PBUH) said in this regard: “He who swears by anyone or anything other than Allah, has indeed committed an act of Kufr or Shirk’.”⁹⁰ This Hadith indicates that to swear by other than Allah is an act of Shirk, and is so grave to swear by other than Allah, such as to swear by the Prophet (PBUH) or honor or by other Messengers. To swear by somebody means to revere him, and the veneration and reverence are only for Allah not for other than Him. Hence, Muslim Ummah should educate their children on what is loved by Allah, not on what brings His hate and anger.

2- To say “Masha Allahu Wa Shi’ta” (Whatever Allah wills and you will).

It is of the verbal vices for a Muslim to say: “Masha Allahu Wa Shi’ta” (Whatever Allah wills and you will). Thus, he connects the will of Creator to that of His creature. It is a kind of Shirk. The Hadith says: “A Jew came to the Prophet (PBUH) and said: “You are setting up rivals (to Allah) and associating others (with Him). You say: 'Whatever Allah wills and you will,' and you say: 'By the Ka'bah.” So the Prophet commanded them, if they wanted to swear an oath, to say: "By the Lord of

⁹⁰ Al-Tirmizi (4/93-94) No: (1535) and Ahmad (2/69)

the Ka'bah;" and to say: "Whatever Allah wills, then what you will."⁹¹

Amra Bin Sharahbil narrates that Abdullah said: "I asked the Prophet (PBUH): What is the greatest sin in the sight of Allah? He said: That you set up a rival unto Allah though He alone created you."⁹²

The Hadith, narrated by Amra, tells us how grave it is to commit Shirk, and the previous Hadith tells us that to say "Masha Allahu Wa Shi'ta" (Whatever Allah wills and you will) is Shirk. The person should only say, Masha Allah (Whatever Allah wills). It is better than saying "Masha Allahu Wa Shi'ta." Allah knows best.

3- Ridiculing the Words of Allah

The most hated verbal vice is to speak words that carry a sense of ridicule to Allah's words. Allah says about the hypocrites who mock His verses.

وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَيْدِي اللَّهِ وَأَيْدِيهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِئُونَ - 9:65
لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ يُعَذِّبُ طَائِفَةً بِأَنَّهُمْ
كَانُوا مُجْرِمِينَ - 9:66

⁹¹ Al-Nasai, (7/6) No: (3773) and Ahmad (6/371) This Hadith has been classified by Al-Bani as Sahih in his book "Silsilatul Ahadith Al-Sahiha" No: (136)

⁹² Al-Bukhari (4/409) No: (7520)

And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?"

Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.⁹³

The exegesis explains that a faction of hypocrites in the battle of Tabuk said these offensive words about Muslims and their religion: "We have never seen anybody more greedy, liar and coward than these readers [They meant the Prophet (PBUH) and His Companions]. Then, they came making excuses to the Prophet (PBUH) and said: (We were only conversing and playing). Allah said to them:

أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

"Is it Allah and His verses and His Messenger that you were mocking?"

To mock Allah and His Messenger is an act of Kufr that excludes a person from the religion. The foundation of faith is laid on the respect of Allah, His religion, and His Prophet. To mock any of them is to oppose them and to defy them strictly.

94

Muslims should avoid such a verbal vice that mimics the words of Allah, His Messenger, and His religion.

⁹³ Surah Al-Tawba (65-66)

⁹⁴ Ibn Sad, Taisirul Karim Al-Rahman Fi Tafsiri Kalamil Mannan (2/261-262).

To abuse Ad-dahr (Time):

To abuse and curse time is one of the moral vices, for the Prophet (PBUH) says: Allah said: "The son of Adam hurts Me by abusing Time, for I am Time; in My Hands are all things, and I cause the revolution of night and day." ⁹⁵ He (PBUH) also says: "Do not abuse Time, for it is Allah Who is the Time."⁹⁶

Al-dahr refers to the time that is supposed by people to be the leading cause of misfortunes.

The phrase in the Hadith "I am Time" means that I am the Lord of Time who operates it with all its occurrences and incidents.

Allah tells us in this Divine Hadith that the son of Adam sometimes commits some sins that are hated by Allah, and to abuse the Time and to connect the misfortunes with it is one of them because Allah is the Lord of Time who operates it with all its occurrences. Hence, abusing the Time is tantamount to abusing its Lord. In the second Hadith, the Prophet (PBUH) prevents the abusing of Time to tell people that Allah is the Master of Time who regulates it with all its occurrences to consolidate further what is said by Divine Hadith. ⁹⁷

To abuse the wind:

⁹⁵ Muslim (4/1762) no: (2242)

⁹⁶ The previous reference (4/1763) no: (2246)

⁹⁷ Muhammad Bin Abdul Aziz Al-Qar'awi, Al-Jadid Fi Sharh Kitabit Tawhid, Page: (381)

Since Islam enjoins the moral virtues and prevents the moral vices, the Prophet (PBUH) prevents people from abusing the wind, for wind is one of the creatures of Allah that neither moves nor runs and neither hurts nor benefits but at the behest of Allah. Hence, abusing the wind is synonymous with abusing its Master Who is Allah.⁹⁸

The Prophet (PBUH) said: "'Do not revile the wind. When you experience something abominable (about it), supplicate: 'Allahumma inna nas'aluka min khairi hadhihir-rihi, wa khairi ma fiha, wa khairi ma umirat bihi. Wa na'udhu bika min sharri hadhihir-rihi, wa sharri ma fiha, wa sharri ma umirat bihi. (O Allah, we beg of You the good of this wind and the good of that which it contains and the good of that which it has been commanded; and we seek refuge in you from the evil of this wind and the evil of that which it contains and the evil of that which it has been commanded).'"⁹⁹

O Muslim, ponder over the extraordinary educational approach of Islam. It educates Muslims on using the right words and avoiding the bad words while interacting with the creatures of Allah. So, a believer should filter the morally offensive words from his talk to educate himself on the ethically right behaviors with his Lord, Prophet (PBUH), and all the creatures of Allah.

⁹⁸ Previous reference (426)

⁹⁹ Al-Tirmizi (4/451-452)

The motives that prompt a person to get involved in using the polytheistic and heretic words are as follows:

1. The environment: It is when a person is born and grows up in such an environment where the heretic and polytheistic words are prevalent, he gets influenced, and his tongue gets accustomed to such words. For instance, some people say: I swear by the Prophet, by my honour and the life of my son.
2. Satan makes some bad words sound attractive to the man.
3. To believe that some evil and unlawful words help a man fulfill some desires and prevent some misfortunes.
4. To follow some ignorant people who are disguised as scholars and utter the heretic and polytheistic words.
5. To get influenced by the followers of other religions when coexisting and interacting with them.

Calamities of uttering heretic and polytheistic words:

1. The major Shirk makes the deed worthless. Allah says:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ - 39:65

And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers."¹⁰⁰

¹⁰⁰ Surah Al-Zumar: 65

2. Allah will not forgive those associate the partner with him and die without repentance. Allah says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا - 4:48

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. ¹⁰¹

3. It brings the punishment of Allah. The Prophet (PBUH) said: "Who dies while still invoking anything other than Allah as a rival to Allah, will enter Hell."¹⁰²
4. It makes the heart of a person adhere to the creatures, not the Creator, in anticipating the good and throwing away the evil.
5. It makes a man morally low and makes him bow down to the creatures in humiliation.
6. It makes a man mentally inferior and gradually takes him to disgrace and weakness. Because his heart gets attached to stones, trees, and animals in anticipating the good throwing off the evil, and he starts to fear them, love them, and anticipate the good from them. They are creatures like him, and they neither can harm nor benefit without the will of Allah. He says:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۚ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ - 22:73

¹⁰¹ Surah Al-Nisa: 48

¹⁰² (Al-Bukhari, (3/196) no: (4497)

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.

103

Instruction to cure:

Here are some tips to cure:

1. To be aware of Tawhid and act upon it, because ignorance is the very foundation of getting involved in Shirk. The awareness can be attained by asking, learning, and spending time with aware people.
2. A man should try to know the standard of Tawhid and whoever achieves it, enters Paradise. The Prophet (PBUH) said: "He who met Allah without associating anything with Allah entered Paradise and he who met Him associating (anything) with Him entered Fire."¹⁰⁴
3. To know that only the ignorant persons who don't see the reality of Tawhid utter the polytheistic and heretic words. A Muslim hates to be of ignorant people.
4. Virtuous and exemplary figures should be in the society to assert the reality of Tawhid with their words and actions. People always need an example. The people of

¹⁰³ Surah Al-Haj; 73

¹⁰⁴ Muslim (1/94) no: (93-152)

Musa were with their Prophet when they crossed the sea and saw the polytheists devoted to their idols; they asked Musa to make the idols for them too. But the Prophet Musa was an exemplary and virtuous figure, he forbade them and explained to them the reality of their devotion. Allah said:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ ۖ قَالُوا
يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ - 7:138
إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ - 7:139

And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.

Indeed, those [worshippers] - destroyed is that in which they are [engaged], and worthless is whatever they were doing."¹⁰⁵

5. There should be a specific curriculum to educate the youngsters on the authentic beliefs and sound words.

¹⁰⁵ Surah Al-Aaraf: (138-139)

Chapter Two

Heart and eye-related vices:

The eyesight and hearing are great blessings. They function as the means to learn. A man observes the signs of Allah in the cosmos with his eyes and enjoys visuals of this world created by Allah. He recognizes the words and sentences with his ear, figures out the differences between sounds, and enriches his knowledge and understanding with what he observes and hears. The man has to bear some responsibilities towards these great blessings. It is not lawful for a believer to use his ears and eyes for something that does not please Allah. What if he gets deprived of these blessings?

To listen (Ma'azif) music:

Qurtubi has narrated from Jauhari that Ma'aazif refers to music, but more authentically, it refers to the instruments of music, and it is said that it refers to the sound of music. In Hawashi Al-dimyati (footnotes by Dimyati), the Ma'azif is defined as tambourines. Every entertainment and music can be described as Azaf.

The legal validity of Music:

Allah says:

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ - 31:6

And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.¹⁰⁶

The amusement of speech is music as explained by Ibn Masud, Ibn Abbas, and others. It is forbidden by the Quran and Sunnah. Qurtubi said: “This is one of the three verses taken by scholars as evidence to disapprove of Music and prevent it. The second verse is:

وَأَنْتُمْ سَامِدُونَ - 53:61

While you are proudly sporting?¹⁰⁷

Ibn Abbas said that in the Himyari Dialect, the word Samada means to sing. “Asmidili Lana” means, please sing for me.

The third verse is:

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ - 17:64

And incite [to senselessness] whoever you can among them with your voice.¹⁰⁸

Mujahid said the word “Saut” here stands for music and musical instruments.”¹⁰⁹

The Prophet (PBUH) said: “From among my followers there will be some people who will consider illegal sexual

¹⁰⁶ Surah Luqman: 6

¹⁰⁷ Surah Al-Najm: 61

¹⁰⁸ Surah Al-Isra: 64

¹⁰⁹ Al-Qurtubi, Al-Jame Li Ahkamil Qur'an (14/36)

intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful.”¹¹⁰

These Quranic verses, the Prophetic Hadith and the understanding approach of scholars to these texts explain to a person the legal provision of Islam in this regard.

As for hearing the songs without music and the immoral talks as practiced by Arabs in poetries, there is a different provision in this regard. Qurtubi said: “The folk song that incites the soul and provokes the lust and craze that are responsible for tumult and arousing the hidden desire, such type of song when it contains the poetic lines, the women and their qualities, and wines and unlawful things is unlawful with no disagreement of scholars because it is an amusement and bad song.

As for the song that is free from such things, it is lawful to the lesser extent on the occasions of happiness such as the wedding, Eid and to get refreshed while doing challenging works as Companions did while ditching entrenches, and Anjasha and Salma bin Akwa also sang while doing difficult tasks. As for what has been invented by Sufis such as enjoying music played by instruments like strings, cords, Tar and Shababat, it is unlawful.”¹¹¹

Motives:

¹¹⁰ Al-Bukhari, (4/13) No: (55909)

¹¹¹ Al-Qurtubi, Al-Jame Li Ahkamil Qur'an (14/38)

There are multiple motives for hearing music that makes a person morally corrupt. If they are avoided, a person becomes successful.

Followings are some of the significant motives of hearing music:

1. The wicked persons encourage those who have the sweet voice to use it in playing music, and they tempt them with money, encouragement, and popularity.
2. The desire to get popularity through music and the eagerness for indulging in lust.
3. The environment in which a person lives, be it family, school, or village. When the environments encourage listening and playing music, the individuals start loving the music and getting fascinated by it.
4. The company of the people who play and love music urges a person to copy them.
5. Inadequate knowledge about Shariah Provisions in this regard and the temptation of some so-called Shariah scholars to music through the misinterpretation of Shariah texts.

The calamities of listening music:

The effects of music on individuals and society are devastating in this world and Hereafter, as it is clear from the following points:

1. It stops a person from remembering Allah because it functions as a tool for it. Allah said:

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ - 31:6

And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.¹¹²

Ibn Qayyim said: Every person who is interested in music is diverted from the path of guidance. He rejects hearing the Quran and gets inclined to music.¹¹³

2. Song mixed with music creates a sensation in the heart and takes it to obscenity and vulgarism. Ibn Qayyim said: "It is the Quran of Satan and a thick curtain to take away from Rahman. It is a spell of fornicators and homosexuals. Through the music, a malicious lover controls his darling, and through it, Satan traps the wicked souls and makes the act of deception and deceit attractive to them."¹¹⁴

3. Those who are engaged in music their witness is rejected. Qurtubi said: "Continuous engagement in music is a kind of madness, it causes the rejection of

¹¹² Surah Luqman: 6

¹¹³ Ibn Qayyim: Ighathatul lahfan (1/259)

¹¹⁴ Previous reference, (1/242)

witness. If it is not on a permanent basis, the witness will not be rejected.”¹¹⁵

4. It causes hypocrisy in the heart. Abdullah bin Imam Ahmad said: I asked my father about music. He said the music causes hypocrisy in the heart. I do not like it. He quoted Imam Malik: “It is practiced by Fussaqa (indecent persons)”.¹¹⁶
5. Benefits achieved by music are unlawful, to earn income by music is unlawful, to earn a livelihood by music is like eating the dead body and blood. It is unlawful to spend money on a singer.¹¹⁷
6. It causes lack of modesty, increases the lust, and ruins the sense of honour. Yazid Bin Walid said: “O the sons of Umayyayh, avoid music, for it causes the lack of modesty, increases the lust and destroys the sense of honour.”¹¹⁸
7. It incites the lust and opens the way to fornication because it veils the mind. By music, many free chaste women became prostitutes, many free men were enslaved, many reputed persons lost their reputation among people, many rich men were impoverished on the earth and many healthy and

¹¹⁵ Al-Qurtubi, Al-Jame Li Ahkamil Qur'an Al-Karim (14/37)

¹¹⁶ Ibn Qayyim, Ighathatul Lahfan, (1/248)

¹¹⁷ The previous reference, (1/246)

¹¹⁸ The previous reference, (1/265)

sound persons fell prey to many diseases and afflictions.¹¹⁹

Instructions to cure:

1. To recite the Quran as much as possible and reflect on it, for it gives the pleasure to believers, sympathizes them when they feel loneliness, and relaxes them when they are afraid and sorrow-stricken. Allah says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۖ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ - 13:28

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.¹²⁰

2. To avoid the music zones and those who play music, for their company may cause imitation and adaptation to their habits.
3. To be busy reading useful books that enhance the intellect and enlighten the mind.
4. There should be a proper Islamic education system at home and school.
5. To explain the legal validity of music to people in Masjid and through media.

¹¹⁹ The previous reference, (1/265)

¹²⁰ Surah Al-Raad: 28

At-Tajassus (Espionage)

The literal meaning of Tajassus is to investigate the secret things. It is often used for negative connotations and disclosing the hidden things. Jasus (Spy) is a person who gets involved in espionage.¹²¹

The terminological meaning:

The word At-Tajassus stands for looking for confidential things, as explained by Abu Ubaidah.¹²²

To spy on people is to look for their secrets when they are in privacy either by looking at them or by eavesdropping in a way that they cannot realize or by looking into their private letters and confidential documents that they hide from people without permission.¹²³

To spy on Muslims, looking for their secrets and privacies and investigating their activities, words, and actions are of vices prevented by Islam. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ - 49:12

¹²¹ Ibn Manzur, Lisanul Arab, (6/38)

¹²² Ibn Hajar, Fathul Bari, (6/143)

¹²³ Abdur Rahman Habanka Al-Maidani, Al-Akhlaq Al-Islamiah wa Ususuha (2/239)

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful. ¹²⁴

At-Tajassus with the Arabic letter “Jeem” means to investigate. Jasus is a person who investigates the secret things, with Letter “Ha” i.e. Tahassus refers to what recognizes a man with his senses.¹²⁵

The Prophet (PBUH) said: “O you who accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslim brother’s secrets, Allah exposes his secrets wide open, even if he were in the depth of his house.” ¹²⁶

He also said: "Beware of suspicion. Suspicion is the most untrue speech. Do not spy and do not eavesdrop. Do not compete with each other and do not envy each other and do not hate each other and do not shun each other. Be slaves of Allah, brothers."¹²⁷

Some people are overjoyed and highly delighted to see through the doors and windows to spy on Muslims and they enjoy the moments in which their sins are recorded. The

¹²⁴ Surah Al-Hujrat: 12

¹²⁵ Al-Qurtubi, Al-Jame Li Ahkamil Quran (16/218)

¹²⁶ Abu Dawud (5/194-195) no: (4880) and Tirmizi (4/331-332) no: (2032)

¹²⁷ Reference has been previously mentioned.

Prophet (PBUH) said: "Whoever looks into a house without the permission of the occupants and they put out his eye, he has no right to blood money or retaliation."¹²⁸

Ibn Shihab narrates that Sahal bin Sad Al-Sa'idi reported that a person peeped through the hole of the door of Allah's Messenger (ﷺ), and at that time Allah's Messenger (ﷺ) had with him a scratching instrument with which he had been scratching his head. When Allah's Messenger (ﷺ) saw him. he said: If I were to know that you had been peeping through the door, I would have thrust that into your eyes, and Allah's Messenger (ﷺ) said: Permission is needed as a protection against glance.¹²⁹

Imam Nawawi (May Allah have mercy on him) said: "This hadith tells that it is allowed to slightly hit with a light object at the eye of the person who peeps through. If someone does so and puts his eye out, there will be no blood money on him, because he peeped through a house where there is no Mahram woman. Allah knows best."¹³⁰

Types of espionage:

Espionage is of three types:

War intelligence service to spy on enemies, weapons, numbers, and their activities to look for an opportunity to get

¹²⁸ Al-Nasai, (8/61), No: (4860) Classified by Albani as Sahih. Sahihul Jame Al-Saghir (2/1045) No: (6046-1993)

¹²⁹ Al-Bukhari (4/274) no: (6901) and Muslim (3/1698), no: (40-2156)

¹³⁰ Sahih Muslim bi Sharhin Nawawi (14/138)

victory over them. Second is state intelligence service to spy on suspicious individuals. There are special imperatives of Islam in this regard. The third is the espionage of people on each other, and it is meant here.

Calamities of espionage:

1. Whoever spies, he commits the unlawful act and gets involved in what has been prohibited by Allah. Allah says:
يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا
O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy.¹³¹
2. The person who spies on Muslims makes himself vulnerable to the exposure of his secrets even if he is in the depth of his house. The Prophet (PBUH) says:
“whoever tries to expose his Muslim brother’s secrets, Allah exposes his secrets wide open, even if he were in the depth of his house.”¹³²
3. It provokes the grudge, animosity, and envy between the spy and the person who is being spied.
4. Who looks for the privacies of Muslims and gets engaged in espionage, he brings for himself the problems and

¹³¹ Surah Al-Hujrat: 12

¹³² Abu Dawud (5/194-195) no: (4880) and Tirmizi (4/331-332) no: (2032)

difficulties by engaging in something with which he has nothing to do.

5. Espionage brings to spy the hatred of society. People fear him, for he may expose their secret he got through espionage.

Instructions to cure:

Below are some guidelines to cure the espionage:

1. The family and social institutes should play a pivotal role in making people aware of the dangers of spying on Muslims and telling people about the complication, malice, and mal-intention caused by eavesdropping, spying, and disclosure of secrets that sometimes may lead to social disintegration.
2. The person who is prompted to carry out the espionage against Muslims should remember the punishment of Allah and His exposure even if he is in the depth of his house.
3. An Islamic moral standard should be set, and it is to like for Muslims what a person likes for himself and to dislike for them what he dislikes for himself. The Prophet (PBUH) said: “No one of you becomes a true believer until he likes for his brother what he likes for himself.”¹³³ One should always keep this standard in his mind and apply it to his interaction.

¹³³ The reference has previously been mentioned

4. The spy should remember that some people are morally far away from espionage, sometimes they do not even pay attention if the privacy of people gets exposed. The poet Urwa Bin Al-Ward says:

When the house of my neighbouring lady is exposed by wind, I pay no attention until the house is covered.¹³⁴

Jahiliya poet Antara bin Shaddad says:

I lower down my eyes when my neighbouring lady appears until she hides in her shelter.

The intellectuals of Jahiliya had disliked looking for the secrets, then what about the one who looks into the privacies of people?

¹³⁴ Urwa Bin Al-Ward, Diwan Urwa Bin Al-Ward, Page: (19)

To see what has been prohibited by Allah

An-Nazr- It is the sense of eye, and it is to reflect on something.
135

Al-Haram: (unlawful) It is the antonym of Halal, its plural is Hurum.¹³⁶

Haram is something forbidden either by divine command or coercive prohibition.¹³⁷

Terminological meaning:

An-Nazr Al-Mamnu: is to see something prohibited by Allah with the sense of eye.

¹³⁵ Ibn Manzur, Lisanul Arab (5/215)

¹³⁶ Previous reference, (12/119)

¹³⁷ Al-Asfahani, Al-Mufradat Fi Gharibil Quran, Page: (114)

There are multiple motives for seeing; the important ones are as follows:

1. Curiosity and fondness for going into the depth of something and to get assured of its quality, size, colour, and quantity.
2. To take pleasure and joy by watching something.
3. To entice someone to gain his/her love by looking and to win the heart.
4. Sometimes something draws the attention for its beauty or ugliness.

Calamities of seeing forbidden things:

The sight is a blessing from Allah when a person uses it in watching something prohibited by Allah, it turns into tragedy and curse on him and brings harms and calamities on him, and they are as follows:

1. To see something forbidden is to disobey Allah and to refuse to acknowledge the blessing of sight that is to be lowered down by the command of Allah. Allah says:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ
بِمَا يَصْنَعُونَ - 24:30

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ - 24:31

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.

And tell the believing women to reduce [some] of their vision and guard their private parts.¹³⁸

2. The sight is utterly precarious sense and a device to get indulged in forbidden things. The sight of a man at a non-Mahram woman and the sight of a woman at a non-Mahram man may result in adverse effects and provoke the lust. The Prophet (PBUH) said: "The sight is one of the poisoned arrows of the devil."¹³⁹
3. Seeing forbidden things brings disorder and anxiety. Many calm, peaceful, and evil-resistant hearts turned into the volcanos of evil, agitation, anxiety, concern, sorrows, pains, and regret by merely casting a direct look at forbidden things through TV or magazine.
4. The forbidden sight diverts the mind from the obedience of Allah and from the things that are beneficial for a person in his life and Hereafter. Many forbidden sights diverted the person from worship, establishing the Prophetic Sunnah or averted him from his occupation and the source of his livelihood.
5. The forbidden sight may inflict the disease on the heart and weaken its will for good.

¹³⁸ Surah Al-Nur: 30-31

¹³⁹ Al-Hakim, Al-Mustadrik, (4/314). Hakim said: This Hadith has authentic chain, and Zahabi agrees with him.

Instructions to cure:

The therapeutic methods to cure the habit of seeing forbidden things are as follows:

1. The man should know and realize that it is the blessing of Allah that He has given him two eyes to see objects and enjoy the lawful things. The blessing should be acknowledged not denied, and its acknowledgment is to stop it from the forbidden things and to praise Allah with heart and tongue that he did not deprive him of the blessing of sight.
2. The man should be aware of the responsibility of his organs, and the vision is one of them. Allah says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
مَسْئُولًا - 17:36

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned.¹⁴⁰

3. Lowering the gaze brings good outputs. The Prophet (PBUH) said: "The sight is one of the poisoned arrows of Devil. Who avoids it out of the fear of Allah, gets rewarded by Allah with a belief the sweetness of which is felt by his heart."¹⁴¹

Whoever stops his sight from seeing the forbidden things, Allah enriches his inner sight and heart vision, and then

¹⁴⁰ Surah Al-Isra: 36

¹⁴¹ The reference has previously been mentioned

he can see what cannot be seen by the one who uses his outer sight and does not prevent it from the forbidden things.¹⁴²

4. To know that eye is a device to learn and acquire the knowledge and information and to get benefitted by it in the affairs of world and religion. Hence, a man mustn't use it for seeing things declared forbidden by Allah.
5. To get away from the means that trigger the forbidden sight such as the market place, bad company, and watching photographs in newspapers, magazines, and television.

¹⁴² Ibn Qayyim Al-Jauziyyah, Ighathatul Lahfan (1/60-61)

Chapter Three

Action related vices

Action related vices refer to the perverted behaviours that rely on physical efforts such as adultery, theft, (a woman) manifesting her appealing parts and consuming drugs. Since they are many, we will describe here the most dangerous ones.

Polytheistic actions:

In the chapter of verbal vices, we clearly understood the meaning of Shirk, its motives, and its remedy. Here, I am to describe only some kinds of polytheistic actions.

1. To sacrifice for other than Allah:

The most hated and detested moral vices are the ones that are related to the behaviour of slave with his Lord. One of them is to dedicate something that is only for Allah to other than Him, such as sacrifice for other than Allah, it is Shirk. Allah says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - 6:162

ay, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.¹⁴³

The verse indicated that sacrifice is only for Allah, and to dedicate it to other than Him is Shirk.

¹⁴³ Surah Al-Ana'am: 162

Some people have been brought up on sacrificing for Jinn and Satan to escape the harm and gain the benefit. It is an act of Shirk. He must educate himself on the sheer Tawhid and to bring up his family and children on it to get success in the World and Hereafter.

2. Hanging amulets:

One of the moral vices that are in contrast with the belief of Tawhid is to attach the heart to amulets hung on man or animal or car to escape evil eye and envy and to achieve good and recovery. The Prophet (PBUH) said alerting people from these polytheistic deeds: “Ruqya (i.e. which consists of the names of idols and devils etc.), amulets and Tiwalah (Charms or Love-Potion) are Shirk.”¹⁴⁴

Al-Tamima (amulet) is something like beads hung on children to save him from an evil eye.

Al-Tiwala is a kind of potion to make the wife love her husband and vice versa.

Al-Ruqya: It is lawful with three conditions:

A- It should contain the words of Allah, His Names, His Attributes, or the invocation to Allah and seeking refuge in Him.

B- It should be in the Arabic language with clear meaning.

C- It should not be practiced with the belief that it benefits on its own. Its benefit is destined by Allah.

¹⁴⁴ Ahmad (1/381) classified as Sahih by Hakim and Zahabi agreed with him.

Exaggeration in respecting the tombs of virtuous persons:

Travelling to tombs out of the veneration is Shirk, be this veneration by Tawaf, or building the Mosques upon the tombs or seeking the help from the persons who are inside the tombs, for it is a kind of worship and worship cannot be dedicated to other than Allah. In an authentic Hadith, the Prophet (PBUH) supplicates: “O Allah, do not make my tomb an idol to be worshipped. Allah’s Wrath had become severe on the people who made the tombs of their Prophets Masjid.” ¹⁴⁵

This Hadith explains that the Prophet (PBUH) supplicated his Lord not to make his tomb an idol to be worshipped. It is about the tomb of Prophet (PBUH), who is superman, then how about the tomb of those who are of lesser rank? Hence, a Muslim must Worship Allah as He commanded him and educate himself on the sheer Tawhid.

Sexual Perversions

Sexual perversion is what some get involved in, such as fornication, lesbianism, and gayism. They are the evil practices of Jahiliya and strictly been opposed by Islam. Before I explain them, I must give their definition.

¹⁴⁵ Al-Muattah (85)

Al-Zina (Fornication): Every sexual intercourse practiced without marriage, Shubhatu Nikah, and Milku Yamin¹⁴⁶ is defined as Az-Zina. This is unanimously agreed upon by all Muslim scholars.¹⁴⁷

It is also defined as the sexual intercourse taking place between a man and woman without the lawful marriage relation,¹⁴⁸ as well as it is defined as penetration of the rounded tip of a man's penis in the vaginal cavity of a woman who is not lawful for him.¹⁴⁹

Al-Liwat (Gayism): It is the verbal noun from the verb Laata that refers to homosexual intercourse similar to that of people of Prophet Lut. Arabs say "Lawwata Fulanun" when someone practices homosexuality.¹⁵⁰

Al-Sihaq (Lesbianism): It literally means to crush and beat. Terminologically it refers to the sexual intercourse between two women.¹⁵¹

Motives of sexual perversions:

Below are some major motives for sexual perversions:

1. Misthinking:

¹⁴⁶ Shubahtu Nikah is to have sexual intercourse with a strange woman by mistake, and Milkul Yamin is to have sexual intercourse with one's female slave.

¹⁴⁷ Ibn Rushd Al-Qurtubi, Bidayatul Mujtahid wa Nihayatul Muqtasid (2/467)

¹⁴⁸ Al-Maududi, Commentary on Surah Al-Nur: Page: (37)

¹⁴⁹ Al-Shanqiti, Commentary on Surah Al-Nur: Page: (25)

¹⁵⁰ Al-Raghib Al-Asfahani, Al-Mufradat Fi Gharibil Quran, Page: (456)

¹⁵¹ Al-Firozi, Abadi, Al-Qamus Al-Muhit (3/244)

Sometimes a man thinks that sexual intercourse with multiple opposite-sex genders will give him pleasure and joy, but he does not think that it will take him away from the real pleasure of chastity enjoyed only by those who have sexual intercourse through the lawful marriage.

To this misthinking Ibnul Jauzi has demonstrated saying that when this risk is not exterminated it may lead to misthinking. If it is not eradicated by turning to Allah, it gets mingled with Satanic inducement that results in lust.¹⁵²

2. Sensational contents of media:

Sensational media contents and erotics in newspapers, magazines, and television cause all kinds of sexual arousal, such as sensational photographs of two sexes, erotic literature, and romantic stories sponsored by publishing houses and commercial book stores. Mawdudi refers to such things saying that the influence of literature, photos, cinema, drama, dance, and daily, weekly and monthly magazines that contain extremely obscene stories, articles, and naked pictures, is responsible for sexual arousal.

If anybody looks at daily media productions in Islamic countries, he will find that more or less they are similar in obscenity to those in Europe. The cover pages contain the images of ladies selected according to their beauty and their

¹⁵² Ibnul Jauzi, Zammul Hawa, Page: (120)

influence on beholders. The advertisements for some products contain provocative photos of girls and boys.

3. Al-Tabrruj (A woman showing her adornments):

If women show their adornments, go out in perfumes and makeup to expose their beauty and appealing parts, it provokes the sexual desire, mingles two sexes, and leads to the private meeting with a Non-Mahram woman. It opens up the door for Satan; that's why Islam warns us about meeting a strange woman in privacy. The Prophet (PBUH) said: "No man should stay with a lady in seclusion except in the presence of a Dhu- Mahram." A man stood up and said, "O Allah's Messenger (ﷺ)! My wife has gone out intending to perform the Hajj, and I have been enrolled (in the army) for such-and-such campaign." The Prophet (ﷺ) said, "Return and perform the Hajj with your wife."¹⁵³

The open job opportunity for women to work with men enhances the probability of contact between men and women. It becomes easy to enjoy the smile of women, talking and looking at them, it opens the door to disorder, ignites evil and contributes to the degradation of moral standard and revolt against Hijab and modesty.

4. Song and music:

Song and music listening provoke sexual desire. It is said that music's effect on the soul is more severe than that of wine.¹⁵⁴

¹⁵³ Albukhari, (3/395) no: (5235) and Muslim (2/978) no: (424/1341)

¹⁵⁴ Mukhtarur Sihah (158)

The music ruins the soul and attracts listeners to adultery, lesbianism, or gayism, because it is the Ruqya for fornication and one of the major causes of obscenity.¹⁵⁵ By Allah, many free women fell prey to fornication, and many free men were enslaved by youngsters due to music.¹⁵⁶

5. Delay in marriage:

One of the reasons for adultery and homosexuality is difficulty in marriage and tough and nonsense conditions, which play no role in building up matrimonial relations such as the particular job and setting the imaginary parameters of beauty. Thus, they waste time on such meaningless things. Every girl and boy follow their dreams and imaginations until they miss the opportunity, cut off their security belt against lust, they indulge in unlawful practice, and walk on the way to fornication and obscenity. That's why Islam has determined the parameters of selection; the Prophet (PBUH) says: "When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad). If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad)." They said: "O Messenger of Allah! What if there was something about him?" He said: "When someone whose religion and character you are pleased with

¹⁵⁵ Ibn Taimiyah, Al-Fatawa (10/417-418)

¹⁵⁶ Ibn Qayyim, Al-Jauziyah, Ighathatu lahfan (1/256)

comes to you, then marry him." (And he (PBUH) said this) three times." ¹⁵⁷

He (PBUH) also said: "A woman is married for four things: for her wealth, for her lineage, for her beauty or her piety. Select the pious, may you be blessed!".¹⁵⁸

6. The carelessness of spouses for each other:

One of the causes of sexual deviation is the absence of the husband, his engagement in worldly affairs, and the carelessness of the wife for her husband. Hence, one or both of them rely on some morally indecent person to satisfy the desire.

7. Disorder in education

Disorder in education is one of the motives of obscenity. Allah has made the sexual drive so strong that it urges the man to the gratification as to let the human generation continue. But there are some people when their sexual desire gets aroused their emotions propel them to get involved in the unlawful sexual practice to get the temporary pleasure, and they raze the walls of shame and modesty. Some of them look for their satisfaction in fornication, and some others who are incredibly corrupt seek it in homosexuality.

¹⁵⁷ Al-Tirmizi (3/395) no: (1085)

¹⁵⁸ Al-Bukhari, (3/360) no: (5090) and Muslim (2/1086)

“The sexual feeling is one of the most violent feelings that arises from the soul of an individual.” ¹⁵⁹

When individuals are not brought up on Islamic education, their feelings get liberated and become like wandering animals amidst the grasses eating from every tree and wandering in the land without any shackle and chain. They are the ones who were not educated on the standard Islamic principles, their education method was based, as said by Sayyad Qutub, on the modern style that prevents the emotional control, and lets the emotions cross the farthest boundary of freedom. Girls and boys indulge in sensual pleasure to such an extent that nobody of them realizes that he/she has committed a sin on which anybody should hold him accountable: either the conscience or society or state or religion. ¹⁶⁰

Mawdudi says: “Women’s freedom also plays a pivotal role in creating such a pathetic condition. The parental control on girls has become so weak that they enjoy the freedom that was not given even to boys before thirty or forty years.”¹⁶¹

Calamities and consequences of sexual perversions are as follows:

1. It causes sin and punishment. Allah has compared the fornication with Shirk. Allah says:

¹⁵⁹ Muhammad Qutub, Al-Insan bainal Maddiya wal Islam, Page: (210)

¹⁶⁰ The previous reference, Page: (225)

¹⁶¹ Abul Ala Al-Mawdudi, Al-Hijab, Page: (128)

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ
 وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا - 25:68

And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. ¹⁶²

Fornication is one of the major evils and contradicts with the system of the world to sustain the human generation, safeguard the private parts and protect the honors, that's why it is mentioned after the sin of killing in this verse. ¹⁶³

The punishment of the unmarried fornicators is to lash them without showing kindness and mercy. Allah says:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلَيَشْهَدُ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ - 24:2

The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment. ¹⁶⁴

The Prophet (PBUH) says: "Receive from me (this revelation), receive from me (this revelation). Allah has ordained a way for those women (unmarried females who committed adultery). When an unmarried man, commits adultery with an

¹⁶² Surah Al-Furqan: 68

¹⁶³ Ibn Qayyim Al-Jawziyah, Al-da Wal-Dawa, Page: (264)

¹⁶⁴ Surah An-Nur: 2

unmarried woman, they should receive one hundred lashes and be exiled for a year. If they (fornicate while they) were married, they shall receive a hundred lashes and be stoned to death."¹⁶⁵

If the fornicators are married, their punishment is to be stoned to death be they, men or women. Ghamidiya and Maiz (may Allah be pleased with them) were stoned. If the fornicator is a slave, he will also be punished. The Prophet (ﷺ) said, "When a slave-girl commits fornication and this fact of fornication has become evident, she must be given the penalty of (fifty) lashes without hurling reproaches at her; if she does it again, she must be given the penalty, but she should not be rebuked. If she does it for the third time, he should sell her, even for a rope woven from hair (i.e., something worthless)".¹⁶⁶

Allah says:

فَإِذَا أُحْصِنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ 4:25-

But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women.¹⁶⁷

As for the homosexual, he will be exterminated from the society. The person who does it and the person to whom it is done will be killed. The Prophet (PBUH) said: "Whoever you find doing as the people of Lot did (i.e., homosexuality), kill the

¹⁶⁵ Muslim, (3/1316) No: (12/1690)

¹⁶⁶ The previous reference, (3/1321-1322) no: (22/1695)

¹⁶⁷ Surah Al-Nisa: 25

one who does it and the one to whom it is done, and if you find anyone having sexual intercourse with an animal, kill him and kill the animal." Related by Ahmad and the four Imams with a trustworthy chain of narrators."¹⁶⁸

It is said that they will be burned in the fire or thrown down from the height of a high building or stoned to death as punishment.¹⁶⁹

2. The fornication brings poverty, reduces the age, blackens the face of the fornicator, makes him scornful among people, shatters his heart, and sickens it, and causes him sorrow and fear. That's why the fornicator is lawfully killed in the most humiliated manner, and that's why the Europeans have no sense of honor and respect towards their women. The incestual sexual intercourse of the father with his daughter and brother with his sister is not something absurd to them.¹⁷⁰

When you look at the sense of honor in Muslims who hate the sexual deviation for their family, you find it at peak. Sa'd bin 'Ubada said, "If I saw a man with my wife, I would strike him (behead him) with the blade of my sword." This news reached Allah's Messenger (ﷺ) who then said, "You people are astonished at Sa'd's Ghira. By Allah, I have more Ghaira than he, and Allah has more

¹⁶⁸ Abu Dawud (4/607-608)

¹⁶⁹ Subulus Salam by San'ani (4/1284-1285)

¹⁷⁰ Tawfiq Muhammad Izzuddin, Dalilul Anfus Baina Quran wa Ilmul Hadith, Page: (410)

Ghaira than I, and because of Allah's Ghaira, He has made unlawful Shameful deeds and sins (illegal sexual intercourse, etc.) done in open and in secret.¹⁷¹

3. When fornication spreads in any people, Allah's wrath, anger, and torment are sent down on them. "When the fornication and usury spread in a village, Allah's punishment is sent on its people."¹⁷²

4. Homosexuality is much-detested and the most hated practice. The sound individuals who are not perverted from nature on which Allah has created them loathe it. The people of Prophet Lut (PBUH) first practiced it. Allah said:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ - 7:80

And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?"¹⁷³

Allah has described the people of Lut as criminals. Allah said:

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ - 7:84

And We rained upon them a rain [of stones]. Then see how was the end of the criminals.¹⁷⁴

¹⁷¹ Al-Bukhari, (4/387) no: (7416), and Muslim (2/1136) no: (17/1499)

¹⁷² Al-Hakim, Al-Mutadrik Ala-Al-Sahaihin (2/237)

¹⁷³ Surah Al-Aaraaf: 80

¹⁷⁴ Surah Al-Aaraaf: 84

The people who practiced it have been described as sinners, and their deeds as the wicked acts. Allah said:

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ ۚ إِنَّهُمْ
كَانُوا قَوْمَ سَوَاءٍ فَاسِقِينَ - 21:74

And to Lot, We gave judgment and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.¹⁷⁵

Allah has described the people of Lut with the most hateful and ugly qualities, and it is because of their moral crime and going against the sound nature on which the man is born.

5. Allah's wrath, anger, and punishment destroy the homosexuals. There is a lesson in the destruction of the People of Lut. Allah said:

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ
11:82 -

مُسَوَّمَةٌ عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ - 11:83

So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]

Marked from your Lord. And Allah 's punishment is not from the wrongdoers [very] far.¹⁷⁶

¹⁷⁵ Surah Al-Anbiya: 74

¹⁷⁶ Surah Hud: 82-83

The way the people of Lut were punished was really traumatic, their villages were uprooted, the highest parts were made the lowest, and Allah rained upon them the stones. It was the destruction that overthrows everything and turns the landmarks and ruins them.¹⁷⁷

6. One of the detrimental effects of sexual deviation on the military power of the nation is that when it spreads in the army, it impairs the body and cripples it. The traumatic experience of France is the best example of it. The sexual deviation in the French army crippled their physical power and caused it to decay, and they gradually became weak and emaciated. Since the beginning of the 20th century, France's army officials have been lenient in the terms and conditions of required physical strength that are to be abided by the French army. The number of armies whom the French Government had to dismiss and send to hospitals due to the disease of Syphilis reached 75 thousand during the first two years of the first world war. In the middle military barrack, the number of victims of this disease immediately reached 242.¹⁷⁸
7. One of the devastating effects of sexual deviation on the body is the spread of various diseases such as Syphilis that affects all body organs and tissues and caused by a bacteria called *Treponema Pallidum* that is sexually transmitted from one person to another. It becomes a

¹⁷⁷ Sayyad Qutub, *Fi Zilalil Quran* (4/1915)

¹⁷⁸ Abul Ala Al-Mawdudi, *Al-Hijab*, Page: (101-102) summarized.

fatal disease when it attacks the heart and central nervous system. There is another disease in males and females called Gonorrhea that causes extreme inflammation while urinating, and sometimes it causes the inflammation in joints and leads to chronic orthopedic disorder in males and females. Another kind of disease is called Granuloma Inguinale that generally affects the external sexual organs and their surroundings, and it is hardly healed. If not treated properly, it leads to extreme feebleness, weight loss, and ultimately to death.

179

8. One of the recent diseases that spread in 1981 A.D is AIDS (Acquired Immunodeficiency Syndrome) that is transmitted through adultery, homosexuality, and the blood transfusion process. Most of its victims are sexually perverted individuals. It is caused by a virus that attacks the white blood cells, strips the body of immunity, and makes the body vulnerable to the attacks of many microbes that cause inflammation and cancer. The number of victims of AIDS in the USA in a day reached between 10 to 12.¹⁸⁰

There is one thing in common between the diseases of fornication and homosexuality that they all are infectious, transmits from victim to others through

¹⁷⁹ Abdur Rahman Wasil, Youth's sexual and emotional problems in the light of Islamic Shariah: Page: (148-151) summarized.

¹⁸⁰ Tawfiq, Muhammad Izzuddin, Dalilul Anfus Bainal Quran Al-Karim and Ilmlil Hadith (307-309), Summarized

fornication and sometimes through the sexual foreplay, and their diagnosis process to figure out the virus is complicated.¹⁸¹

9. The fornicator man is worthy of getting married only to a fornicator woman. Allah said:

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ
وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ - 24:3

The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers.¹⁸²

The fornicator is not eligible to marry a virtuous believer woman, and he only deserves a fornicator or unbeliever woman until and unless repents. It is not lawful for believers to marry their daughters to a fornicator when they are aware of their sin. A female fornicator is also not eligible to marry a chaste and virtuous believer man, and she only deserves a fornicator or unbeliever if she does not repent.

It applies to those fornicator men and women who do not quit their habit and do not repent. As for those who repent and change themselves, this provision is not relevant to them, because the sin of fornication is no

¹⁸¹ The previous reference, page: (407) Summarized.

¹⁸² Surah Al-Nur: 3

longer attached to them after they repented and changed themselves.¹⁸³

Now it is clear how the Islamic educational method is concerned with the redressal of the sexual deviation issues from the very base of family structure by taking steps fitting to the nature of the crime and not allowing the fornicators to marry chaste women. After repentance and remorse and getting purified, he/she becomes like a common Muslim in the provision of marriage. It is a social remedy to uproot the evil and a real psychological therapy to make fornicators realize that society has rejected them for their ugly crime.

The remedial instructions:

The remedial approaches of Islam to cure the fornication are as follows:

1. To educate Muslim women on modesty, decency, veiling, not showing her adornments, and not hanging out with men. There are two ways to put it into action:
 - A-To explain the provision of displaying the adornments and the consequence of immodesty, and to spread it among people.
 - B-To educate generations on modesty, not getting socialized with opposite genders, and to abide by the command of Allah and His Messenger, because

¹⁸³ Abul Ala Mawdudi, Commentary on Surah An-Nur, Page: (89)

it brings the hearts back to life after the death caused by ignorance and sins. Allah said:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا - 33:59

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. ¹⁸⁴

2. To train youths to be harsh and rough and to hate to imitate women in dress, adornment, walking and the style of conversation, because it may lead them to the feminine feeling if they got accustomed and it may result in the sexual perversion such as homosexuality. Ibn Abbas said: "The Messenger of Allah cursed the men who imitate women and the women who imitate men."¹⁸⁵
3. To educate and bring up individuals on lowering the gaze and to explain its benefits on man, some of them are as follows:
 - A- The sweetness of Iman and peace and respite in the heart. Whoever abandons anything for the sake of Allah, He gives him something better as recompense. The Prophet (PBUH) said: "The sight is one of the poisoned arrows of Devil, Who avoids it out of the fear

¹⁸⁴ Al-Bukhari (4/71), no: (5885)

¹⁸⁵ Al-Bukhari, (4/71), No: (5885)

of Allah, gets rewarded by Allah with a belief the sweetness of which is felt by his heart.”¹⁸⁶

B- The enlightened heart and wisdom: If anybody prevents his eyes from the forbidden things, Allah opens up his inner sight and enlightens his heart. Then he sees what cannot be seen by those who use their outer vision and do not prevent it from the forbidden things, and it is something a man feels in his heart.

C- The heart power and its courage: With His power, Allah gives him the potential of authority, and with His light, He gives him the potential of argument; thus, he is blessed with two potentials. ¹⁸⁷

D- Lowering the gaze purifies man because the vision is a harbinger to heart as the fever is a harbinger to death.
¹⁸⁸ Allah said:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ - 24:30

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ - 24:31

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.

¹⁸⁶ The reference has previously been mentioned

¹⁸⁷ Ibn Qayyim Al-Jawziyah, Ighathatul Lahfan (1/59-61), Summarized.

¹⁸⁸ Al-Qurtubi, Al-Jame Li Ahkamil Quran (12/151)

And tell the believing women to reduce [some] of their vision and guard their private parts.¹⁸⁹

4. To avoid sexually provocative contents such as watching photographs, hanging out with bad companions, and listening to Ruqya of fornication (music) that ignites the sparkles of sexual desire and psychologically arouses a man to have sexual intercourse. On the other hand, listening to music is making lawful what has been declared as unlawful by Allah. The Prophet (PBUH) said: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful."¹⁹⁰
5. To explain the risks and harms of wine, it is one of the causes of sexual deviation because it makes a person unconscious of his duty and obligation, so under the effect of alcohol and drugs, a person does what his unconscious mind dictates.
6. To cure the victims of sexual perversion with the Islamic educational method such as enticement and intimidation. The Quranic verses and the Prophetic Hadith may have much psychological influence on the sexually perverted individuals, so the examples of people of Prophet Lut (PBUH) should be given to them,

¹⁸⁹ Surah Al-Nur: 30-31

¹⁹⁰ Al-Bukhari: (4/13) No: (5590)

they should be told the story of Prophet Yusuf that describes the chastity of Prophet Yusuf when the wife of Egyptian king Aziz tried to entice him, and there should be the convincing dialogue with them as well as the dialogue of the Prophet (PBUH) with the person who came to ask for his permission for fornication.

7. The practical application of enjoining good and preventing evil according to the situation as the (PBUH) Prophet did with Fadla Bin Abbas (May Allah be pleased with them): “Al-Fadl bin `Abbas rode behind the Prophet (ﷺ) as his companion rider on the back portion of his she camel on the Day of Nahr (slaughtering of sacrifice, 10th Dhul-Hijja) and Al-Fadl was a handsome man. The Prophet (ﷺ) stopped to give the people verdicts. In the meantime, a beautiful woman From the tribe of Khath'am came, asking the verdict of Allah's Messenger (ﷺ). Al-Fadl started looking at her as her beauty attracted him. The Prophet (ﷺ) looked behind while Al-Fadl was looking at her; so the Prophet (ﷺ) held out his hand backwards and caught the chin of Al-Fadl and turned his face (to the owner sides so that he should not gaze at her.”¹⁹¹ Here the practical approach of Islamic education becomes clear with respect to each and every situation. The Prophet (PBUH) did not let Fadla gaze that lady, rather he taught him a lesson to him know

¹⁹¹ Al-Bukhari (4/135-136) no: (6228)

the complications of gazing the strange woman. Jarir bin 'Abdullah reported: I asked Allah's Messenger (ﷺ) about the sudden glance (that is cast) on the face (of a non-Mahram). He commanded me that I should turn away my eyes. When anybody gazes or continuously looks at a woman, he should be immediately prevented as to make him feel shame and know that people are watching him and hating his activity.

8. Homosexuality may be triggered when a man looks at the private parts of a man, and a woman looks at the private parts of a woman, so a person should not let anybody see his/her private parts as the Prophet (PBUH) said: “A woman should not see the private parts of a woman, and a man should not see the private parts of a man.”¹⁹²

One of the private parts is thigh because the Prophet (PBUH) said: “Thigh is a private part.”¹⁹³ But some people do not hesitate to open their thighs before people, especially when they play different games. So, the present generation must be educated according to the Islamic guidelines, and they must be orientated precisely to let them filter their characters from the motives and elements of vicious and offensive moral factors.

¹⁹² Ibn Maja (1/217), no: (661), Classified by Albani as Sahih

¹⁹³ Abu Dawud (4/303) No: (4014)

9. To explain the calamity of homosexuality on individuals and society, to tell the story of People of Prophet Lut (PBUH) and how Allah destroyed them, and to be cautious of the western inducement to homosexuality. Below are two ways to cure homosexuality:

1. To uproot its elementary drive by lowering the gaze and abiding by the command of Allah. Hence, Satan will not be able to enter his heart.
 2. To expel away the drive of homosexuality and engage the heart in something that takes him away from such drive and hampers his involvement in homosexuality, because the man leaves anything only to get something better or to avoid something worse. He should also become firmly committed to give up such habits.¹⁹⁴
10. Media, schools, universities, and the social and educational institutes should play a crucial role in combating the sexual deviation by effective remedy and prevention.
11. The media should be oriented to build up morality rather than destroying it by the sensational contents, especially the music and photographs that mislead the society.

¹⁹⁴ Ibn Qayyim Al-Jawziyyah, Addawa Wadda, Page; (306-310) Summarized.

Drugs and alcohol

One of the moral deviations that contradict with Islamic morality is to drink wine and use drugs, for they have harmful effects and consequences on body, behavior, society, wealth, and religion. I want to explain and define them before I discuss them.

The meaning of Muskirat and Mukhaddirat (drugs and alcohol):

Assukr: It is to set something as a barrier between man and his mind.¹⁹⁵

Al-Khamr: Ibn Arabi said: “ It is called Khamr (wine) because it becomes Mukhtamir (fermented) and changes its smell. It is also said: It is called Khamr because it hides the mind.”¹⁹⁶

Al-Mukhaddirat: Al-Khudr is a kind of liquor that causes the drunken one some disorder and imbalance.¹⁹⁷

Terminological meaning

Al-Khamr: Everything that masks the brain is called Khamra.¹⁹⁸

It is every intoxicating beverage, liquor, elixir, etc.¹⁹⁹

¹⁹⁵ Ibn Manzu, Lisanul Arab (4/372)

¹⁹⁶ The previous referencen (4/255)

¹⁹⁷ The previous referencen (4/232)

¹⁹⁸ Al-Shawkani, Nialul Awtar (7/139)

¹⁹⁹ Al-Sana’ani, Subulus Salam (4/1311)

Khamr is a beverage produced by fermentation that takes place in intoxicating substances found in some plants such as barley, dates, grapes, apple, and some kinds of onion.²⁰⁰

Assukra: It is a kind of enjoyment and intoxication that veils the cognitive mind, and the man becomes unconscious of what he is saying.²⁰¹

Al-Muskirat: It is an umbrella term for every intoxicant.²⁰²

Al-Mukhaddirat are substances responsible for the disorder and abnormality in the body of living organisms when consumed.²⁰³

Now it is clear that the wine, liquors, and drugs all are closely related to each other, and they all strip the mind of its cognitive sense. Al-Sukra (Intoxication) is the mental condition caused by the unnatural thrill and indulgence triggered by wine or drugs, or it is a kind of mental imbalance caused by the external agent, and wine and drugs are responsible for such kind of mental imbalance.

Motives of intoxicants and drug consumption:

Everything done by a man is always driven by a motive that motivates him, be it intentionally or by an external

²⁰⁰ Saleh Abdul Aziz Aal Mansur, *Mauqiful Islam minal Khamra*, page: (27)

²⁰¹ Ibn Qayyim Al-Jawziyah, *Madarijus Salikin*, (3/319)

²⁰² Abdullah bin Ahmad Qadri, *Al-Islam wa Daruriyatul Hayat*, page: (119)

²⁰³ Saud Abdul Aziz Al-Turki, *Factors of drug consumption and Islamic perspective to combat them*. Published in the Magazine of Imam Muhammad bin Saud Islamic University, Page: (437)

motive. An example of an external motive is to do something when enforced by somebody. From the moral perspective on human life, the motives are always triggered by the free will of an individual, because they stem from personal feelings and emotions that lead a man to deviation. Sometimes a man is out of his free will and cannot resist when coerced by somebody. Below are some drives and motives of intoxicants and drug consumption:

1. To follow the desire and to pursue temporary pleasure regardless of its consequences. The desire urges an individual to consume and enjoy the drugs. Less rational individuals often consume drugs; it is not because of their mental weakness and short-sighted intellect; rather, it is because their desire overwhelms their mind and makes them run after their lust. To this meaning, Ibn Qayyim Al-Jawziyah refers saying: “The intoxication simultaneously causes two things: the relish and the unconsciousness. The drug consuming person wants to get both of them and sometimes one of them. The human psyche wants to satisfy the desires through drugs, but the knowledge about its long term and temporary harms prevents him from its consumption, and his intellect also hampers him. When there is no barrier of knowledge and intellect,

the human psyche crosses the limit in lust and finds a large scope of revel and relish.”²⁰⁴

2. The harms of drugs and intoxicants weaken the insight and perceptive sense. The colonial powers want to destroy Islamic society by exporting such toxic drugs,²⁰⁵ and they try to doom some simple-minded individuals to death. The naïve persons inadvertently consume drugs and promote them among people until they become frail and feeble and fall prey to colonizers and their economy.
3. The wrong perception that the intoxicants boost sexual stamina. A sexually impotent person looks for drugs. But the medical facts are contrary to such perceptions and confirm that drugs cripple the sexual ability, destroy the sperm, and cause multiple diseases and ailments.
4. It brings economic boom and the outburst of material benefits.
5. The drug consumption makes a person addicted to set out on trips to western countries.
6. One of the causes is the recruitment of female foreign servants in large numbers who promote wrong ideas and evil customs along with drugs and toxicants. They talk about drugs and the places where they are found and produced.

²⁰⁴ Ibn Qayyim Al-Jawziyah, Madarijus Salikin (3/320)

²⁰⁵ Drugs; their harms and provisions: A comparative study in Islamic Shariah, by Farj Zahran Page: (228)

Calamities of intoxicants and drugs:

The calamities of intoxicants and drugs are countless. A particular research paper is needed to cover them all because their calamities attack the religion, wealth, mind, and psyche with many afflictions and diseases and end up destabilizing society and destroying peace. The major calamities are as follows:

1. It brings the change in behavior because the effect of wine runs in the veins of drunken that makes him talk nonsense and expose his secrets and others'. The intelligent agents of enemies manipulate the wine to collect critical information.
2. It hampers the physical and mental growth. Mental growth is one of the major constituents and fundamentals of Islamic morality. When the mental ability is crippled, morality gets impaired, and a person is unable to regulate his behaviors and characters.
3. It unleashes the infectious diseases on a person and devastates his health and physical system.
4. It turns drunken into the state of animalism.
5. It diverts the drunken from remembering Allah and establishing Salat.²⁰⁶ Allah said:

²⁰⁶ Islamic education and claims of liberation, by Abdur Rahman Al-Dawsari, Page: (312-319)

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ - 5:91

Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?²⁰⁷

Hence, the drugs and intoxicants prevent a man from reciting Quran, attending the knowledge circles, and hanging out with virtuous people because their natures do not match them, and their mindset is different.

6. It causes idiocy, outrage, and craziness that are opposite to good character, wisdom, and sound nature. The drunken only listen to vulgar words and only see the fraud activities because the brain gets dismissed, and the imagination overcomes the soul, and his will works unintentionally, finally the drunken kills other or killed, or assaults or gets assaulted.²⁰⁸

The quantity of intake creates no difference between the person who takes it much and the person who takes it less. The experiments in the laboratories of Montpellier, Algeria, and Lyon proved that sometimes the wine is less in quantity, but it can cause a change in psychological balance.²⁰⁹ Islam prohibits both less and much of it. The

²⁰⁷ Surah Al-Ma'ida: 91

²⁰⁸ Muhammad Al-Khadir Hussein, Rasailul Islah (2/23-25)

²⁰⁹ Tawfiq Al-Khadra Izzuddin, Dalilul Anfus bainal Qur'an Al-karim wal Ilm Al-Hadith, Page: (412)

Prophet (PBUH) said: “If a large quantity of any beverage intoxicates, then a small amount of it is prohibited.” ²¹⁰

7. No birds and animals go near the tobacco plant. With their intuitive sense, they recognize its harm.²¹¹ When the animals can sense the detrimental effect of this plant, then what about those rational ones who look for it, enjoy it, and lose their wealth and religion for it. Are animals comparatively more rational? The answer lies in the natural deviation of drug-addicted persons caused by their improper upbringing in family and society.
8. It causes the atrophy in the ovary of woman and atrophy and sclerosis in testicles of man that are responsible for sexual impotence. A research scholar says that no sperms were found in the alcohol addicted persons during their autopsy in 86% cases. ²¹²

The direct relation between the aneurysm (blood vessel dilation or enlargement) and smoking has been noticed. The aneurysm is the enlargement of blood vessels and arteries, and the aorta artery is often vulnerable to the aneurysm. The most dangerous cancer ever found in the world is caused by smoking. ²¹³

Favism: It is a dangerous disease that affects liquor addicted persons and causes extreme physical and

²¹⁰ Abu Dawud, (4/87) no: (3681), and Al-Tirmizi (4/258), no: (1520-1943)

²¹¹ Muhammad Jamil Zainu, Al-Tawjihāt Al-Islāmīyah Li Islāhil Fard wal Muġtam, Page: (400)

²¹² Saleh Abdul Aziz Aal Mansur, Mauqiful Islam minal Khamra, Page: (25)

²¹³ Ahmad Al-Mubarak Al-Haribi, Atharul Mukhaddirat wal Muskirat Wat Tadkhin on the health and religion, page: (92)

psychological disorders. It is an epidemic that wipes out the individuals of society, destroys their bodies, discards their minds, robs them of their moral values, and makes them the harmful elements in society.

9. It causes psychological disorders such as depression, despair, distress, instability, and fear of trivial things, and it leads to the loss of moral values and madness. It has been noticed that 50% of mentally ill persons are wine-addicted. ²¹⁴
10. It severely damages the central brain, and for the mental imbalance, the drug-addicted tends to be criminal. Studies show that youths who consume drugs commit crimes unconsciously. For instance, in France, the crime ratio from drug consumers is 66%. 82% of them are the culprits of violence, while 52% of them are the convicts of assault on the official personnel.²¹⁵ No doubt that Islam hates the crimes of murder and violence and combat them with different measures. For example:
 - a. Islam inculcates religious ethos.
 - b. Takes the punitive measures to curb crimes.
 - c. The Islamic educational method relies on advice, instruction, and scare and enticement tactics.
11. The drug-addicted commits sin. The Prophet (PBUH) said: "Every intoxicant is Khamr and every intoxicant is forbidden. He who drinks wine in this world

²¹⁴ The previous reference, page: 35-36, Summarized.

²¹⁵ Factors of drug consumption and the Islamic perspective to combat them, page (427), page: (427)

and dies while he is addicted to it, not having repented, will not be given a drink in the Hereafter.”²¹⁶

12. The drunken person would definitely be punished. Anas bin Malik (RAA) narrated, 'A man who had drunk wine was brought to the Prophet (ﷺ) and he commanded that the man should be beaten (lashed). The man was given about forty lashes with two palm branches. Anas added, Abu Bakr (RAA) did the same, but when 'Umar (RAA) became the Caliph, he consulted the people and 'Abdur Rahman bin 'Auf said, "The mildest punishment for drinking is eighty (lashes)." So, 'Umar (RAA) gave his commands accordingly.²¹⁷
13. The drunken person deserves the punishment of Allah in Hereafter. Allah's Messenger (ﷺ) said: Every intoxicant is forbidden. Verily Allah the Exalted and Majestic, made a covenant to those who drank intoxicants to make their drink Tinat al-Khabal. They said: Allah's Messenger, what is Tinat al-Khabal? He said: It is the sweat of the denizens of Hell or the discharge of the denizens of Hell.²¹⁸
14. Those who drink wine in the world will not drink the wine of Hereafter as the Prophet (PBUH) said: He who drinks wine in this world and dies while he is addicted to

²¹⁶ Muslim (3/1587) No: (73/2003)

²¹⁷ Al-Bukhari, (4/246) and Muslim (3/1330) no: (35/1706)

²¹⁸ Muslim (3/1587) no: (72/2002)

it, not having repented, will not be given a drink in the Hereafter.”²¹⁹

Instructions to cure

Here are some important remedial approaches to cure wine and drug addiction:

1. To explain the Islamic provision regarding drug and intoxicant sale and consumption, and to mention the Quranic verses and Prophetic Hadith that warn about this widespread disease because they strictly prevent it, cultivate in human the fear of Allah and His severe punishment, and take him away from all disgusting and despicable things.
2. Those who consume drugs and intoxicants and promote them should severely be condemned and criticized by society, and they should be instructed and advised properly.
3. To throw light upon the health hazards of drug consumption, and how it damages the intestinal, reproductive, and neurological system. The negative impacts of drugs and intoxicants on the economy, security, and society should be unfolded as well.
4. To give an alternative to those who consume drugs to escape the problems, pains, and distresses of life, and to remind them of what came in Hadith. The Prophet

²¹⁹ Muslim (3/1587) No: (73/2003)

(PBUH) said: No person suffers any anxiety or grief, and says;

Allaahumma innee abduka wa ibn abdika wa ibn amatika, naasiyati bi yadika, maadin fiyya hukmuka, adlun fiyya qadaauka, asaluka bi kulli ismin huwa laka sammayta bihi nafsaka aw anzaltahu fi kitaabika aw allamtahu ahadan min khalqika aw istatharta bihi fi ilm il-ghaybi andak an tajala al-Quraana rabee qalbi wa noor sadri wa jalaaa huzni wa dhahaaba hammi.

O Allaah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed, and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Quraan the life of my heart and the light of my breast, and a departure (for my sorrow and a release for my anxiety, but Allaah will take away his sorrow and grief and replace them with joy.²²⁰

Many people nowadays do not know such supplications because they are scarcely mentioned and circulated among people. Every person faces depression due to the problems and issues that conflict with his aspirations and temperaments. Some people keep patience and anticipate the reward from Allah, and some others try to

²²⁰ Ahmand (1/452)

get rid of them with legitimate ways along with the patience and anticipation of reward from Allah. A few people try to alleviate their distress through the forceful treatment and dismantling their brain for a short while to forget their distress and problems.

5. To instruct and advise those who present to their guests the cigarette and water pipe to smoke and think it a sign of hospitality. They do not realize they are promoting the sin and harm and igniting a blazing fire that combusts the body. They can extinguish this fire by not giving it to their guests and by instructing and advising them.
6. Islamic countries should ban the manufacture and production of wine and smoking substances and their import from other countries, and should severely punish those who promote them, for they are the chief convicts who circulate them among people.
7. Masjid, media, schools, universities, and all educational and social institutes should play their roles in combating these toxins and poisons with words and sincere writings stemming from the religious ethos because it has the far-reaching and profound impact on the heart.

At-Tabarruj

Meaning of Tabarruj: when a woman shows her adornments and appealing parts to man, it is Tabarruj.²²¹

Tabarruj opens up a wide door to discord, inharmony, and the moral corruption, be it by soft and delicate voice or see-through and short dresses or showing the fair portion of the neck or the ramp walking style. It is a fatal disease and lethal evil.

The Islamic educational method cures it with proper instruction and advice, and the appropriate measures of enticement and scare tactics according to the condition and nature of human.

Motives of Tabarruj:

The following things can be described as the prime reasons and motives of Tabarruj:

1. The weak, flinching, and unstable religious education causes the downfall in the family and society and inclination to lust.
2. The desire to manifest and display the adornment and beauty to catch the eyes of people: This desire to catch the eyes of people is apparent in the hair makeup, see-through, short and narrow dresses and costumes.

²²¹ Ibn Manzur, Lisanul Arab, (2/2120)

3. The hidden desire of the heart to enjoy the zest of conversation between woman and man is also one of the motives of Tabarruj. This hidden desire urges a woman to make her voice delicate, her tone tempting, and her conversation sweet. The Quran has prevented such things. Allah said:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا – 33:32

O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.^{222 223}

Ibn Kathir says: “This divine directive is relevant to the wives of Prophet (PBUH) directly and to the wives of Ummah indirectly.”²²⁴

4. One of the reasons for Tabarruj is the blind conformity of others, especially when it is out of the sense of getting defeated by any community or society because the defeated ones are often fascinated with imitating styles, symbols, manners, and all traditions and cultures of the victorious ones.²²⁵ It is not always true, but it is typically common to the people who do not lead a principled life.

²²² Surah Al-Ahzab: 32

²²³ Abul Aal Al-Mawdudi, Al-Hijab, Page: (283)

²²⁴ Tafsirul Qur'an Al-Azim by Ibn Kathir (3/490)

²²⁵ Ibn Khaldun, Al-Muqaddimah, (147)

5. The absence of dissent and critique: When the blind conformity prevails in public, the collective objections and critiques get diminished. Hence, the woman does not feel any reluctance in Tabarruj because the blind conformity overpowers the criticizing voices. Islam commands us to advise, as the Prophet (PBUH) said: “The deen (religion) is Naseehah (advice, sincerity).” We said, “To whom?” He (ﷺ) said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”²²⁶ The Islamic method explains the rule for advice, and it is as follows:

To change the evil with the hand, if one is unable then with his tongue or at least with his heart, as the Prophet (PBUH) said: “Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.”²²⁷

Calamities of Tabarruj:

1. The voice of woman, her exposed body, her perfume and makeup, and her see-through and narrow dresses provoke the desires and cause unrest. That’s why Islam alerts about the trial of the woman. The Prophet (PBUH)

²²⁶ Muslim, (1/69) no: (39-78)

²²⁷ Muslim, (1/69) no: (39-78)

said: "After me, I have not left any trial more severe to men than women."²²⁸

2. Tabarruj is against the commands of Allah that decree that the woman must not be soft in her speech as not to let ill-hearted people covet her, and the woman should make her house her abode and should not go out displaying her adornments and beauty to men. Allah said:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا - 33:32

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا - 33:33

O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.²²⁹

3. Tabarruj is a tool for involvement in obscenity. The woman adorns herself and displays her fairness and

²²⁸ Al-Bukhari, (3/361) no: (5096) and Muslim no: (97-740).

²²⁹ Surah Al-Ahzab: 32-33

appealing parts, and the man gets impressed and attracted to her, especially in modern days when the people have invented the sophisticated fashions, provocative see-through costumes, makeup powders for bright skins, and the utmost level of nakedness, “in such a condition the woman inflames the unrest, kindles the desires, and arouses the cravings.” ²³⁰

No doubt that Tabarruj, with all its provocation, causes the involvement in fornication that Islam wants to purge out from human society. That’s why Islam forbids a woman from coming across men’s gatherings in perfume as not to arouse their desire and provoke their sensuality. The Prophet (PBUH) said: “Every eye commits adultery, and when the woman uses perfume, and she passes by a gathering, then she is like this and that.” Meaning an adulteress.” ²³¹

Islam prevents a woman from stamping her feet while walking as not to show her adornments such as jingles of her jewels and ornaments of her dress.

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ - 24:3

And let them not stamp their feet to make known what they conceal of their adornment. ²³²

4. Tabarruj is one of the characteristics of Jahiliyah. Every society that does not adhere to Islam is Jahiliyah. With all the audio contents and photographs through media and

²³⁰ Sayyad Qutub, Fi Zilalil Quran (5/2859)

²³¹ Al-Tirmizi, (5/98-99) No: (2786)

²³² Surah An-Nur: 31

advertisement to draw to the obscenity, and with all the toxic stuff that inspires the Muslim women to follow the western women, the western Jahiliyah is worse than pre-Islamic Jahiliyah. Allah said:

وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

And do not display yourselves as [was] the display of the former times of ignorance.²³³

Instructions to cure Tabarruj:

The educational and remedial instructions to cure Tabarruj are as follows:

1. To explain the provision of Islam regarding Tabarruj and nakedness, and to describe the logic in protecting the woman from corruption and dissension and safeguarding her honor, and to let the woman know her importance in society as an educator, mother, and the master of her house.
2. To tell women that Sahabiyyat (female companions) were adherent to Hijab, chastity, and modesty, and they had unflinching commitment to follow the Islamic directives. It may motivate them to follow the great Sahabiyyat in chastity and modesty.
3. To highlight the negative impacts of Tabarruj, such as obscenity and provocation, and to tell women how the western ladies are treated as commodities and how

²³³ Surah Al-Ahzab: 33

they are disposed of in the dustbin when they are no longer useful, and finally, they end up living in old age home. The peaceful matrimonial life is no more in the western world, and the essence and tendency of child-caring have vanished. The champions of women's emancipation should know these facts, for it may awaken them and revamp their consciousness.

4. Masjid, home, media, and educational institutes should play their roles in instructing society, and cultivating the modesty and chastity in individuals, especially media, can play a crucial role in spreading good because it can access every corner of the world through the broadcast and the multiple resources.
5. Public institutions where women work, like hospitals, should cooperate in curbing Tabarruj and the amalgamation of men and women so that it can be an example to encourage others to spread the good trend of chastity and modesty.
6. The woman should take pride in the instructions of her religion and should follow it and obey its imperatives.

Al-Bukhl (the stinginess)

Bukhl (Stinginess) is the antonym of Karam (generosity).

Terminological meaning:

Bukhl is to spare funds and to be scanty and unwilling to spend.²³⁴

The stinginess is a hateful despicable character because it makes a man unwilling to spend and eager to preserve and store the wealth, and sometimes it causes a man to pretend poverty to escape lending money and helping others and makes him inhospitable and averse to spending money on his children, and sometimes the children of a miser man copy their father and beg people.

The stinginess is not only limited to wealth, but it may also be in the knowledge and various behaviors.

²³⁴ Ibn Manzur, Lisanul Arab (11/47)

Motives of stinginess:

1. As-Shuh: It is the stinginess with greed. ²³⁵ The Prophet (PBUH) has prevented people from Shuh and explained its harmful consequences. He (PBUH) says: "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of Shuh (stinginess) because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful." ²³⁶

Allah says:

وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ – 64:16

And whoever is protected from the stinginess of his soul - it is those who will be successful. ²³⁷

2. The love for wealth is one of the motives of stinginess. ²³⁸ It urges a man to store wealth and not to spend it on necessary needs.
3. One of the motives of stinginess is ignorance and inadequate knowledge about the importance of generosity and bounty, and that it adds surplus and blessing to the wealth. The Prophet (PBUH) narrates from his Lord that He says, "O Sun of Adam, spend, I

²³⁵ Al-Asfahani, Al-Mufradat Fi Gharibil Quran, Page: (256)

²³⁶ Muslim, (4/1996) no: (56-2578)

²³⁷ Surah At-Taghabun: 16

²³⁸ Ahmad Muhammad Jad Al-Mawla, Al-Khuluq Al—Kamil, Page: (469)

will spend on You.”²³⁹ The Prophet (PBUH) said:
 “Sadqa (Charity) does not decrease the wealth.”²⁴⁰

Calamities of stinginess are as follows:

1. The stinginess affects the religion of a man and prevents him from alms-giving and Zakat, and being hospitable to the guest, neighbor, and kindred. Allah said:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ شَرٌّ لَّهُمْ
 ۚ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۚ وَلِلَّهِ مِيرَاتُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ
 بِمَا تَعْمَلُونَ خَبِيرٌ - 3:180

And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted.²⁴¹

It means that do not think that withholding wealth is of avail to the miser man, but rather it hurts him in his religion, and sometimes in his world, then Allah tells us about the aftermath of his wealth on the Day of resurrection.

سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ

²³⁹ Al-Bukhari, (3/424), no: (5352), and Muslim (2/690-691), no: (36-9093)

²⁴⁰ The reference has previously been mentioned.

²⁴¹ Surah Aal Imran: 180

Their necks will be encircled by what they withheld on the Day of Resurrection.²⁴²

The person who withholds Zakat will be brutally tormented. The Prophet (PBUH) said: "Anyone whom Allah has given wealth, but he does not pay its Zakat, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands in its mouth, and it will encircle itself round his neck and bite him over his cheeks and say, "I am your wealth; I am your treasure."²⁴³

2. The stinginess is destructive and leads to murder, robbery, and plunder. The poor and destitute may die out of hunger if Zakat is not given. If there were no religious constraints, the poor would have plundered and killed stingy rich men, and harbour the grudge against them. The Prophet (PBUH) has cautioned us about the stinginess and explained its worse impact on society. He (PBUH) said: "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of Shuh (stinginess) because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful." ²⁴⁴

²⁴² Ibn Kathir, Tafsirul Quran Al-Azim (1/442)

²⁴³ Al-Bukhari, (1/433) no: (1403) and Muslim (2/685)

²⁴⁴ Muslim, (4/1996) no: (56-2578)

3. The stinginess is a door to the deficit, and generosity is a door to growth and prosperity. The Prophet (PBUH) said, "Two angels descend every morning, and one says: 'O Allah, give him who spends something, in place of what he spends.' The other one says: 'O Allah, give destruction to him who withholds.'"²⁴⁵
4. One of the calamities of stinginess is that a stingy person lives like a miserable poor. The Prophet ordered one of his companions named Al-Ahwas to let his wealth be seen on himself. It was narrated from Abu Al-Ahwas that his father said: "I entered upon the Messenger of Allah [SAW], and he saw me looking scruffy. The Prophet [SAW] said: 'Do you have anything?' He said: 'Yes, Allah has given me all kinds of wealth.' He said: 'If you have wealth, let it be seen on you.'"²⁴⁶
5. Stinginess is of the habits of people of the scripture, i.e., Jews and Christians. Allah said about them:

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُهِينًا - 4:37

Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment - ²⁴⁷

²⁴⁵ Muslim, (2/700) no: (57-1010)

²⁴⁶ Al-Nasyi, (8/196) no: (5294)

²⁴⁷ Surah An-Nisa (37)

Ibn Kathir said that many forerunner scholars have explained that this verse is about the stinginess of Jews in concealing their knowledge about the Prophet Muhammad (PBUH), that's why Allah said:

وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا - 4:37

And We have prepared for the disbelievers a humiliating punishment. ²⁴⁸

Allah has described their stinginess in knowledge and wealth. If the context indicates that the stinginess in knowledge is meant here, many scholars are the victims of such stinginess. They sometimes hide their knowledge as not to let others know what they know, and sometimes they hide their knowledge to assume the leadership and authority and to acquire the property and fortunes. ²⁴⁹

Instructions to cure stinginess:

1. The man should seek refuge in Allah from stinginess as the Messenger of Allah used to do, although he was the most generous and open-handed. The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from

²⁴⁸ Ibn Kathir, Tafsiru Quran Al-Azim (1/508)

²⁴⁹ Ibn Taimiyah, Iqtidhaus Sirat Al-Mustaqim, Page: (7), Summarized.

cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men."²⁵⁰

2. The educational institutions should play their constructive roles in explaining the significance of charity and its reward in Islam, and that it brings the blessing, increase, and growth in wealth and the stinginess causes the hatred, grudge, bloodshed, thievery, and unrest, and that stinginess has the tremendous detrimental impact on society.
3. The man should train himself on spending, try to be accustomed to charity, and overcome the whims of storing fortunes with the firm will and aspiration to enter the Paradise, which is equal in width to the heavens and earth.
4. Parents and educators should play their roles, and they should be an example for their children in spending without being extravagant.
5. Reflecting on the generosity of Companions of the Prophet (PBUH) and their preference for each other, as Allah said describing Ansar:

وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ - 59:9

And they give [emigrants] preference over themselves, even though they are in privation.²⁵¹

²⁵⁰ Al-Bukhari, (2/230-239) no: (2893) and Muslim (4/208) no: (52-1706)

²⁵¹ Surah Al-Hashra: 9

As-Sarqah (Thievery)

Thievery is to take something furtively.

The poor upbringing and inadequate education on Islamic principles result in stealing the rights of others unlawfully. It is one of the moral flaws and leads to insecurity, terror, instability, unrest, and concern over the properties. If anybody is to reflect on the Islamic instructions, he will find that Islam takes the severe punitive measures against the perpetrators of this moral crime to curb its devastating impacts. Allah says:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ
5:38 -

[As for] the thief, the male, and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise.²⁵²

The Prophet (PBUH) said: “May Allah curse the thief who steals an egg for which his hand is cut off, or steals a rope for which his hand is to be cut off.”²⁵³

The motives of thievery are as follows:

²⁵² Surah Al-Ma’ida: 38

²⁵³ Al-Bukhari, (4/248) no: (6783) and Muslim (3/1314) no: (7/1687)

1. The poor upbringing on the perfect Islamic method. If the father or mother sees something in the hand of children, they do not interrogate them from where they got it. Parents often neglect such issues until the children get habituated to such things, and it becomes difficult for them to educate their children. Sometimes unable to handle their children, parents leave them steal things. Once a court issued an order to punish a thief by amputating his hand. When the time to implement the court's judgment came, the thief loudly said to people, "Once I had stolen the egg of my neighbour, but my mother did not scold me and asked me to return it, she rather said: "My son has become mature enough." If the tongue of my mother, that praised my crime, were not there, I would not have grown thief in the society."²⁵⁴
2. The carelessness in implementing the punishment of thievery or not implementing it at all encourages some ill-natured individuals on theft. The Prophet (PBUH) was very strict in implementing the punishment of thievery. He (PBUH) said: "By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand."²⁵⁵
3. One of the motives of thievery is the greed to get the possessions of others and to be jealous of their enjoyment, and sometimes it leads to indirect theft.

²⁵⁴ Mustafa As-Sibaei, *Akhlaquna Al-Ijtimaiyyah*, Page: (162)

²⁵⁵ Al-Bukhari, (4/248-249) no: (6788), and Muslim (3/1315) no: (8/1688).

Calamities of thievery are as follows:

1. It makes the thief vulnerable to hand cut as punishment.

Allah said:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۚ وَاللَّهُ عَزِيزٌ
حَكِيمٌ - 5:38

[As for] the thief, the male, and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise.²⁵⁶

2. It brings the curse of Allah, as the Prophet (PBUH) said: "May Allah curse the thief who steals an egg for which his hand is cut off, or steals a rope for which his hand is to be cut off."²⁵⁷
3. It causes mental unrest in society for the frequent incidents of theft and robbery. Countries where Islamic laws are not followed, and the effective Islamic educational approach is not welcomed are often susceptible to such incidents. The American Crime Survey reports show that the thievery incident takes place in the U.S.A every two minutes, every 20 seconds, the houses are robbed, and every 40 seconds, the cars are raided by thieves. Hence, every year 285 million thievery incidents take place in the U.S.A.

²⁵⁶ Surah Al-Ma'ida: 38

²⁵⁷ Al-Bukhari, (4/248) no: (6783) and Muslim (3/1314) no: (7/1687)

4. One of the calamities of thievery is that thieves are to be exiled, prisoned, and punished by Islamic authorities.
5. The thief loses social credibility. Nobody feels safe from his mischief, that's why his acquainted ones avoid him, people have less interaction and cooperation with him, and his surroundings alienate him.
6. He eats the stolen things that are unlawful for him.

Instructions to cure thievery:

1. The punishment of theft should be implemented. The punishment is the only cure to curb thievery and to admonish those who are intent on robbing the properties of people. It represents Islamic preventive and remedial approaches, and it is a treatment for the thief and prevention for the one who wants to commit thievery.
2. The administrators and educational and social institutions should be attentive to the implications of this disease. Children should be brought up on the respect of others' rights, and since childhood, they should be trained on not stealing things of others and protecting them out of the fear of Allah.
3. Parents also should safeguard the rights of others and never try to snatch them because they are examples for their children.
4. Parents should also be careful about the belongings of their children and should not take them away secretly,

but they should inform their children about it so that they get accustomed to taking permission and do not incline to thievery.

5. Media and educational institutions should awaken the comprehensive awareness about Islamic morality, and explain the trial and punishment of every deed in this world, and the reward and recompense of every virtue in the Hereafter so that people are aware of the benefits of Islamic morality and eager to implement it, and on the other hand, they can know the moral vices and their consequences and punishment to avoid them. Many people lack the religious ethos and do not know the Islamic provisions about moral vices; that's why they are prone to commit such vices.

Dishonesty and fraud

Al-Ghish: (fraud) is the antonym of Nusha (sincerity).²⁵⁸

Al-Khiyanah (dishonesty) is also the antonym of Nusha (sincerity). The Arabic dictionary Al-Qamus Al-Muhit says: "If somebody is entrusted and he is not sincere to it, it is Al-Khawn."²⁵⁹ Taking a bribe is also a kind of Khiyanah to the person who entrusts you with some work.

²⁵⁸ Ibn Manzur, Lisanul Arab, (6/323)

²⁵⁹ Al-Firawzabadi, Al-Qamus Al-Muhit, (2/281), root word غش

Al-Rishwa is bribe money given to someone in authority to persuade him to do what the briber wants.

Dishonesty is reprehensible in everything. Some dishonesty is worse than others. A person who is dishonest to you in terms of cash is not as worse as the person who is dishonest to you in terms of property, family, and heinous crimes. ²⁶⁰

Types of fraud and dishonesty:

Followings are some kinds of fraud and dishonesty:

1. To disclose the secret: Secret disclosure often causes bloodshed and failure in reaching the target. If the secrets were not to be disclosed, everybody would have felt safe from risks and the consequences of the privacy breach and hoped to fulfill his objectives. ²⁶¹

Muslims mustn't expose the secrets of people because it may lead to harm. Imam Bukhari has named a section of his book: "Babu Hifzis Sir" (section of secret protection). In this section, he writes that Mamar Bin Sulaiman reported that he heard Anas Bin Malik said: "The Prophet (ﷺ) confided to me a secret which I did not disclose to anybody after him. And Um Sulaim asked me (about that secret), but I did not tell her." ²⁶²

2. The government's dishonesty to his subjects: When the government oppresses the subjects, takes over their

²⁶⁰ Al-Fuyumi, Al-Misbah Al-Munir, (1/310), root word رشا

²⁶¹ Al-Mawurdi, Adabuddunya Wad Din, Page: (307)

²⁶² Ibn Hajar, Fathul Bari (11/82)

properties, sheds their blood, affects their honour, does not care for their needs, deprives them of their rights in public funds, does not make them aware of their obligations towards their religious and worldly affairs, does not establish the Hudud (Islamic penal laws), does not suppress the miscreants, and shows less interest in public welfare, it is dishonesty to subjects.²⁶³

The Prophet (PBUH) says: “Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allah from Paradise.”²⁶⁴

He (PBUH) also said: “A ruler who, having obtained control over the affairs of the Muslims, does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them.”²⁶⁵

3. Dishonesty in commercial deals is tantamount to deceive Muslims. Some people deceive in the quality of the commodity and puts the best part on the surface, and the worst part in the middle or bottom, some people deceive in weight, and some others deceive by oaths to win the trust of customers, after purchasing the commodity, the customer comes to know the defects covered by the false oaths.

There are multiple warnings of Islam regarding the fraud. Allah said:

وَيْلٌ لِّلْمُطَفِّفِينَ - 83:1

²⁶³ As San’ani, Subulus Salam (4/1579)

²⁶⁴ Al-Bukhari, (4/331) no: (7151), and Muslim (3/1460) no: (21-142)

²⁶⁵ Muslim (3/1460) no: (22-142)

الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ - 83:2

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ - 83:3

Woe to those who give less [than due],

Who, when they take a measure from people, take in full.

But if they give by measure or by weight to them, they cause loss. ²⁶⁶

Allah also said:

فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ

إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ - 7:85

So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers. ²⁶⁷

The Prophet (PBUH) said, "He who took up arms against us is not of us, and he who acted dishonestly towards us is not of us."²⁶⁸

Abuhuraira reported that the Messenger of Allah (ﷺ) happened to pass by a heap of corn. He thrust his hand in that (heap), and his fingers felt wetness. He said to the owner of that heap of corn, "What is this?" He replied: "O Messenger of Allah! These have been drenched by rainfall." He remarked, "Why did you not place this (the

²⁶⁶ Surah Al-Mutaffifin: 1-3

²⁶⁷ Surah Al-Aaraf: 85

²⁶⁸ Muslim, (1/99) no: (101-164)

drenched part of the heap) over the corn so that people might see it? He who deceives is not of us."²⁶⁹

4. To take the bribe to make some concessions or to convert the genuine issues: Giving the bribe as an inducement to amend the truth is a kind of dishonesty. It spreads the corruption in the administrative departments and converts them into the hubs of injustice and infringements on the rights of people. That's why the Prophet (PBUH) has cursed the one who bribes and the one who takes the bribe. Abdullah bin Amra reported that the Messenger of Allah said, "May Allah's curse be on the one who bribes and the one who takes the bribe."²⁷⁰

Mustafa As-Siba'ei writes, "Nowadays our society is disgusted by worsening situations. You will not find a single person who is happy with the social order and fascinated to talk about it. Can you figure out the prime reason for all the chaos and disorders in our society except for the one reason, and that is the disappearance of honesty."²⁷¹

5. Insincerity in advising somebody is also a kind of dishonesty, because some advisor is not sincere, although he knows better advice, he does not consult him

²⁶⁹ Muslim (1/99) no: (102-164)

²⁷⁰ Abu Dawud (4/9-10) no: (3580)

²⁷¹ Mustafa Al-Sibaei, Akhlaquna Al-Ijtimaiyyah: page: (107)

sincerely out of envy and rivalry. The Prophet (PBUH) says: "One who is consulted is entrusted."²⁷²

6. To deceive people in their general interests is also a kind of dishonesty to them and their trustees. The Prophet(PBUH) says warning about the dishonesty, "He who took up arms against us is not of us, and he who acted dishonestly towards us is not of us."²⁷³
7. Many people are dishonest in terms of wealth and family. If you lend anybody a sum of money to ease some of his burdens and he does not pay off, it is a breach of trust. When the king of Egypt Aziz entrusted Prophet Yusuf with the storehouses of Egypt, he described him as a trustworthy and authentic person, and it is the antonym of dishonesty and fraud. Allah says:

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ اَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ
 اَمِينٌ - 12:54

And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."²⁷⁴

8. Some people deceive their neighbors in their wives. It has nothing to do with Islamic morality. The story of Yusuf in the Quran describes the honesty and purity of the Prophet Yusuf (PBUH).

²⁷² Abu Dawud (5/345) no: (5128)

²⁷³ Muslim, (1/99) no: (101-164)

²⁷⁴ Surah Yusuf: 54

Below are some motives of dishonesty:

1. Lack of patience and narrow heartedness cause the disclosure of secrets.²⁷⁵
2. Carelessness about being at caution from the conspiracy of clever and cunning people.
3. Taking the trust of somebody lightly.
4. Underestimating and giving no importance to the secrets of people.
5. Crossing the limit in the greed of fortunes and letting it overcome the soul and take it to the injustice in weight, fraud in goods, and taking the bribe.

Calamities of dishonesty and fraud:

1. The fraud and dishonesty to the subjects earn a governor the anger and punishment of Allah, as it is enshrined in Sahihain that the Prophet (PBUH) said: "Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allah from Paradise."²⁷⁶ He (PBUH) also said: "A ruler who, having obtained control over the affairs of the Muslims, does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them."²⁷⁷

²⁷⁵ Al-Mawurdi, Adabuddunya Waddin, page: (307)

²⁷⁶ The reference have previously been mentioned.

²⁷⁷ Muslim (3/1460) no: (22-142)

2. Whoever deceives people in weight is vulnerable to the anger and punishment of Allah. He said:

وَيْلٌ لِّلْمُطَفِّينَ - 83:1

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ - 83:2

وَإِذَا كَالُواهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ - 83:3

Woe to those who give less [than due],

Who, when they take a measure from people, take in full.

But if they give by measure or by weight to them, they cause loss.²⁷⁸

3. The fraud and dishonesty towards Islamic imperatives that make it unlawful to deceive and warn about the consequences of fraud, make a person psychologically unstable, he lives perplexed between the fear of his crime and the impending punishment of his guilt. On the other hand, he feels that what he owns is not the output of his sincere efforts, but it is the offshoot of his fraud and deceit, and it results in his inferiority complex before the honest and genuinely trustworthy Muslims.
4. People around the fraudsters hate them, they keep the distance from them, and their friendship with them is temporary.

²⁷⁸ Surah Al-Mutaffifin: 1-3

5. Deceit and dishonesty bring doom and destruction to people. If it is in exposing the secret, it causes the dispute and conflict between people, if it is in transactions, it cultivates the grudge and hatred, and if it is in authority, it brings ruin and devastation.

Instructions to cure:

Here are some remedial instructions to cure the dishonesty and fraud:

1. The orators and educators should instruct those who are dishonest, prefer the world over Hereafter, underestimate the trust of people, and betray Allah and themselves. Dishonesty is a tremendous sin, and its effect on individuals and society is devastating. Allah has cautioned about it, saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ - 8:27

O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].²⁷⁹

Allah also says about the Prophet Yusuf:

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ - 12:52

²⁷⁹ Surah Al-Anfal: Verse: 27

That is so al-'Azeez will know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers²⁸⁰.

The Prophet (PBUH) said: "He who breaks his oath is not a true believer, and he who betrays the trust has nothing to do with religion."²⁸¹ He (PBUH) also said: "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust."²⁸²

2. To learn the patience and get accustomed to it. The patience help protect secrets and endure the hardships of life without getting resorted to fraud in earning wealth. Allah said:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ - 2:45

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]²⁸³

3. To remember the rewards of those who adhere to patience in their hard times, adversities of life, and poverty, and they consider them trials and tests from Allah. Allah said:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالنَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ - 2:155

²⁸⁰ Surah Yusuf: 52

²⁸¹ Ahmad, Al-Musnad (3/135, 145, 210, 251).

²⁸² The reference has previously been mentioned.

²⁸³ Surah Al-Baqarah: 45

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ - 2:156

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ - 2:157

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,

Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.²⁸⁴

4. The social criticism: To criticize dishonest persons by talking about them and looking down on them is influential to them. Hence, the virtuous people of society must deplore these bad habits in their sessions, sermons, and through media and educational institutes. It may enhance the influence of social critique based on direct advice and instruction.

²⁸⁴ Surah Al-Baqarah: 155-158

Chapter Four

Heart-related vices

The heart is the epicenter of the human body. The virtue and vice of a man are dependent on his heart. The Prophet (PBUH) said: “Beware! There is a piece of flesh in the body; if it becomes good (reformed), the whole body becomes good, but if it gets spoilt the whole body gets spoilt, and that is the heart.”²⁸⁵

The heart-related vices refer to the deviations caused by the heart. Sometimes their effects get revealed in the behaviors such as envy, anger, and suspicion. All these behaviors stem from the heart that are sometimes revealed into actions and sometimes lie hidden in the heart. Here are some examples of heart-related vices:

Al-hasad (The envy)

Al-Asfahani says: “Hasad is to wish the vanishing someone’s blessing, and sometimes it is coupled with the endeavors to end the blessing.”²⁸⁶

²⁸⁵ Al-Bukhari, (1/34) no: (52)

²⁸⁶ Al-Raghib Al-Asfahani, Al-Mufradat fi Gharibil Quran, Page: (118)

Ibn Hajr says: “Hasad is to wish the end of someone’s blessing.”²⁸⁷

Dimashqi says: “Hasad is to hope the termination of someone’s blessing. It is a fatal disease that affects many people.”²⁸⁸

The literal and terminological definition of Hasad is somehow similar. It is a disease that hurts a person when he sees the blessing of Allah on His creatures. The envy of a person sometimes gets reflected in his interactions with people, and he starts hating the blessed people. When jealousy turns extremely deadly and reaches the highest peak, the envious person wishes the end of the blessings of others and sometimes tries to end them. Hence, the effect of envy on the individual is highly detrimental, its aftermath on society is extremely devastating, it brings the enormous loss, it is a tool to tear apart the relations, break up the friendships, and love and affections among people, and it is a motive of resentment and hostility.

Limits of envy:

Envy is natural to man. It leads to race and competition when it is positive and does not cross the boundary. Ibn Qayyim said, “The envy has a limit, and it is the competition in obtaining the perfection and dislike to see his counterpart overtake him. Whoever crosses this limit, turns rebellious and defiant, and

²⁸⁷ Ibn Hajar, Fathul Bari, (1/166)

²⁸⁸ Mahmud Al-Dimashqi, Adabul Khulq Fil Islam, Page: (157)

he starts to wish the end of blessing from his rival and tries to hurt him. When he stoops to such level, he turns to be malicious, spiteful, and resentful.”²⁸⁹

When a person crosses the limited border in competition, it becomes envy, when he lacks the spirit of competition, he becomes coward and faint-hearted, and when he competes within limits, it becomes constructive and positive envy.

Types of envy:

Peoples are of different kinds in envy according to the level of envy in their hearts. It can be divided into four types:

1. To hate the blessing upon his Muslim brother. It can be further divided into three parts:
 - A. The envious wishes the end of somebody’s blessing because he dislikes seeing him enjoy this blessing, although he does not wish the shift of this blessing to himself. This is what San’ani has referred to. He says, “It is to dislike the blessing and to wish its end, and it is called jealousy.”²⁹⁰
 - B. Sometimes some people take some measures to end the blessing, and tries to end the blessing of his rival by assault with his words or actions.²⁹¹

²⁸⁹ Ibn Qayyim Al-Jawziyah, Al-Fawaid, Page: (157)

²⁹⁰ Al-San’ani, Subulus Salam (4/1565)

²⁹¹ Ibn Rajab, Jamiul Ulum wal Hikam, Page: (308)

C. Some people wish the end of blessing and its shift to himself, as Ibn Rajab says that a jealous person tries to switch the blessing of somebody to himself.²⁹²

These are the types of envy that are condemnable and prohibited. Ibn Hajar said, "When a person looks at something he does not own, and he starts wishing the end to it, he is condemnable for such acts."²⁹³

2. A man sees the blessing upon his brother, and he does not hope its end, but he hopes to achieve the same blessing. It is a positive kind of envy or emulation and a desire to get something similar to that of others. It is commendable because it often culminates in competition when it is coupled with a firm will and love for the good deed.²⁹⁴

Ibn Taimiyah says about the positive envy: "It is a sense of dislike in a person towards the excellence of somebody over himself and his desire to overtake him with more excellency. It is positive envy."²⁹⁵

Ibn Hajar says: "It is an ambition to achieve a virtue similar to that of others without wishing the end to it. It is called competition, and it is praiseworthy when it is in the obedience of Allah, as Allah said:

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ - 83:26

²⁹² The previous reference, page (307)

²⁹³ Ibn Hajar, Fathul Bari, (1/166)

²⁹⁴ Muhammad Ahmad Jad Al-Mawla, Al-Khuluq Al-Kamil (4/420)

²⁹⁵ Ibn Taimiyah, Al-Fatawa (1/112)

So for this, let the competitors compete.²⁹⁶

It is deplorable when it is in the sin, as the Prophet said, [Do not compete with each other.] And it is allowed when it is in lawful things."

3. The good envy: It is the envy that induces the man to compete in the obedience of Allah. The Prophet (PBUH) said: "Allah's Messenger (ﷺ) said, "Not to wish to be the like of except the like of two men: a man whom Allah has given the Qur'an, and he recites it during the hours of the night and the hours of the day, in which case one may say, 'If I were given the same as this man has been given, I would do the same as he is doing.' The other is a man whom Allah has given wealth, and he spends it in the right way, in which case one may say, 'If I were given the same as he has been given, I would do the same as he is doing.'"²⁹⁷ Such kind of competition is metaphorically called envy.²⁹⁸ It is envy with the competitive spirit to become like somebody, not with the ill-motive to hope the end of the blessing.²⁹⁹ Once Umar Bin Khattab had a competition with Abu Bakr As-Siddique (May Allah be pleased with them) in giving charity. "I heard 'Umar bin Al-Khattab saying: 'We were ordered by the Messenger of Allah (ﷺ) to give in charity, and that coincided with a time in which I had some wealth, so I said, "Today I will

²⁹⁶ Surah Al-Mutaffifin: 26

²⁹⁷ Al-Bukhari, (4/411), no: (7528)

²⁹⁸ Ibn Rajab, Jamiul Ulum Wal Hikam, Page: (309)

²⁹⁹ Ibn Qayyim Al-Jawziyah, Al-Fwaid, Page: (157)

beat Abu Bakr, if ever I beat him.'" So I came with half of my wealth, and the Messenger of Allah (ﷺ) said: "What did you leave for your family?" I said: "The like of it." And Abu Bakr came with everything he had, so he said: "O Abu Bakr! What did you leave for your family?" He said: "I left Allah and His Messenger for them." I said: "[By Allah] I will never be able to beat him to something."³⁰⁰

Some people try to get rid of his envy by doing good to the envied person and praying for him. Ibn Rajab says: "Some people feel jealous towards somebody, but he tries to get rid of it by doing good to him, praying for him, and praising his good qualities until he proves with his love that he is the best Muslim, and it is the highest degree of Iman."³⁰¹

The motives of envy are as follows:

1. Weak belief in the wisdom and will of Allah in the distribution of provisions and dissatisfaction with the reward of Allah sometimes cause people to wish the end of blessings of the slaves of Allah. It is a kind of egoism and selfishness, along with the infirm belief in the wisdom of Allah.³⁰²

³⁰⁰ At-Tirmizi, (5/574) no: (3675)

³⁰¹ Jamiul Ulum Wal-Hikam, Page: (309)

³⁰² Abdur Rahman Habanka Al-Maidani, Al-Akhlaq Al-Islamiah Wa Ususuha (1/789)

2. The hatred towards the envied person sometimes causes hatred towards his blessing, as Imam Mawurdi says that the hatred towards the envied person is one of the causes of envy. A jealous person does not like to see the virtue or blessing of anybody, and it triggers his resentment and hatred towards him. It is the most dangerous kind of envy, but it is not so prevalent.”³⁰³
3. The excellence of envied over the envious triggers his hatred and provokes his resentment. If there was no excellency, he was not to envy him. ³⁰⁴ It is an outcome of dissatisfaction and not subscribing to the fact that every individual has his unique quality and limited talents and merits. Some people are talented enough to be physicians, while others have the potential to endure the burdens and carry the loads. People from the first category are fit to be doctors, and people from the second category are suitable for agricultural practice or something similar to it. They should not envy or look down on each other. The envy and disgrace both are deplorable.
4. The endeavor of many people to achieve a single target sometimes causes envy because the envious person fears the failure in achieving the objective. ³⁰⁵

³⁰³ Al-Mawurdi, *Adabud Dunya Wad Din*, Page: (270-271)

³⁰⁴ The previous reference, Page: (271)

³⁰⁵ Ahmad Muhammad Jad Al-Mawla, *Al-Khulq Al-Kamil* (4/422), and Abdur Rahman Ad-Dawsari, *Tarbiyatul Islam Waddi’aatut Tahrir*, page: (331)

5. For some emotional reasons, sometimes parents and educators do injustice to children and prefer them over each other, and it ultimately results in envy among them. Some managers and supervisors give preference to some employees over their colleagues for unreasonable cause, and it triggers resentment, grudge, and hostility among them.

Calamities of envy:

1. It causes social disintegration and mental torture. It makes life full of pain, stress, and grimace. The envious person goes through the abject situation, his stiff nerves are injected with afflictions and regret, his unbridled greed gives him no respite, and his wounded heart sets him at disturbance and turmoil.³⁰⁶ On the other hand, the physical distress and agitating agony strike him, and his sufferings and afflictions find no end.³⁰⁷ The envy strips a person of composure, blinds his heart, and sweeps away his understanding sense.³⁰⁸
2. To envy is to defy the order of Allah and His Messenger. Allah's Messenger (ﷺ) said, "Beware of suspicion, for it is the worst of false tales and don't look for the other's faults and don't spy and don't

³⁰⁶ Abdur Rahman Habanka Al-Maidani, Al-Akhlaq Al-Kamil, (1/805)

³⁰⁷ Al-Mawurdi, Adabuddunya Wad Din, Page: (273)

³⁰⁸ Mahmud Hamd Ad-Dimashqui, Adabul Khuluqi Fil Islam (159)

hate each other, and don't desert (cut your relations with) one another O Allah's slaves, be brothers!"³⁰⁹

3. To envy is to oppose Allah in His distributions. Allah gives whom He wants, deprives whom He wants, and postpones whom He wants. Envy is also contrary to the essence of Iman. Envy and Iman cannot be combined, as the Prophet (PBUH) said, "The dust in the cause of Allah and the smoke of Hell will never be combined in a believer's lungs, and envy and faith can never be combined in a slave's heart."³¹⁰
4. Envy is a trait of Jews, as Allah has described them in the Noble Quran:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - 2:109

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.³¹¹

³⁰⁹ Al-Bukhari, (4/103) No: (6064) and Muslim (4/1985) no: (27/2563)

³¹⁰ Ibn Maja, (2/927) no: (2774)

³¹¹ Surah Al-Baqarah: 109

5. The erstwhile Ummah (people) were stricken by the disease of envy. The Prophet (PBUH) says: "The disease of the nations before you is creeping towards you: Envy and hatred, it is the Haliqah. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salam among each other."³¹²
6. The envy makes the envious contemptible and valueless in the society for his resentment towards the blessed ones, and people suspend their relations with them and narrate their mischievous traits to alert others, as Mawurdi refers to it saying that envy renders a person disreputed and low-esteemed, and people drift away from him, as an aphorism says "The envious is not fit to be a leader." (الحسود لا يسود)³¹³
7. Envy adversely affects society. It urges an envious to exert his efforts to end the blessing of his rival, and with his words or actions and sometimes with both of them, he offends him. Envy causes backbiting and tale-bearing. The jealous person backbites his rival

³¹² At-Tirmizi, (4/573) no: (2510), and Ahmad (1/165)

³¹³ Aalmawurdi, Adabud Dunya Wad Din, Page: (273)

to demote him, and he harbors the grudge and hatred against him.

Instructions to cure the envy:

The following measures can cure the disease of envy:

1. The man should acquire beneficial knowledge from the Quran and Sunnah that cleans the heart and purifies it from filths and stains of envy. On the other hand, it inculcates in the heart the fear of Allah, love for others, delight at the blessings of Allah, and contentment with the bounty of Allah along with the desire to look for the good to spend it for the cause of virtues. It is the responsibility of the family and different educational and social institutions to educate generations and common people on the good Islamic characters and cultivate them in the hearts.
2. To awaken the society about the dangers, implications, and calamities of envy that sweep away the virtues and adversely affect society. Many people know that envy is reprehensible, but they do not know that it is one of the traits Jews and the disease of erstwhile nations, and they are not aware how strongly Islam prevents envy, and it cannot be combined with faith as it has been mentioned previously.
3. The man should continuously love the good for people. When he feels jealous of anybody, he should try to do

good to him and pray for him. If he keeps doing so, it may eliminate his jealousy. Allah said:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Indeed, Allah will not change the condition of a people until they change what is in themselves.³¹⁴

Ibn Taimiya (May Allah have mercy on him) says, "Whoever feels jealous of anybody, he should keep patience and fear Allah. It will make him despise the jealousy."³¹⁵

4. A man should pray, seek the forgiveness of Allah, ask Him to heal his disease of envy, and seek refuge in Him. Allah says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ - 2:186

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.³¹⁶

He also should seek the forgiveness of Allah from being envious of people. Allah says:

وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - 2:199

³¹⁴ Surah Ar-Ra'ad: 11

³¹⁵ Ibn Taimiyah, Al-Fatawa (10/125)

³¹⁶ Surah Al-Baqarah: 186

And ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. ³¹⁷

5. A man should reflect on the sheer nature of those who are away from envy and how people respect and love them and how they enjoy peace and contentment. It is the only privilege of those who empty their heart from envy. The life of Ansar (May Allah be pleased with them) is the best example for us. Allah says:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شَحْنَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ - 59:9

And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful. ³¹⁸

6. To uproot the causes of envy such as injustice and bias. The educators, parents, managers, and supervisors should be unbiased towards their subordinates so that love and harmony prevail. Justice brings love and happiness, and injustice causes competition, envy, and hatred. When the mentor or parents think it better to honor or prefer anybody for his excellency or good

³¹⁷ Surah Al-Baqarah: 199

³¹⁸ Surah Al-hashra: 9

quality, they should be wise and careful enough not to let others feel discriminated, and they should tackle the issue according to situations. The story of Prophet Yusuf (PBUH) and his brothers gives us lessons.³¹⁹ Allah says:

إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ - 12:8

When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error."³²⁰

The anger

Anger is the opposite of joy.³²¹

Ibn Rajab says: "The anger is a boiling provocation of heart to wipe out the harm before it happens or to take revenge from the person who causes the harm."³²²

It is also defined as a sensation that creates a boiling effect in the blood of the heart and a drive to take revenge.³²³

³¹⁹ For further reading see the book, "Al-Akhlaqul Islamia wa Ususuha" by Abdur Rahman Habanka Al-Maidani (1809)

³²⁰ Surah Yusuf: 8

³²¹ Ibn Manzur, Lisanul Arab: (1/648)

³²² Ibn Rajab, Jamiul Uloom Wal Hikam, Page: (137)

³²³ Muhammad Ahmad Jad Al-Mawla, Al-Khuluq Al-kamil (1/367)

The motives of anger:

1. To happen something unpleasant from somebody inferior. ³²⁴
2. The sense of injustice, deprivation, and the influence of external things on the mind, such as the weather temperature. They all are responsible for the outburst of anger and outrage. ³²⁵
3. The other factors of rage are the disease, engrossment in work, regular vigil, and housing the desires and expectations in the heart. They cause conflict in the body and brain and sew the seeds of anger, and they are the root cause of getting accustomed to anger.

The causes can be treated by healing the physical disorders as not to let anger boil. ³²⁶

The nature of anger:

The anger is natural to man. If one loses anger, he becomes insensitive, his pride and esteem for his religion and reputation do not excite him, and his bravery vanishes, and he becomes coward. The anger is a double-edged weapon. Ibn Qayyim Jauziyah says: Anger has a limit, and it is courage and avoidance of bad qualities and moral vices. It is an absolute

³²⁴ Al-Mawurdi, Adabud Dunya Wad Din, Page: (258)

³²⁵ Fu'aad Al-Bahi, As-Sayyad: Al-Usus An-Nafsiyyah Lin Numu, Page: (294)

³²⁶ Muhammad Ahmad Jad Al-Mawla, Al-Khuluq Al-kamil (4/387)

and well-defined limit of anger. When the anger crosses its limit, it leads to oppression, and when its limit is left unreached, it may make a person vulnerable to cowardice and moral vices.³²⁷

Ali Ibn Abi Talib said: "Preventing the soul from getting angry is the ultimate level of wit and wisdom."³²⁸

Types of anger:

The anger is of three kinds:

1. The anger that urges a man on bravery, passion and honor for his religion and the reputation of Muslims, and the hatred of indignity and ignominy. Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face.³²⁹ When the Prophet (PBUH) was informed that a man, who was not content with his division, said, "By Allah, in this division, the pleasure of Allah has not been intended.", the color of his face changed, and he only said, "Prophet Musa was harmed with more than this, yet he remained patient."³³⁰ The Prophet (PBUH) used to get angry when he saw or heard something which Allah dislikes; in such circumstances, he did not remain silent. Once, when he entered the house

³²⁷ Al-Fawaid (156)

³²⁸ Al-Mawurdi, Adabud Dunya Waddin (252).

³²⁹ The reference has previously been mentioned.

³³⁰ Al-Bukhari, (4/110) no: (6100), and Muslim (2/739) no: (141-1062)

of Ayesh (May Allah be pleased with her) and saw a curtain with pictures, the color of his face changed, and he tore it apart and said, "The people who paint these pictures will be punished severely on the Day of Resurrection."³³¹ Narrated Al-Mughira: Sa'd bin 'Ubada said, "If I saw a man with my wife, I would strike him (behead him) with the blade of my sword." This news reached Allah's Messenger (ﷺ) who then said, "You people are astonished at Sa'd's Ghaira. By Allah, I have more Ghaira than he, and Allah has more Ghaira than I."³³²

2. The absence of anger results in the cowardice, insanity, and silence on insult and objectionable things. It is in no way commendable.
3. When the mounting anger of a person crosses the limits and brims over, he loses control over himself, starts talking nonsense, mishandles everything, dictates oppressively, goes through the absurd mental commotion, and he talks abruptly and unconsciously. The Prophet (PBUH) said: "A strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage."³³³ Abu Huraira (May Allah be pleased with him) reported, "A man said to the Prophet (PBUH): Advise me. He said: Do not get angry.

³³¹ Al-Bukhari, (4/111)

³³² The reference has previously been mentioned.

³³³ Al-Bukhari (4/112) no: (6114), and Muslim (4/2014) no: 107-2609)

The man repeated that several times and he replied: "Do not get angry."³³⁴

Calamities of anger are as follows:

1. The anger opens the door to recklessness because it closes the mind and the insight into the consequences. The anger completely seizes the man, forces him to commit sin and murder, and sets his tongue free, and then out of rage, he speaks the words which he regrets later.
2. Getting angry unjustly degrades a man and makes him lose his prestige and esteem, and when he is in immense anger, he appears to be terrific for his overstretching veins, blushing eyes, imbalanced body motions, and nonsense talks.
3. The man who has no control over his anger is not worthy of getting the reward of suppressing anger. The Prophet (PBUH) said: "Whoever suppresses his rage while he is able to unleash it, will be called out by Allah, the Exalted, to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins (Hur) he likes."³³⁵

Instructions to cure the anger:

³³⁴ The reference has previously been mentioned.

³³⁵ Abu Dawud (5/137-138) no: (4777), and Tirmizi (4/326-327) no: (2021)

1. The man should seek refuge with Allah from the Accursed Shaytan, as it has been described in a Hadith that a man got immensely angry, and the Prophet (PBUH) said, "I know of a word if he were to utter that, his rage would vanish and that is: A'udhu billahi minash-Shaitan nir-rajim (I seek refuge with Allah from Satan, the accursed)." ³³⁶
2. The man should change his current state into others when he gets angry, as the Prophet (PBUH) said, "When anybody gets angry, he should sit down if he is standing, if still he feels angry, he should lie down." ³³⁷
3. Muslim should remember the rewards of those who suppress their anger, as they have been praised by Allah:
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ - 3:134
وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ
يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ - 3:135
Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;
And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know. (Surah Aal-Imran: 134-135)

³³⁶ Al-Bukhari (4/112) no: (6115)

³³⁷ Ahmad, (5/152), classified by Albani as Sahih

The Prophet (PBUH) said, "Whoever suppresses his rage while he is able to unleash it, will be called out by Allah, the Exalted, to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins (Hur) he likes."³³⁸

He (PBUH) also said, "There is no gulp that brings greater reward with Allah than a gulp of anger that a man swallows (suppresses), seeking thereby the Face of Allah."³³⁹

4. The man should think comparatively of the patient one and outraged person when he gets angry. The first one will urge him to be mild, and the second one will make him detest the anger.

³³⁸ Abu Dawud (5/137-138) no: (4777), and Tirmizi (4/326-327) no: (2021)

³³⁹ Ibn Maja, (2/1401) no: (3377-4189)

The suspicion

The suspicion is a kind of doubt that you think to be right and judge a person on its basis. ³⁴⁰

The suspicion is to accuse the family, relatives, and people of betrayal. ³⁴¹

Quran and Sunnah prevent suspicion. Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ - 49:12

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin³⁴².

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا
53:28 -

And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all. ³⁴³

The Prophet (PBUH) said, "Beware of suspicion, for suspicion is the worst of false tales."³⁴⁴ The suspicion that is only based on the assumption, blame, and distrust in others with no evidence is forbidden. Khatabi said, "It does not mean that you

³⁴⁰ Ibn Athir, An-Nihayah FI Gharibil Hadith, no: (3/163)

³⁴¹ Ibn Kathir, Tafsirul Quran Al-Azim (4/227)

³⁴² Surah Al-Hujrat: 12

³⁴³ Surah An-Najm: 27

³⁴⁴ The refernce has previously been mentioned.

abandon acting upon the imperatives of Islam due to suspicion, but it means not to believe in your suspicion that affects anybody because most of the doubts and uncertainties are only false assumptions.”³⁴⁵

Motives of suspicion:

1. Fear from anybody: The fear sometimes leads a man to doubt and accuse somebody, and he misunderstands his words and actions.
2. To pre-judge somebody on the basis of what you heard about him, that might not be true, and you start to suspect all his usual activities.
3. The poor and inapt education in an environment where the activities and interaction of people are misinterpreted and suspected. In such an environment, people get accustomed to suspicion and false assumptions, and their characters get fit into the frame of such moral vices.
4. Filling the heart with grudge and hatred may lead you to the suspicion about the people who live around you.
5. Going to suspected places, even unintentionally, may trigger the suspicion of people because they do not know the reasons and circumstances. That’s why Islam prevented people from suspected things. Messenger of Allah (ﷺ) said, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful

³⁴⁵ Ibn Hajar, Fathul Bari (10/481)

things which many people do not know. So he who guards against doubtful things keeps his religion and his honor blameless." ³⁴⁶

6. The carelessness or ignorance about the negative impacts of suspicion such as sin, boycott, and social disintegration.

Calamities:

Suspicion has many negative implications on the suspected person and the one who suspects, and sometimes they are contagious to society. They can be summed up in the following points:

1. The sin on the person who suspects; Allah said,
إِنَّ بَعْضَ الظَّنِّ إِثْمٌ - 49:12

Indeed, some assumption is sin.

If the person you suspect is virtuous, credible, and trustworthy, it is unlawful to have a false assumption about him. ³⁴⁷

2. People hate the person who suspects everybody, fear him, and avoid talking with him out of fear that he may mistake unintentionally and he starts misunderstanding him. Sometimes people hate traveling with him being afraid of his suspicions.

³⁴⁶ Al-Bukhari (1/34) no: (52)

³⁴⁷ Al-Qurtubi, Al-Jame Li Ahkamil Quran (16/217)

3. Sometimes suspicion urges to spy on somebody, and it ultimately leads to other moral vices.
4. The suspicion might cause a person to propagate the false allegations about the suspected person while he is far away from such charges, and sometimes people believe them to be true and suspected person gets hurt in his honor.
5. The false charges about the suspected person may lead to hostility and grudge between the suspector and the suspected one and other individuals of society, and it may break down and disintegrate the society.
6. The suspector is worried and distressed because he always doubts others. Misinterpretation of people's activities makes him anxious and mentally upset.

Instructions to cure:

1. The strong belief should be firmly ingrained in the person that makes him able to adopt good characters and avoid bad ones and purifies his heart.
2. The man should be aware of the sin of suspicion so that he avoids him.
3. The intention of others should be taken positively without misinterpretation. Umar Bin Khattab (May Allah be pleased with him) said, "Do not interpret the words uttered by your believer brother with any

assumption except for good as to interpret his words positively.”³⁴⁸

The Arrogance

The meaning of arrogance is clear from this Hadith: "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (ﷺ) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people.”³⁴⁹

The arrogance is a hidden moral vice that reveals itself in actions,³⁵⁰ and it originates from self-admiration and ego. Imam Nawawi said, “The conceit is self-importance, looking down on others, and denying the truth.”³⁵¹

Motives of arrogance:

1. The infirm belief and inadequate knowledge about the fact that arrogance is only for Allah and creatures are not worthy of it.
2. Self-admiration or egoism has many negative consequences, and it leads to conceit and

³⁴⁸ Ibn Kathir, Tafsirul Quran Al-Azim (4/227)

³⁴⁹ Muslim (1/93) no: (91-147)

³⁵⁰ Ahmad Muhammad Jad Al-Mawla, Al-Khulq Al-kamil, (4/378)

³⁵¹ Sahih Muslim Bi Sharhin Nawawi, (2/91)

narcissism.³⁵² One of the prime causes of arrogance is the overpraise from the nearest ones and flattery of sycophants who got accustomed to hypocrisy.³⁵³

When the intellect level is low, the understanding power goes down, and the person thinks that he is the most perfect and highly intellectual.³⁵⁴

Sometimes the arrogance is hidden in a person, and when he assumes any position or gets fortunes, his arrogance becomes apparent, and his mind is unable to overcome and conceal it.³⁵⁵ The mind gets perfected by Shariah knowledge that differentiates the lawful from unlawful.

3. The arrogant thinks himself superior to his fellows and counterparts and boasts about the status he assumes in the society.³⁵⁶ It is due to his hidden trait of arrogance.³⁵⁷
4. The arrogant wants to cover up his personal flaws and shortcomings in his actions. He is eager to be considered excellent by people as not to let them discover his flaws.³⁵⁸ It is an inferiority complex that occurs in the behaviors, and it cannot be easily handled

³⁵² As-Sayyad Muhammad Nuh, Aafat Alat-Tariq, Page: (1/128)

³⁵³ Al-mawurdi, Adabuddunya Waddin, Page: (239)

³⁵⁴ Ibn Hazm, Al-Akhlaq Wasiyar, page: (76) with some changes.

³⁵⁵ The previous reference, Page: (76)

³⁵⁶ Abdur Rahman Habanka Al-Maidani, Al-Akhlaqul Islamiyyah wa Ususuha (1/718)

³⁵⁸ The previous reference (1/720)

or confessed by arrogant. The victim of inferiority complex sometimes behaves as if he is a supreme and sovereign among people, and it culminates in the self-love and condescending behaviour.

5. One of the chief causes of arrogance is spending less time with friends and overconfidence.

Types of Arrogance:

1. To show arrogance to Allah and His Messenger. It is the worst and lowest kind of arrogance because it is the disapproval of nature and denial of the blessing of the Creator on creatures. Allah said,

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ 2:87

But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant?

He also said,

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا ۚ لَقَدْ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا - 25:21

And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves and [become] insolent with great insolence.

It was the arrogance that prevented Iblis from falling prostrate to Adam in reverence. Allah said:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ - 2:34

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.³⁵⁹

2. To show arrogance to people, to be conceited, to flaunt the physical traits, boast about the excellency in knowledge and wealth, to feel the supremacy over others, and to be narcissistic and condescending are the root cause of prejudice, bigotry, and racial discrimination. Islam strictly prevents it, as it is evident from the Islamic instructions. The Prophet (PBUH) said, "Allah has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor transgress against another."³⁶⁰

The sense of vanity and self-importance over people for the knowledge makes the knowledge of a person worthless to him. Who seeks knowledge for the Hereafter, tends to be submissive, soft-hearted, and humble, and always keeps watching his soul, holds it accountable, and introspects it. If one becomes

³⁵⁹ Surah Al-Baqra: 34

³⁶⁰ Muslim (4/2198-2199) no: (64/2865)

careless of his soul, it becomes stubborn and gets diverted from the straight path.³⁶¹

3. Self-esteem: It is taking pride in attires and costumes. A person might not be arrogant to people; instead, he is kind to them, but he flaunts his dresses and outfits, and it leads him to the sense of vanity and loftiness. Bukhari and Muslim have narrated in their Sahih that the Prophet (PBUH) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allah made him sink into the earth, and he will go on sinking into it till the Day of Resurrection."³⁶² Allah has prevented from such behaviors, He says:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ - 31:18

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. ³⁶³

The verse refers to the flaunting and boastful walk. Those who walk in such a fashion are self-centered and haughty individuals. The Arabic word “Marīh” refers to a person who swaggers. It does not mean that one

³⁶¹ Az-Zahabi, Al-Kabair, Page: (76)

³⁶² Al-Bukhari, (4/54) no: (49/2088)

³⁶³ Surah Luqman, verse: 18

should not wear well dresses, but it means he should not be flaunting.³⁶⁴

The Prophet (PBUH) said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allah (ﷺ) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people."³⁶⁵

This prevention is followed by the directive to replace the morally corrupt attitude with the moderate and down to earth walking style. Allah said:

وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ -
31:19

And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.³⁶⁶

Imam Qurtubi said: "The verse refers to the moderate-paced walk; neither too slow nor too fast."³⁶⁷

As for the Hadith that says: "The Prophet (PBUH) was fast-paced when he walked," as Ayesha (May Allah be pleased with her) has also narrated it, it refers to the speed more than that of a lazy person.³⁶⁸

³⁶⁴ Al-Qurtubi, Al-Jame Li Ahkamil Quran (14/48)

³⁶⁵ The reference has previously been mentioned.

³⁶⁶ Surah Luqman: 19

³⁶⁷ Al-Qurtubi, Al-Jame Li Ahkamil Quran (14/48)

³⁶⁸ The previous reference.

Calamities of arrogance:

1. The arrogance causes the deviation from the right path, makes the heart unable to comprehend the signs of Allah and understand His directives, Allah says:

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ –

I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.³⁶⁹

He (The Exalted One) also says:

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ - 40:35

Those who dispute concerning the signs of Allah without an authority having come to them - great is hatred [of them] in the sight of Allah and in the sight of those who have believed. Thus does Allah seal over every heart [belonging to] an arrogant tyrant.³⁷⁰

³⁶⁹ Surah Al-Aaraf: 146

³⁷⁰ Surah Ghafir: 35

2. The arrogance brings anger and rage of Allah. Allah says:

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ - 16:23

Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.³⁷¹

3. People disdain and dislike the conceited person because he thinks himself to be super and look down on them, and people, in turn, react to him with hate and contempt, and they flatter him only to be safe from his mischief or to get their worldly objective fulfilled. People drift away from him when their needs are met. The arrogant person becomes mentally depressed when he sees that people come to him only for their needs, and when their needs are met, they leave him as the birds leave their nests when they hear the echo of hunting tools. The same is true with those who behave arrogantly while he holds a post, and when he gets retired, people ignore them. There are lessons for arrogant in such kids of people.

Mawurdi said, "The arrogance brings the abhorrence, drives away the well-wishers, and turns friends into hostiles."³⁷²

³⁷¹ Surah An-Nahl: 23

³⁷² Al-Mawurdi, Adabuddunya Waddin, page: (236)

4. The arrogant pays no attention to his flaws and shortcomings. His arrogance, ego, and self-pride suspend all his senses. He thinks that he is doing well while wandering in the blatant error. Allah said:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا - 18:103

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا - 18:104

Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?

[They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

373

Instructions to cure arrogance:

1. The man should remember the tremendous sin and traumatic punishment of arrogance, and it is equal to competition with Allah. The Prophet (PBUH) narrates from his Lord, "Allah (mighty and sublime be He) said: Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire." ³⁷⁴

³⁷³ Surah Al-kahf: 103-104

³⁷⁴ Muslim (4/2023) no: (136-2620) and Abu Dawud (4/351) no: (4090).

He (PBUH) also said, "He who has in his heart the weight of a mustard seed of pride shall not enter Paradise."³⁷⁵

And he (PBUH) also said, "Shall I not inform you about the people of Jannah? It is every person who is modest and humble (before Allah), a person who is accounted weak and is looked down upon, but if he adjures Allah, Allah will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man".³⁷⁶

2. The man also should keep in mind the rewards and bounties for humble and submissive ones from Allah. Allah said:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۖ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ - 28:83

That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.³⁷⁷

The Prophet (PBUH) said, "Sadaqah does not decrease property, and Allah increases the honor of him who forgives, and no one will humble

³⁷⁵ The reference has previously been mentioned.

³⁷⁶ Al-Bukhari (3/315) no: (4918), and Muslim (4/2190) no: (46/2853)

³⁷⁷ Surah Al-Qasas: 83

himself for Allah's sake except that Allah raises his status."³⁷⁸

3. The man should avoid the company of self-centered and arrogant individuals, for it may contaminate their hearts and affect them, and it brings nothing except for harm and loss. The bad company carries adverse effects. The Prophet (PBUH) said, "Man follows his friend's religion; you should be careful who you take for friends." Whereas, the company of virtuous and righteous persons makes a person humble, submissive, and polite.
4. The man should remember the origin of his creation and what he carries in his intestines, if it gets exposed to him, he will despise himself. That's why the Qur'an often draws our attention to the origin of the creation of man. Allah said:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ - 86:5

خُلِقَ مِنْ مَّاءٍ دَافِقٍ - 86:6

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ - 86:7

So let man observe from what he was created.
He was created from a fluid, ejected,
Emerging from between the backbone and the ribs.³⁷⁹

³⁷⁸ Muslim (4/2001) no: (69/2588)

³⁷⁹ Surah At-Tariq: 5-7

5. The man should think about social infamy and the bad reputation of arrogant people to the intellectuals, nobles, and righteous persons.
6. The man should ponder over his fate and the final destination by remembering the death and afterlife, and visiting the graves because it softens the heart and makes it mild and meek. The Prophet (PBUH) said: "Visit the graves, for they will remind you of death."³⁸⁰

³⁸⁰ Muslim (2/671), no: (108/976)

Third Chapter

Factors of Ethical Disorders

Ethical disorders are different depending on their discipline and methodology, the impact of their threats and disadvantages on the individual and society goes up and down, due to the various factors of the moral disorders of a society are different from those of another, such as weakening of religious motives, deviation of belief, social growth and economic status, the impact of social ideological aggression and the mood of education, and other factors whose negative effects when increase, the rate of deviation also increases and turns into different shapes and colors.

It is impossible to determine any particular factor responsible for the moral disorders of humans. It is due to the different factors with different effects and influences. Therefore, the treatment or the focus should not be just on one aspect of life, ignoring the others. Because the factors lead to deviation are various, for instance, father influences the behavior of the sons positively or negatively. The Prophet (peace and blessings of Allah be upon him) said: "no child is born except on the Fitrah and then his parents make him a Jewish, Christian or a Magian. likewise the friends influence, as the Prophet Muhammad (peace and blessings of Allah be upon him) said: Man follows his friend's religion, man should be careful who he is taking as his friend. **(Abu Daud (5/168))**

Hadith Number (4833). Tirmizi (4/509), Hadith Number (2378)

Therefore, the deviation phenomenon should be based on many concerned factors, and to investigate deviation apparent, it is important to follow an integrated method, as its research would be done in accordance of faith, society, upbringing and psychological and all concerned to problem perspectives.

That's why it is important to deliberate various factors those cause to moral degradation, since knowing the causes makes it easier to cure and prevent protective measures.

The factors that will be discussed in this chapter are as follows.

- **Weakness of Religious Beliefs.**
- **Psychological Disorder.**
- **Economic Factors.**
- **Social Environment.**

The first section:

Weakness of Religious Beliefs

Weakness of religious beliefs is one of the major and powerful causes of behavioral deviations, because in this situation, neither man cares for the suffering of death nor he thinks of the horrors of the Day of Resurrection. So his thoughts become limited around the enjoying his day under the constraints of the lust, control of pleasures, and under the

pressure of these deviative tendencies that sway him right and left, and since this he loses the measures of virtue and vice, and succumbs to these waves sweeping his wishes, and leading him to the vice, and afterwards, what that happens to him is carelessness, corrupt perception, and moral instability, easing for him the acts of deviation and pushing him towards it, as it will be clear by the following points:

Deviation and Heedlessness:

Heedlessness: It is a mistake resulting from the lack of caution and minimal awareness, and when a person is caught by it; his or her religious motives are weakened. Weakness of a person's religious motives disables his ability to percept the virtues, to listen to the verity, to understand and to be aware of the role for which he was created, then eventually he is more like an animal. Allah Ta`ala says in the Holy Qur'an: " and certainly we have created for Hell many of the jinn and mankind; they have hearts with which they fail to understand; and they have eyes with which they fail to see; and they have ears with which they fail to hear. They are like cattle- indeed, even more astray. Such are utterly heedless." Surah Aaraf, Ayat Number (179)

And Allah Ta`ala further says:" This is Allah`s promise and He does not go back on His promise. But most people do not know, People simply know the outward aspect of the worldly life but are utterly heedless of the Hereafter". Surah Room, Ayat Number (6/7).

It means that majority of mankind know what is apparent of the worldly life, its earning, and its processing including all things in. they are proficient in earning and gaining these. They are heedless of the religious matters and of what is useful for them hereafter. Because of this approach and way, The Satan becomes his companion, as Allah Ta'ala said: "and whoever blinded from remembrance of the Most Merciful- We appoint for him a devil and he is to him a companion". Surah Zukhruf, Ayat Number (36). It means whoever willfully ignores we destine for him Satan (Devil) who misguides him and carries him to the path of The Hell Fire.

Causes to push man to the heedlessness are talking too much permissible and them continuously inherits heedlessness required for expansion of wishes, so he does forbidden acts. Tafseer Ibn-e- Kasir, V 4. Page number (138).

These unaware people don't care dirty deeds with the heedlessness that had fully captured him, you see him running behind his desires, and enjoy these and rejoice. This is because of the weakening the religious motive or its absence in the heart.

The exploitation of the religion exist either with the wrong believes or talking about this. Or it may be in actions spite of believes. The first case is The Heresy etc. and the second case is the impiety etc. first of them is because of distrust and second one is because of desires. The role of Islamic nourishment is to correct the misguided path of believes that

carry nourished people to the straight upbringing way. So that in the absence of pure religion and genuine doctrine among people's hearts the discord and mischief take place, the disorders increase, the social values are exploited, that's why the forgery dwells in house and educational institute and in all firms, and finally there is neither sincerity is found nor loyalty, neither honesty is detected nor modesty and this is because they have demolished a priceless value that is to practice Allah's order fully not exceptionally, and to treat by action not only by saying.

Deviation and Anxiety:

There is a strong relation between psychic anxiety and religious motive that it is also a psychic anxiety what pushes the man to deviate in demeanors such as disease called Secubaiyah, it is a kind of illness appears in impulsive repeating behavior. Man maltreatment the society with this and reveals his animosity to the society. As the diseased person loses his control in this situation or he can't bear the deprivation or frustration. So he can't delay his quick desires and try to accomplish his needs and wishes.

The man considers these psychic symptoms leading him to the behavioral deviation, and recognizes that these symptoms exist from the psychic uncomfortable provides him opportunity to deal with these influences. This is due to the lack of attachment to pathogens of reassurance and psychological comfort reflects by faith power in Allah after

that he doesn't fear deprivation or burden. There are few moments in life, man can't face them without keeping Allah and thy confidence in His protection. No matter how strength, persistency, firmness and self-esteem he was given, there are few moments come in life when all these are blown away and only that person can last that has firm belief in Allah. Allah Ta'ala said: those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by remembrance of Allah hearts are satisfied". Surah Raad, Ayat number (28). Allah Ta'ala said another place: and whoever believes in his Lord will not fear deprivation or burden". Surah Jinn, Ayat Number (13).

Deviation and Corrupt Imagination:

There are people whose imaginations about religion are ruined, and they believe the religion is some words without any work, or some actions whenever they want they can do them according their choices. Their conceptions drag them to the deviation and to be fallen in dirty acts, since they have loosen moral values, if they open their hearts and eyesight in the factual vision , and rectify their perceptions then moderates their attitude. However the Ignorance (JAHILIYAH) was full of moral ruins such as feticide, drinking and spreading of adultery, but when they believed in One Allah and affirmed there is none but one, suddenly everything changed over, they took path of virtue beside misguided, they went up instead of setbacks. Their manners become fair while these were corrupted, their skyline was broadened although these were

bounded, their concerns depend, their ranges went far away, and egotism left them, and brotherhood replaced the inequalities. These happened when their beliefs and customs of prayer became right, so deviation vanished, and it was replaced by moral virtues.

Deviation in The Light of Field Works:

A research conducted in Egypt revealed the relations between deviation and the weakening of religious motive that it is clear to be weaken of religious motive is an important reason of deviation. This report said:

- 1- Youngers don't offer Salat and accused of theft are 71.8%
- 2- Youngers accused of theft and don't fast are 53.5%.
- 3- In a research it was known that all deviated Youngers submitted to the children's court believed in faith as a view, and none of them offer religious duties completely. These evidences indicate the strong correlations between deviations and religious motive.

In all regions of the world those are advance in technology are facing the so much ideological obstacles such racial confliction and physical poverty, conceptual isolation, moral distortion and injustice. And in big cities these obstructions are found so much with their all shapes and kinds.

These all kind of deviations exist when religious motive is not present. In this case people react as their only moral measure is satisfaction of desires and libido.

Second: Psychological disorder:

The soul is one according its nature, but it has three forms as its situations: The Satisfied, The Persistent Enjoiner of evil and the certainly of resurrection. When the soul confidence to Allah and is assures by the remembrance of Allah, obeys to Allah, yearns for meeting, and looks for approaching him then this soul is called The Satisfied. And unlike it the soul is called The Persistent Enjoiner of evil, commands him to perform his desires such as wrong appetites and to follow void, and each evil becomes his abode. And the third stage is of certainly of resurrection, it is the situation of believer. Due to this a believer blame own self in every condition, and points out his errors in his every action. So he regrets and curse himself while a wicked continues and don't rebuke himself.

Allah Tabaraka Wata'ala has mentioned the disease of hearts and its healing in multiple places in the Holy Qur'an and in the way of Apostil PBUH.

Allah Ta'ala said: In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie". Surah Baqrah, Ayat Number (10). And said: So you see those in whose hearts is disease hastening into [association with] them, saying, we are afraid a misfortune may strike us". Surah Maida, Ayat Number (52). And at another place Allah said: O wives of the prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is

disease should covet, but speak with appropriate speech". Surah Ahzab, Ayat Number (32). And Allah stated: O mankind there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers". Surah Yunus, Ayat (57). And the messenger of Allah (pbuh) said: " could they not ask when they did not know? The fire of ignorance is inquiry. Abu Daud (1/ 239-240).

The psychological maladjustment is considered to be disease of hearts leads to the moral disorders, it is two types:

- 1- Sense Corruption.
- 2- The corruption of normal movement and the determination related to it.

When both of them are loosen then the pain and torment comes, so the reason of pleasure is the sense of convenient, and the sense of malfeasance is consequence of pain.

The heart's diseases cause to be weaken of vision and narrow mind; as the sensual desires and to adopt its special mundane accommodation removes the man's prudence or befool him, or spreads veil over his eyes, since the man think right as void and void as right, or things get mixed up to him or the images of stuff got confused. And it is according to coarse of veil. So this causes to psychological anxiety which intensity increases according to the veil that covers his prevision.

The Mentally Disturbance:

There are few people having no inquietude in their mental capacity. But their behavior approaches in Psychological Consensus at a stage many disturbed people may not reach mentally. For this you see many people practicing various moral deeds those match up with and high valuable behaviors and point out the people bearing the right nature, these moral disorders include such as drug addiction, promoting this and homosexuality. And at the time of incidents the fear, the worry, the reluctance to food and withdrawal, to be ashamed so much, irritability, disobedience, obstinacy, to bow down to the desires sharply, to be extremely jealousy, aggressive inclination, dreams to be awakened, telling a lie, and to steal in some circumstances are the appearance of this, and many other forms of psychological disorders are resulted. If those disorders are not treated well then these turns very hazardous for their morally conditions.

Psychiatric compromise:

Compromise is the power of consist and adaptation of social environment including the individual as individual can make social relations adequate the people around him, and can face all social and environmental problems successfully, and a Muslim develops his social relations on behalf of Islamic code of conduct. Therefore, the psychiatric compromise is a unrest process that changes moral values and social environment continuously, till stability develops between man and its surrounding environment in light of Islamic Rules.

So, the positive psychiatric compromise consists of individually, socially and occupationally compromising, until man through this stable a balance and suitable nature internally, that gives him satisfaction upon himself, society and his occupation. When man cannot compromise to right paths with three circles individually, socially and occupationally then he try to compromise indirectly, he assures that he can get through this process cohesion, satisfaction and mentally comfort. These invisible ways are called psychiatric defensive deception according to psychologist. These all about of which a man adopts. Its aim is to distort the truth and pose the justification till the man get rid of tens situation, and this situation is because of those failures and conflicts challenge his psychological satisfaction, and their intention is to prevent himself, to defense it, to maintain self-reliance, to retain self-respect, and to reassure himself what 'll be explained later.

It is clear that a man has either positive psychological compromise or negative psychological compatibility that is unreasonable and unacceptable. So, when a man faces a problem or personal need such as requirement to wealth so that he could complete his desires, then he realizes that he has no way beside toil, patience and provision a big quantity of money. Therefore, he begins to gather a big amount of money so that can achieve his quest. Whether this is not possible for him, he becomes pleasure with Allah's division. And keeps this in mind perhaps Allah will bring after that a different matter.

Then he waits to get appropriate opportunities to achieve his goal. He has acceptable compatibility. As the acceptable compatibility cannot be defined till the man does solve the problems that he can rely on care all possible actions, and can estimate all resulted possibilities. Then he should take actions those are not contrary to Islamic Regulations. When the man fails to discover the appropriate solutions according his ability and capacity for his problems then he makes the ways (defensive tricks) those distort the truth, and when man adopts these he tries to gain these goals.

1. The man tries to avoid the tense situation and the sense of evil with him.
2. The man tries to save his soul considering himself.
3. The man tries to achieve his desires and wishes in the name of defensive tricks.

Defensive Tricks:

The man selects the tricky ways when he faces problems he cannot solve them, suddenly he realizes that he is on the wrong way, then he satisfies himself with deceptive and justified things'

From these deceptive:

When a man realizes that his act contradicted with necessary works then he legalize his deviated demeanor by weak and justified things. Some of these are here:

To Justify:

When a man either fails to achieve his goal or failures in offering his duty, or moves out of virtuous behaviors then he performs disgraceful attitudes, he justifies his behavioral motives through lame excuses, so that can remove the internal or socially scolding. This is a trick in which man can find to justify his bad behavior.

Its example is that a man don't give fully time to do his work based upon the salary, justifies his work to be happy like that the administration don't justice among him and his friends, or he says that the salary paid to him is lesser than his hard working, likewise all the justifications through which he gets excuse what pleases him.

Miscarriage:

Miscarriage is that a man attributes the undesired characteristics to the others reconstructing these and redoubling.

For this, when a man does a work thinking it against virtuous behaviors then he drops down these to others. Or when he fails in an issue blames others. Such as a student says: question was very tough so that he failed, or somebody says that necessity has driven him to do so or to leave this, or he says that another person made it pleasing to him or cheated him.

Reincarnation:

Reincarnation is opposite to miscarriage. Because a man elects in this case, man elects some characteristics of others, as he

borrowers other's good qualities and refers them to himself, and try to move on other's way those have these characteristics. It means that man joins who shares these good qualities but he the man has not. Reincarnation is wrong way of cohesion and it is an appearance of defect cohesion, it is clear in the many examples such as a man play a role of an governmental officer when he is caught in a problem or he poses as a leader of a party although he don't deserve this.

Negativity:

This is resistance process, it is either positive or negative, it is negative when a man performs opposite of what is required and it becomes negative when he avoids to expected things. So it is to resistant in front of responsibilities and pressure where a man does opposite of what is demanded or avoids to do this. Its examples are to be silent, to resistant, to oppose, to mutiny, to refuse and to be obstinate.

So, when you demand somebody to request to another so that get a loan, but in same movement, the mediator don't do so, then this process is called a negative process. When the mediator defamed the position of borrower at lender and instigated him not to lend then he did here opposite of what he was requested.

Both of these behaviors of mediator it is pointed out that he has been facing a psychological disease and may be caused to hater for borrower, to envy or other such moral disorders.

Aggression:

Sometimes the defensive tricks turn to aggression shape, it is a kind of invasion referred to a man or thing asserting that this is main reason behind it, and it is responsible to him. These tricks appears in shape of deception, defamation, vilification and braggish. These all are appearance of moral disorders which has no justification except to search the remover of this problem.

Recidivism:

He access a failure level of behavior and compromising while returning, especially when man faces a problem can't bear such as a mature follows the teenagers, in this condition, he incline to a premature level as a defensive trick.

Through this, it is clear that man can't compromise with his different capabilities and his surroundings, performs moral degradation to perfect his desires with incorrect tactics, accessing tricks and defensive justifications by which he can satisfy his desires and delights.

The aims of defensive tricks:

1. To avoid problems whom he faces because of self-accusing.
2. To avoid the criticism he faces or he expects from others.
3. To avoid the psychological problems man faces because of his failures.

Causes of defensive tricks:

- To hide psychological conflict tremble in human heart when alternative is realized and these are the defensive tricks.
- To run out from reality since he can not face this.
- To be fail in acquiring right past experiences those can help him to face these mistakes and failures and can be helpful for him to avoid falling in.

And this is consequence of absence of fair practical nourishment in the house, the school and among his surrounding people.

The threats of persistent in defensive tricks:

Although, they help man to come out from internal conflicts but to persistent them make man fail, liar and don't let him face others.

Causes of psychological incompatibility:

The main causes of psychological incompatibility leads man to internal disturbance and moral degradation are: wishing, attachment to other than Allah, eating more, and we will explain these in coming lines:

1. Attachment to other than Allah:

Ibn-e-Qayyim says: most dishonored among people is who attached other than Allah, to get lost his profits and success is better than what he has by this attachment. And this is to disappear and lose. The example of those attached to Allah

like who take shelter in summer and winter and under home of the spider.

The consequences of attachment to others than Allah are to focus on wealth, and be in search of money neglecting to offer prayers. Or the man attaches to saying of priests, magicians and imposters. Likewise are the causes of psychological discomfort.

2. Wishing and lack conviction:

It is human psychological characteristic to love own property. Sometimes, emerging wishes is results of this desire. When a man begins weak wishes, and man can't get them with the help of those common abilities given him by Allah, especially when these wishes are out of his approach, resulting he seek luxurious palaces, good requisite facilities, comfortable bed and leadership till he think wrong as right, fair and easy since his desires, therefor, false desires and wrong and void thoughts manipulates him like the dogs plays with carrion, and it is stuff for all disrespectful coward souls. Sine these, man get deviated and he has to face evil, fatigue and pain.

Eating too much:

Extravagant and excessive satiety causes to disobey and engages man to gain supply for stomach till he succeeds. When he succeeds then the problem of utilization of this covers him. He tries to avoid of his harms and feel pain for his burden. The resources of appetite and the way of devil running with blood in human body overcome him. When the resources

of appetite holds him strongly under influence of Devil, the man deviates from fair way to the nasty so that he completes his discomfort heart's desire misleads him from fair ways. Especially, when he didn't get care under Islamic nourishment explained the quantity of eating food, where Allah's Apostle said: no man fills a container worse than his stomach. A few morsels that keep his back are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing.

This relates to distort of psychological compromise as a reason of moral disorder. Here is second cause also, and this is economical aspect we will explain this later.

The third part: Economic Factors:

The economic aspect effects man's life so much. Whereas it has a major role to perform human's dally basic need such as eating, drinking, wearing, living and many others. There is no doubt that the rates of increasing or decreasing of economy effects behaviors of individuals. The effects of economic factor don't effects to adults only but these affects directly children too, in terms of satisfaction or deprivation, negligence or care, and feeling of safe or not to be safe.

The next topic consists of following key points:

- o The economic factors helpful in deviation and these are the leading factors of poverty and luxury.

- o Effecting thing if these are found with poverty or richness its consequences appears upon moral disorders.
- o The economic structure and its impact on disorder and fittest for humanity.

1. Economic Factors Supporting Deviation:

The First: Affluence :

Affluence and enjoyment; affluent man who has become ungrateful due to the blessing and the money made him proud. Ibn-e- Manzur, Lisanul Arab, V (9), Page (17). Luxury life and cash-flow with weak religious motive and spreading of fun places with the growing down of moral upbringing, and to manage such things and to get them drags the affluent people to disrespectful behavior for performing their desires. And the shapes of disorders of luxury life may be defined as follows:

• Social Disintegration:

Too much cash and property, and to engage with these neglecting the social and domestic relations cause to social disintegration among relatives. It is deviation from virtues values in itself. Family disintegration is common in developed communities followed by bad impacts on behavior and nourishment, and feeling to have freedom from family, and on the other hand to weaken his economic condition, whereas he realizes the appearance of prostitution and incitement of debauchery and immorality. These disease can damage any society, because these are the powerful and sharp causes to

social disintegration weakening of relation in human society. To engage in completing the endless desires kills the gallantry' feeling and slays sense of respect and honor. And makes the vices of his life inclines to the abyss and collapse as familiar to him. Therefore, he fulfills his desires neglecting the tangible aspect and domestic relations.

- **Life of Amusement:**

The luxury life mostly leads to waste time in playing, and man satisfies his desires due to food abundance and relief of place shielded from religious deterrent.

Moreover, the affluence of wealth and resources of playing in some families leads young to enjoy with the illegal resources of playing causes to moral disorders. A writer has points out the enjoyment of affluent women stating: the mother welcomes visitor's storm so that he spends his time playing card and chattering about husbands, wives and mistress, and talking about wealth and finances.

- **Intoxicant:**

A rich man loses the Islamic ethical nourishment, spends his complete wealth to satisfy his desires although these are forbidden for instance drugs and so on. A report has prepared in Qatar determining quantity of uses drugs in Khaleej. This report says the factor leading to this is economic recovery exists in Khaleej, and due to this there is money surplus in this region.

• **Boast and Greatness:**

Significant capital of wealth near the man, who doesn't know its real importance to spend rightly, makes him transgressed against right. Because he thinks everything which people have been looking for his own. Sometimes he spends this by wrong ways and deviates with others from Islamic behavioral methodology. He humiliates some people and makes proud to others, and becomes envy to reformists. "Therefore, extravagant oppose the reforms and flees out of call to Allah, and wage wars against reforms and stop people to come with this. Because they see very difference between their luxurious life which they cannot leave and Apostil's call. Abdullah Ahmad Fadri, Islam and needs of Life (152-153). Allah says: And we did not send into a city any warner except that it's affluent said". Surah Saba, Ayat Number (34). Indeed we, in that with which you were sent, are disbelievers". See this is Qaroon, Allah gave him of treasures whose keys would burden a band of strong men, and when his people requested him to seek the home of hereafter with this wealth, and requested him not to forget his share of the world, thereupon he said: Allah has given it to me because of his knowledge the I am able to this. Tafseer Ibn-e- Kaseer, v 3, (409-410). Allah said: "and seek, through that which Allah has given you, the home of the hereafter, and [yet] don't forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters. He said: "I was only given it because of knowledge I have. " Did

he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth], but the criminals, about their sins, will not be asked". Surah Qasas, Ayat Number (77-78)

· **Affluence and Injustice:**

The wealth in the hand of who forgets Allah in affluence, sometimes he spends in injustice against humans and due to this he diverts from moral deeds to moral evils. Whereas there is a relation between injustice and affluence. "Therefore the injustice is adequate to affluence, and the affluence is one of the main causes to injustice" . Abdullah Ahmad Fadri, Islam and needs of Life (152-153). Allah Ta'ala says: " So why were there not among the generations before you those enduring discrimination forbidding corruption on earth – except a few of those We saved from among them, but those who wronged pursued what luxury they were given therein, and they were criminals. Surah Qasas, Ayat Number (77-78)

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The second is The Poverty:

The poor who either has nothing or he has less than half of what is enough for his family. And the Needy who either has half or more than half what is required for his family. But it isn't enough for his family. It means that both of them need to financial resources. It may be said with no doubt that the poverty has impacts upon behaviors if there no supports of

good manners and strong faith. Because the poverty and deprivation lead the deprived poor to the habits – especially, when its neighbors has luxurious life- which don't match the fair and good manners. Allah's Apostle sought refuge from poverty as came in in Hadith: O Allah, I seek refuge with You from kufr, poverty and the torment of the grave" and said PBUH: O Allah, I seek refuge with You from poverty, need and abasement. And I seek refuge with You from being unjust or wronged." Bukhari (1/268), Hadith Number (833). Its main reason is that the poverty drives man to be laden with debt, and the debt drives man to be liar, and to break promises. Therefor Allah's Apostle used to seek from that, and says: O Allah, I seek refuge with thee from sin and debt. Someone said to him (the Holy Prophet) why is it that you so often seek refuge from debt? He replied: When a (person) a man is in debt he talks and tell lies, makes promises and break them.

There is no doubt that deprivation of cash-flow and poverty affects the man, and his behavior, and its impact appears upon his nourishment, financial and health conditions, it affects type of behavior and level of deviation. And these points will be placed in following.

I. The Poverty and it's pedagogically influences:

The poverty influences the man educationally.

The father or provider feces less income has to spend his most of the time out of home looking for what meets his family

needs. So he can't look after his children as he wants. And lets them to be affected of deviation causes in society. As the severe poverty grows the father's fiery temper and quick rage, and this makes him cruel and severe. Due to this, the children help their father in earning and lose the educational opportunities or reduces their information and recalling time. And like this, the home becomes not fair for memorization. These all circumstances stop the roll of family education. And lets the door of illiteracy open through which it enters. And the ways of deviation are opened and this causes to deviate them.

II. The Poverty and Unemployment:

There are many people in various societies looking for employment but don't get. Its impacts reflect upon their financial condition. Dr. Abdul Hamid Saind Mansur has pointed out this saying: In developing countries, the down flowing of financial situation of labor class, increasing unemployment rate cause to increase homelessness, suspicion and wondering. As the prostitution and sexual offences are increasing. These moral issues are resulted of fulfillment the family needs and desires. Therefore, you see the family because of deviation, adapting the illegal ways of earning. As some people think that the poverty, weak livelihood and the worse situation of working assists them to use drugs, and they

think to sell this is a resource to decrease material shortage consequence of unemployment.

And the relation among the educator of family and the youngers is based upon this saying: to remove the responsible of a family from his job which he is doing to prepare for is family a good standard of life is to harm them. And since this, his reliability among family members is questioned. And the unemployment of father or feeder to family caused to get out the mothers and sons in looking for the food.

III. The Poverty and the Youngers:

Less income or absence of any source of income drives father to order his younger sons to do work. Although, some works such as the work in a pub and clubs leads the Youngers to crimes as some reports reveal that the rate of crimes among the children who do work and who don't work is from 2% to 10%. For instance, the Youngers who work since small age do crimes under the influences of deviated Youngers. This is because the Youngers are immature and less experienced.

IV. The Poverty and Cajolery in Dealings:

Sometimes, the poverty causes to take bribe, and thus followed by cajolery and sweet talking in dealings. Ibn –e- Jozi has coined this saying: we saw a group cheating the leaders. Some of them are sweet talking, some of them praise that isn't allowed, and some them be silence on wrongs. And there are a lot kind of cajolery, and all these are because of poverty.

V. The poverty and The Health:

The poverty is harmful for health. Because this leads to malnourishment and bad shelter. Its impacts can be seen on psychological health. Since this embraces the boredom, the grumbling, the worrying, and the agitating. There is a correlation between the poverty and severe disease such as anemia. This leads to deviation such as bagging to meet the need to pay the money of food and medicines.

VI. The Supportive Factors of Deviation caused by Financial Weakness.

Some questions rise here about these factors and these are:

Is just the poverty or richness or both of them are factors of deviation, or some other affecting factors are here, when the combine with each other, then they cause to deviation.

To reply this question, we find out that the researchers studied according to their environment to point out the relation in between the poverty and deviation. And finally they indicated weakening of relations between the poverty and deviation. And the poverty is not only the cause to deviation. Because the honesty and the courage are seen in pour Youngers since that the deviation don't pull them to robbery or earning by illegal ways rather than they hate deviants. With that we see some youngers growing in the lap of wealth deviating. Let us take an example or proof that there are few pours didn't distort them the poverty to a cave of moral disorders. See this is the group of pour emigrants consist of 400 people. There is

neither shelter nor the relatives for them in The Medina. And they have reserved themselves for striving due to Allah. They were here only for a troop which had been sent by the Messenger of Allah, and these are called Ahl-e-suffah. Allah ta'ala says: "[charity is] for who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristics] sign. They do not ask people persistently [or to all]. And whatever you spend of good-indeed, Allah knows of it". Surah Baqrah, Ayat Number (273).

Here is the other example of financial aspect that is richness. The United States of America is one of the richest societies in the world, but with this, there are more increasing evils here in compare to others.

All the researches held about the relation of poverty with the deviation are contradicted. This is the key point which one of the researchers defined in his researches and deviation reports as saying that all the researches were being held they don't determined correlation between the financial aspects and the crimes of youngsters but they all are contradictory results justifying that the errors of the ways were chosen in these researches to prepare the report because there is no comparative details are found or they are not supported by collection of rules and experience representing the delinquents, and better resources were not used in all data and review these.

The result which could be accessed is that the poverty in itself or the richness itself is not the reason of deviation, but with this the combination of weak behavioral growth according to Islamic theology. After that, the impacts of poverty and the richness appear as effecting aspect on behave such as deviation. Because, you see in rich families who were nourished by wealth and with that he spends this according to legal ways only, on the other hand, you see the poor having patience upon his poverty instead of deviation. It is depending upon the view of looking after and religious motive. When this doesn't appear or it becomes weak then the poverty or richness plays their role in deviation. And finally, correct knowledge is for Allah.

Financial System and its impacts on Deviation:

There are three economic systems in the world: the Islamic economic system, the communism and the capitalism. Since these systems increased the ethical disorders, so they all systems has been demolish according to the ground reports. On the other hand, the Islamic economic system provides better solution to the society instantly the developing relations between poor and rich could be seen in Zakat, charities and in good conducting, while the communism thinks the only way to decrease the poverty is to demolish the rich people and their resources and to deprive them from their wealth. Even it goes more far away to fight against properties especially against the wealth of productivity such as the land and resources. This turned the poor against rich people

marking them envy and anger in their hearts and caused to fires of conflicts among them. Even they became more and these are common industrious people and called pro literate. It means that the deviation in society from the ethical rules to the wrongs representatives of conflicts, antagonism, and elimination of the patriotism of the ownership which absence of causes to apparent of the ethical deviations, and the stress is one of them.

A lot of debates had been held about the relation between the deviation, crimes and financial system. Many intellectual determines that the capitalism is responsible for the increasing the behavioral disorders and crimes in society. These are the seen in quotes of the Italian thinker Taurani. But one of them who openly blame the capitalism that is the main cause of increasing rates of crime in society is Hollandi thinker younger instantly the theft is connected to the division of people in rich and poor under the shadow of capitalism.

While the Islamic Financial system evolves the relation among rich and poor, view of brotherhood. This denies all the ways create the envy and conflicts among rich and poor classes or among categories. Why is not so! Brotherhood is the peer of Islam and its fruit. Allah Ta'ala says: the believers are but brothers, so make settlement between your brothers". Surah Hujuraat, Ayat Number (10).

Islam sees these relations among them as brotherhood helps in brotherhood, friendship and good conducts to meet the

need of poor even the Satan cannot capture him and carry him to deviation.

Allah Ta'ala ordered to His servants to give and spend saying: "and spend out of that in which He has made you successors". Surah Hadeed, Ayat Number (7). And said: "O you, who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers – they are the wrongdoers". Surah Baqrah, Ayat Number (254).

Here is the solvent to the need of poor by giving him Zakat and zakat expenditure with the help of rich people and making rich people responsible the poor relatives. And told them the right solution for their poverty such as asking forgiveness as comes on tongue of Nuh in Allah's saying: "and I said, ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers". Surah Nuh, Ayat Number (10-12)

Ibn-e- Abbas and others also said: when you all turn in repentance and ask forgiveness then your wealth increase. Islam has planted the soul of hope in Allah's blessing and His gratitude saying: "if they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and knowing". Surah Noor, Ayat Number (32). And said: "Allah will

bring about, after hardship, ease". Surah Talaq. Ayat Number (7).

The poverty is not for always, but it is wanderer travels and hides, goes and comes. Today's poor may be rich tomorrow. Because the livelihood is in the hand of Allah. And the prestige in Islam among people is based upon righteousness not wealth. Allah has said: "Indeed the most noble of you in the sight of Allah is the most righteous of you". Surah Hujurat, Ayat number (13). The Messenger of Allah has said: many a person with disheveled hair and covered with dust is turned away from the doors (whereas he is held in such a high esteem by Allah) that if he were to adjure in the name of Allah (about anything) Allah would fulfill that". Muslim (4/2024), Hadith Number (138-2622). In the meanwhile, attention the rich to spend wealth in Islam is the guidance removes the spendthrift and disorders. Allah Ta'ala says: "but be not excessive. Indeed, He likes not those who commit excess." And furthers said: "and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful." And said in another place: "but seek through that which Allah has given you, the home the Hereafter, and [yet] do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupter."

It becomes clear by this that Islam in accordance of its economic system is system of equality joins the hearts and bounds them by the right social integration which man offers

by heart and intention hoping what is near Allah like reward and retribution. This is the cooperation helps to stand up against the disorders of poor resulted of need and poverty. Standing against effluence of rich people caught by disorders as it was explained ago. Although, lapses of disorders can be seen in Islamic society among both rich and poor. This is the result of absence of right entrancement character for the Islamic finance and because not to be accept the way of Islamic nourishment.

It has passed that the best way to treat the disorders seen among rich and poor is the Islamic Finance. In the absence or weakening of religious motive, right behavioral nourishment and rotten environment, the poverty and richness are one reason to ethical disorders.

The fourth chapter

Social Environment:

Environment is defined as those sensual and moral effects which surround human being, and they cast

their effects on the behavior of human being negatively and positively .

And it means those family, tribal, or educational and practical communities and societies and other than them which encompass human being; and they have different forms and various cultural and theological colours which vary and sometimes, disagree. In most cases, a man necessarily comes in connections with them because of strong link, kinship, companionship and friendship in job and academy, or due to neighborhood. Undoubtedly, these factors have a great impact on every person according to his tendency, the situation of his ethical circles and his accepting those effects .

Friends are of two types: the bad friends and good ones ,and to come into connections with bad types of people causes diversion, dissention, sorrows and weakness and a person of bad friends has to bear such a burden that can't be carried even with the help of his bad companions. Bad friends deteriorate his future and turn him from his destination because of his being involved with bad friends, their affairs

and dividing his thoughts in the valleys of their desires and lusts. What will remain for him for Allah and hereafter? When the day of shame and sorrow on what he has lost in the side of Allah comes, and the sorrow and shame prove to be of no use, the oppressor will cut his fingers and wish that he would have taken none as his friends, and he would have chosen the path of the Prophet Muhammad ﷺ. Allah says: "وَيَوْمَ يَعْصُ الزَّالِمُ عَلَى يَدَيْهِ وَيَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا، يَوَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا، لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا" [And (remember) the day when the wrong-doer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger. Ah! woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And Satan is to men ever a deserter in the hour of need". {Al- Furqan: 27-28}. And in the other Quranic portrayal, Allah says: "الْإِخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ" [And the friends will be enemies of one another on that Day except for the righteous ones] {Al- Zukhruf: 67}. And Allah says at the other place: "اذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ، وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا عَلَيْهِمُ الْعَذَابَ" [When those who were followed disown those who followed them, and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one chance to return to the worldly life, we would disown them as they have disowned us". Thus Allah will show them

their deeds as regrets for them. And They will never get out of the Fire ".{ Al- Baqurah:166- 167}

That is why, the ancestors used to say:" Save your selves from two kinds of people : from one who runs after his desires and has been led astray by his lusts, and the second one who has materialistic mind and whom the worldly love has made blind. And they used to advise to be away from the profligate learned and ignorant worshipper,because their temptation is temptation for every enraptured."

So the bad friends don't guide human being but towards bad behavior and ill nature. They turn his tendency towards vices and baseness and decorate for him his hateful behavior till when he involves in base work and becomes slave to it and he is entangled in the nests of vices by being addicted to them, he becomes detested in the eyes of the great people and abhorred in the eyes of the wise persons. He is mocked at by the bad people and the chosen persons choose distance from him , as he is always tired and exhausted because of the vices and evils which have taken him into their grasp ,and because he suffers from ill nature and bad morals and deviations.And here it is necessary to put the following questions:

What will do a Muslim man when he is forced to be in companioship with the men of bad behavior because of job and life? And which way can be used for being saved from their mischief along with having positve effects on them ? In response to these questions , we can say that the situation

demands here sagacity in dealing with them. Ibne Quaiyim describes it for us in his own words:" When it is needed to be with them in their mischief and it is beyond his capacity to be away from them, it is in his favour to be agreed with them and he must exercise patience over the grievances given by them, because they will necessarily torment him when he has no power and supporter. But after mischief, torture and torment, there will come respect and love for him, he will receive esteem and praise from the mischievous friends and Muslim people and from the Creator of the whole universe ". { ابن قيم } [الجوزية، مدارج السالكين v1 p 490]

And if there is companionship in the right and valid issues, he must try his best to take control over the meeting for the sake of Allah , if it is possible. He should strengthen his soul and encourage his heart. And if he is unable to do this because of weakness and lack of strength, his soul must slip away from their society and majority just as a piece of hair comes out from the dough. And he should live among them as he is not present , and he is near but away from them and he is asleep but awake. { The previous reference}

As for as the companionship of the righteous persons is concerned, it is wanted and demanded, because there is nothing in it to be blamed and dishonoured, rather, it has what encourages virtue and strengthens it. They are decoration for the human beings which decorates them every day with the beautiful ornaments and provide them from their companionship with a lot of virtues. The love of virtues and

their practice is created in their hearts. The abhorrence of baseness is sown in their hearts and they give up vices, as a result, their nature and behavior bend increasingly towards goodness and for this a man must nurture greed. The Prophet Muhammad , blessings and peace be upon him has described them through his good words: " إنما مثل الجليس الصالح و الجليس السوء كحامل المسك و نافع الكير. فحامل المسك إما أنه يحذيك و إما أن تبتاع منه و إما أن تجد منه ريحا طيبة، و نافع الكير إما أن يحرق ثيابك و إما أن تجد منه ريحا خبيثة " Actually, the example of good friend and bad friend is just like the example of the one who sells perfumes and the one who blows bellows. As for the holder of fragrance, he will give you something of it, or you will purchase from it, or you will get good smell. As for the matter of bellows- blower is concerned, either he will burn your clothes, or you get bad smell ".{ Bukhari Shareef: 3/ 463}

Inspite of the great effect of the environment on the moral deflections ,it is not a factor that is too difficult to abstain from its effects even though it is so powerful. There are so many people who led their lives among blasphemy and apostasy, but they are the example of piety, and there are so many people who led their lives in a house being ideal of piety, but they deviated from it and could not get any kind of impressions from it, and deflected from the the system of the environment in which they led and became the example of blasphemy and apostasy. Here are the wives of Noah and lot who were in the homes of prophecy but they deviated from the right path, and on the other side, there is the wife of Pharaoh who led her

life in the house of blasphemy, so she recognized reality and took it and relinquished blasphemy by walking on the straight path. Allah says in the holy Quran: " وضرب الله مثلا للذين كفروا امرأت نوح وامرأة لوط كانتا تحت عبدين من عبادنا صالحين فخانتاهما فلم يغنيا عنهما من الله شيئا وقبلا ادخلا النار مع الداخلين [Allah sets forth an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of our righteous slaves, but they both betrayed them by rejecting their doctrine. So they availed not against Allah and it was said: " Enter the Fire along with those who enter "! And Allah has set forth an example for those who believe: the wife of Pharaoh, when she said: "My Lord! Build for me a home with You in Paradise, and save me from Pharaoh and his work, and save me from the people who are polytheists and wrong- doers ".] { Al- Tahreem: 10-11} And it is not an easiness from the side of the effects of the social environment, rather its effect is of the greatest effects on the behavior of human individual, because intercourse creates problems. But it is in the capacity of human being to slip away from its effects on the basis of his endeavor after the mercy of Allah and His assistance.

There are many factors participating in the existence of every ethical vice and being reasons for it, and their impacts are active in moral deflections from the greatest behavior and they are mentioned below:

1- weakness of training upbringing: A good training upbringing is considered to be a fruit of every praised and good behavior, just as a bad training is the source of every moral vice, rather

the bad training exercises its influence on the major roots of his creed and extirpates him from his nature, as the Prophet Muhammad has described it in the words below: " كل مولود يولد " Every child is born on his nature, his parents make him Jew, Christian and Fire-Worshipper.]

And the weakness of training upbringing becomes manifest in many aspects which touch the major structure of the behavior of individual and society, and they are as follows :

1- Educational Aspects:

There is no doubt in this fact that the weakness of the aspect of education and religion in the individual deprives him of the big and great fort of life; because it is religious education which implants and trains human souls on piety, and after considering over Paradise and Hell after the world, he takes it as a shelter of greatness fearing of and being away from evils.

The weakness of religious education in the hearts of individuals causes ignorance which leads human hearts towards their death,so they don't stir for the wounds of evils, for the pains of difficulties and for the griefs of vices. Imam Ibne Tamia says:" Hearts die of mere ignorance and become ill for any kind of it ". { Ibne Tamia: Fatawa 10/ 94}

And to pay attention to the worldly education without religious one creates crackness in heart and mind,so the man gains of education only which saturates his worldly desires, with separation from his life after death. And as a result of it,

he commits theft, snatches ,does adultery and acts upon all prohibited works.

2- The aspects related with creed and worship:

The weakness related with the training of faith and worship in the individual makes him prey to desires and lusts which lead him to deflections, because the right faith and sincere worship install in a Muslim person the power of faith, the strength of keen insight, the courage of patience, the height of ambition and distance from vices and evils. Allah says: " اتل ما أوحى إليك من الكتب واقم الصلوة إن الصلوة تنهى عن الفحشاء والمنكر ولذكر الله أكبر والله يعلم ما تصنعون " [Recite (Oh Muhammad ﷺ) what has been revealed to you of the Book, and perform the prayer. Verily, this prevents from the great sins of every kind, unlawful sexual intercourse, disbelief, polytheism and every kind of evil wicked deed. And remembering is greater indeed. And Allah knows what you do.] { Al-Ankabut: 45}

And wicked deeds are what their vices and badness are manifest for every one and which every one with straight mind and thoughts considers to be a wrong work. And it is the reason that it is explained as adultery and homosexuality and Allah has named it as an obscene work in order to prevent people from it. Likewise, adult words are named as obscene behavior and it is of those reasons and false accusations which baseness is manifest enough. { مدارج السالكين للعلامة ابن القيم [الجوزية] 1/ 402 }

As for as the prayer is concerned, when a man carries it out according to the instructions given by Allah, it prevents him from all kinds of evils and vices. And it is a known fact that if a person recites the prayer with inner sincerity and external practice and fears of Allah as he has been ordered by Him to fear, he performs every necessity and abstains from the greatest sins. And when training guidance becomes weak, he falls prey to all moral deflections and their torments. {إبن تيميه، {الإيمان: ص ٢٨ - ٢٩

3- The moral aspects:

Undoubtedly, the weakness in moral training on the Islamic virtues makes a man walk easily on the opposite path of the right one, because he could not get acquainted with the education on patience. The result of turning away from the right path emerges in his inclination towards lusts and desires, and in the like manner, he renounces the sleeve of shame and does everything of crimes with no shame. He also could not understand the importance of truth and trust, and as a result, commits theft and fraud and deceives in his statements and actions. Ibne Huzm says: "Actually, the blissful and lucky is one whose soul is friendly with virtues and maintains hatred and distance from vices and evils. And the damned and unlucky is one whose soul is inclined to vices and evils and keeps distance and abhorrence from virtues and compliance {إبن حزم، الأخلاق [18]والسير}. And it is the reason that the weakness on the part of moral training is of the powerful and the greatest causes of disorder and deflection.

4-The aspects related to the punishments :

Punishments have an active impact on the prevention of crimes, and to exercise slackness in terms of punishments provides the individual and society with the wide and broad field to fulfill evil desires. And since, the societies have lost today the application of the religious punishments, they have begun to suffer from the torments and problems of the moral deflection, because the impediments made for the purpose of punishments don't accord to the ratio of deflection on the one hand, and on the other hand, they lack in the religious deterrence for them.

And when a culprit finds no impediments and obstacles related with punishments, he nurtures evil in his own heart and tries to spread disorder on the surface of the earth. Ibne Quaiyim says:" The punishments of culprits and scandalous people can't be complete without the torments which prevent them from doing mischief and make them exemplary warning and moral sermons for those who want to commit this kind of serious mistakes. And at this point, it is incumbent upon him to condemn something according to his sins, be it small, or big, little or much and that's why, it is not possible to eradicate the sins without the application of religious punishments ". { ابن القيم الجوزية، إعلام الموقعين [2/ 122]

The bad ideals:

The bad models cast an active effect on the others, because they present practical application of deflection before others

,and explain it with the method, pattern and instigation which lead those with a blind mind to moral deviation.

And Prophet Muhammad has described its seriousness and that of its perpetrators and holding the sin burden of those who follow him and get affected by him. Prophet Muhammad has said: "من سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده، من غير أن ينقص من أوزارهم شيء [Whoever invents a bad path in Islam, has to bear the burden of it and that of one who acts upon it after him, without decreasing any amount of burden from them.]{ Muslim Shareef: 2/ 705}

And the bad models assimilate into the bad statements and hateful actions, be they directly, or through pictures, or books or any means and agencies which human beings use in order to influence others and spread disorder among them.

The bad models present moral deflections practically, and it's the reason that its influences and effects are so much, especially when the ideal is the person who is beloved to the soul of the individual, and he finds inclination to it, such as, father, mother, and friend ,or the man with bad model attributes himself to the characteristics and symbols which have various types of physical and mental strength , which others become astonished at and abstain from following him in deviations.

At the age of maturity and youth, inclination and tendency turn towards the qualities with brave strength and power in such a way that a person leans over those who decorate

themselves with the heroic characters and attributes. So, if the bad model is rampant and good one is extinct in the human society, the young community will follow it in its deteriorated morals, such as, theft, tyranny, snatching, disorder - spreading and so on. And when the bad example and corrupt ideal go away from society and good example comes into existence that maintains the heroic work of virtues, such as helping others and bearing all kinds of difficulties and problems for the sake of virtues, the young generation keeps it into practice and acts upon it.

And in the same way, at the old age, when an old person is found in society, his behaviors and habits are followed by others of his age. And people in following and being influenced by him are just like the herd of Qata birds that have been born and disposed to have similarity with one another. { ابن تيمية، [44] 3- The influence by the currents of thoughts: The coming thought- currents are considered to be the fatal and harmful enemy of the Islamic society which attacks its morals so negatively. These negative thoughts are being propagated through instigating words, colorful channels and fast live telecasts in the form of thought- disorders just like the slices of the dark night. They implant doubt in spite of belief and arouse disorders which deteriorate morals and ethics and throw in the ditch of destructions. And the currents related with thoughts filled with aggressive elements assimilate in the various means of which some are mentioned below:

Live telecasts: Live telecast is considered to be the fastest new agencies that have taken the whole world into control and have transmitted information among the people of the world at the same level, be it right information or wrong one. And it has a huge amount of share and part in spreading disorders in society. So, the live telecast has begun to spread the materials which deteriorate religion and morality and smash the social values and spread disorder and vice by transmitting bad ethical habits of those who commit blasphemy and moral evils, and by presenting those vices in the beautiful garments, so that the young generation runs after them, and like wise those whose soul is weak enough and their lusts have taken them into their **custody**.

Translation : The translation of the deviated thoughts to Arabic language has a significant impact upon the readers who have no consummate knowledge of religion which can prevent them from running after lusts and desires and acting upon the instructions which they read in the translated books . There is a translation of the thought that invites towards the freedom of woman and taking her out of her house, so that she may stand with mankind in the field of business, in the companies, in the class room and in every place of human benefits. And to oppose this system is considered to be backwardness in the field of development. Some of this translation decorates the prohibited relation for the young persons through novels and fictions which are explained as the national novels. And there are some novels which explain for the reader the path of crimes, and describe

how to make a plan for crimes and how to carry them out . And these translations have a dangerous effect on the human behaviour.

- A journey to the cities of infidels : A journey to the cities of the infidels without serious necessities is a dangerous one to the travellers,because they watch prohibited practices which lead them towards falling in the ditch of those vices and repel them to transmit these vices towards their society ,or towards discussion about them and their places.

And sometimes, this journey leads them towards the invitation of those vices and accepting them. So,there is no intercourse, giving up of curtain and spreading of intoxication but the journey has a great role in transmitting these vices in the Islamic society.

Once Allama Ibne Baz was asked- May Allah wrap him with His broad mercy- about the things which some organizations propagate in the magazines inviting the Muslim boys to pass out their summer vacation in the western cities in order to learn English language. So,whatever has come in the response to this question is as follows: And the verses indicating towards the enmity of infidels with Muslims are so much, and it means that they try their best and leave no ways for reaching to their goals and fulfilling their aims at demoralizing Muslims, but they walk on every path to damage the respect and dignity of the Muslim community. And they choose various methods

and techniques and secrete and open agencies for the attainment of their goals. There are some agencies that have come into existence in these days, such as, the establishment of some organizations for travelling and visits by distributing false pamphlets which contain the invitation of the boys of this city to pass their summer vacation in the regions of Europe and America, with the reason to learn the English language. And for this purpose, a versatile programme has been proposed for the travellers of every time. And this programme contains various sentences of which some are mentioned below:

- 1- To choose an infidel English family for the purpose of staying the student with it, while there are so many prohibited orders in it.
- 2- Musical programmes ,dramas and stage- shows in the city are held.
- 3- to visit the places of dance and luxury.
- 4- To practice disco dance with English young women and to do competition in the dance party.
- 5- In the mention of the present playthings in the one of the English cities, the following things have been said: (The night clubs, disco dances, various types of musical performances, music and the new rock dance,drama shows, cinemas and traditional English restaurants)

And these notices and publications aim at fulfilling various serious goals of which some are mentioned below:

- 1- To act for the deviations of Muslim youth and divert them from the right path.
- 2- To deteriorate morals, and fall into the ditch of mischief and vices by preparing the causes of disorder and make them available for every one.
- 3- To create doubt in the creed of Muslim.
- 4- To develop the spirit of astonishment and love with the English civilizations.
- 5- To decorate with many English traditions and their bad habits.
- 6- To be habitual for neglecting religion and turning attention from their methods and orders.
- 7- To train the Muslim youth to be the propagators of the English culture in their cities and towns, after returning from this journey and being equipped with the western thoughts ,its habits and systems of economy.

And there are other aims and goals which the enemies of Islam work in order to fulfill their desires with every possible power, and with various methods and patterns, be they open or secrete. And in a reply to the question about the issue of staying with families for a person who went abroad to gain education and learn languages more than one, Ibne Baz said: It is not valid to stay with families, because there is a fear in it

for the student to fall a prey to the moralities of infidels and their women. And it is necessary to be the abode of the student away from the causes of guile and temptation. And all these statements are related with the permissibility of the traveling of the student to the cities of the infidels for the purpose of gathering education, while the reality is that it is not appropriate to make a journey to the cities of the infidels for education except for the important necessity and urgent need, provided that the person concerned is educated enough and has keen insight, and be away from the causes of disorder and temptation. 4- The weakness of social consultation: Undoubtedly, social preachings by helping on goodness and piety and ordering virtues and preventing from unlawful action are the basis of the health of the society and its safety. Allah says: "وتعاونوا على البر والتقوى ولا تعاونوا على الإثم والعدوان واتقوا " [Help you one another in virtue, righteousness and piety: but don't help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.]{Al-Maidah: 2}

And Prophet Mohammad ﷺ said: "من رأى منكم منكرا فليغيره بيده، " [Whoever of you sees badness, must change with his hands, if he is unable to do so, he must do with his tongue, and if he is unable to do so with his tongue, he must do with his heart, and that is the weakest category of faith.] { Muslim Shareef: 1/69:78}

Imam Ibne Tamia says:" Indeed, to order goodness and prevent from badness are of the incumbent works and the

إبن تيمية، الأمر بالمعروف { . " greatest works and the best works [p,26- 27] والنهي عن المنكر

And when social preaching becomes weak ,the deviated person finds a wide field before him to create disorder,and there is none to prevent him from his deflections and there is no critic to criticize him. As a result of it, he stretches in his crookedness and twistedness, and sometimes other becomes affected by him. So, a woman finds none from among her to prevent her from the bad morals and a small boy has none before him to moralize him and take him out from the morass of the hateful behavior. A young person finds none to make him afraid of this dishonorable way of life, and an old person is not ordered to do the right thing and decorate with high morality. Every one is busy in his own soul, and from here the society falls down, because the members of it find a vast field that is empty from criticism and prevention. Thus, the individual takes no offense at following his unlawful desires. And the causes of the weakness of the social consultation among the members of the community are mentioned below:

- The personal occupation: Thus, a man becomes occupied with his own personal affairs and activities, their pursuing and making efforts in carrying out his interests. So,due to the process he diverts himself from the right path which urges human being to act good works and abstain from the evils and vices. And sometimes, he comes into connection with a friend, neighbor or with any person, and becomes busy with the person's personal problems and affairs for the purpose of the

realization of the general benefits. And there are so many defects in it which reflect on the community, but on the individual also. The Prophet Muhammad said:" By the kind in Whose hand is my soul, you shall order goodness and prevent from badness, otherwise, Allah will send nearly His torment upon you, then you will invoke Him but your request will not be granted ". { Tirmizi Shareef: 4/ 406}

- Materilistic Competition:One of the causes of the weakness of the mutual advices is the competition on the basis of materialism among the people. So, every one runs after gaining materialistic aspects, and this kind of activity casts its effects on the thought of the society in correcting the people. As a result, people began to pay their attention to their material treasures by turning their attention from the moral aspects. And it has caused the members of the society to run after material competition due to this material thought, and in order to fulfill their material desires, they give up the responsibility of ordering goodness and preventing from badness. And sometimes, they sit with deviated persons, eat with them and establish relationships with them for their wealth and greed in something like this.

Allah has ordered us to be away from it and has described what came upon Israelites as a result of establishing relationships with the deviated persons. Allah says:" لعن الذين كفروا من بني إسرائيل على لسان داود و عيسى ابن مريم ذلك بما عصوا وكانوا يعتدون كانوا لا يتناهون عن منكر فعلوه لبئس ما كانوا يفعلون [Those among the Children of Israel who disbelieved were cursed by the

tongue of Daud and Isa, son of Maryam. That was because they disobeyed and were transgressing beyond bounds. They used not to forbid one another from wrong, evil- doing which they committed. Vile indeed was what they used to do.][Surah Al- Maidah: 78}The absence of the sense of the responsibility: When the individual and society fail to discharge their responsibilities towards the application of ordering good things and preventing from bad ones, it leads them to the ignorance of these religious rites and the absence of their application. The Prophet Muhammad has described: " والذي نفسي بيده لتأمرن بالمعروف ولتنهون عن المنكر أو ليوشكن الله أن يبعث عليكم عقابا منه، ثم تدعونه فلا يستجاب لكم [By the kind in Whose hand is my soul ! You shall order the good things and prevent from the bad ones, or Allah will send upon you torments from Him at a near time, then you will invoke Him, but your prayer will not be granted.]

And it is the reason that whatever human beings need is to understand their responsibilities towards these religious rites on the individual and social level, so that they may discharge whatever is incumbent upon them.

5- The bad friendship: The bad friendship has a direct impact on the friend in his behavior of statements ,practices and creeds, and the systems of the Islamic training have turned the attention of the people to this fact in various verses of the Holy Quran and the traditions of the Prophet Muhammad.

Allah says: "الاخلاء يومئذ بعضهم لبعض عدو إلا المتقين" [Friends on that Day will be foes one to another except the pious.]{ Al- Zukhruf: 67}.And Allah says at the other place: "ويوم يعرض الظالم على يديه ويقول يليتني اتخذت مع الرسول سبيلا يويلتى ليتني لم اتخذ فلانا خليلا لقد اضلني عن الذكر بعد اذ جاءني وكان الشيطان للانسان خذولا "[And (remember) the Day when the Zalim (wrong- doer, oppressor, polytheist) will bite at his hands, he will say: " Oh! Would that I had taken a path with the Messenger. "Ah! Woe to me !Would that I had never taken so- and- so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And Satan is to man ever a deserter in the hour of need ".{ Al- Furqan: 27-29}And the Prophet Muhammad has said: "الرجل على دين خليله فلينظر أحدكم من يخالل "[A man is on the religion of his friend ,so he should see whom he is taking as a friend.]{Abudaud Shareef: 5/168}

The bad friendship has its effects upon the faith of the person and his discharging the rites related with worship, as it casts its influence on his behavior and morals. Imam Ibne Quaiyim says: " It creates divergence, dispersion, sorrow, anxiety, weakness and burden and expenditure of the bad friends that is unable to bear. His wealth and profit are destroyed, he renounces good things by involving in the bad activities of his bad friends and their affairs. And his mind is divided into the valleys of their lusts and desires. Then, what is remaining for him for the pleasure of Allah and salvation in the hereafter"? {
 {إبن القيم الجوزية، مدارج السالكين 1/489}

So, the bad friendship prevents a man from the right path and orders him to walk on the wrong one. And with the sweet words are decorated the vices and evils ,and the bad friendship prevents from the virtues. It installs in the hearts of its holders the love of vices and disorders and abhorrence of virtues and reformation. And there are some aspects of the bad friendship of which a man becomes victim:

There is no doubt in this fact that the friends of schools sometimes, are pious and righteous and sometimes are opposit to it, according to the choice of the individual and his accepting one of these groups and their being influenced by one of them . And that is because of their companionship and connections with them which lead to compliance and and agreement. And the Prophet of Divine Guidance has turned our attention to this fact:" إنما مثل الجليس الصالح الجليس والسوء كحامل المسك ونافخ الكير فحامل المسك إما أنه يحذيك وإما أن تبتاع منه وإما أن تجد منه ريحا طيبة و ونافخ الكير إما أن يحرق ثيابك و إما أن تجد ريحا خبيثة " The example of the good friend and the bad friend is just like the holder of perfume and the blower of bellows. As for the holder of the perfume, whether he will give you as a gift, or you will purchase it from him or you will get good smell from him. And as far as the blower of the bellows is concerned, whether he will burn your clothes or you will get a bad smell from him." { Bukhari Shareef: 3/ 463}

And that's why, it is necessary for the family to guide its members to choose good friendship and the same thing is applied to the Madrasah also, and in the same way it is

incumbent upon the students of it to form a good friendship among them.

- The relatives: It is an accepted fact that every relative is not one who performs the duties of reformation and virtue, and every person of relation is not a pious man. And here, sometimes, the family fails to pay its attention to this aspect and leaves its members to have association with the corrupted persons of the relatives. So, it generates vices and disorders, and it will be their help on the moral deviation more than enough because of the existence of the connection of desires strongly connected with that of relation. And it is incumbent upon the family to indicate towards its effects and results and advise them to be away from those who have the mentality of corruptions and disorders, whatever relation and connection may be with them.

- The block of the apartment: Sometimes, the bad friendship of the members of the neighbouring houses emerges from the nearness of the places and easiness of encounters, intercourse and associations in the disorders. And it is manifest among the children and big people at the same level. And the negligence of the parents in this field has a far-reaching effect and serious role in creating that bad company from within the apartment, especially when the help and assistance among the members of the apartment on piety, religiousness and mutual advices becomes weak enough, and the duty of ordering good works and preventing from the bad ones is not carried out in a proper way.

- The friends of the same job: And the friends having friendship with one another on the basis of the same job have a greater role in creating deflections and disorders in the characters of their friends when the corrupted persons are found in their association ,because the personal strategy of the job creates among them the relation of friendship. And sometimes, this relationship goes on increasing till the stage of visiting and creating strong connections, then, the relationship between them becomes stronger than before and the aspects of corruption and symbols of the gradual disorders become rampant among them. So, when the individual is not cautious of it, he will find himself after a long period of time a picture just like them in the type of disorder spread among them.

And here, it is necessary for the man to make his soul strong with the tight desires which get not affected with the deviations of the deviated persons, and it is also incumbent upon him to make that relation such that does not cross the boundaries of the job and discharging the rights of the responsibilities, and it becomes the brick of virtues and mutual well- wishing which are appropriate for the conditions and situations of those surrounding him in the region of his business and job.

Fourth Chapter

Our responsibility regarding moral deflection

The moral deviation within any community is considered to be the symbol of educational and institutional inferiority ,and indicates towards the fact that those to whom the responsibility of Islamic training and religious instruction has been assigned have faults and defects. The blame of this mistake and error does not fall only on some special institutions, but every institution will be blamed according to it's part also. So, the government, family, society and persons, every one is responsible for the errors concerned. It is the narration of the last prophet Muhammad (blessing and peace be upon Him):" Every one of you is responsible, and is trustee of his own subordinates and subjects, a leader and guide is responsible for his subjects and will be asked about his subjects, a man is responsible for his wife and children and will be questioned about them. A woman is responsible for the house of her husband and will be put to the question in terms of the property and wealth of her husband. A servant is responsible and will be asked about the property and wealth of his lord. The narrator expresses his guess of the saying of the prophet these words also, " A man is responsible for the property and wealth of his father and liable to his subjects, and every one of you is responsible and liable to his subjects and

subordinates 《 Bukhari: 1/285,H,6893,Muslim,
3/1493,H,1829》

In the lines below, it has been tried to fix the boundaries of ethical deviation.

First Discussion :

Individual Responsibility

Individual responsibility rests upon human being himself. So, he is responsible for his actions, expenditures and disorders that result in his behavior. Allah, the Almighty has said in the Holy Quran "كل نفس بما كسبت رهينة" (Surah Mudassir, verse no 38) "Every person is a pledge for what he has earned", and likewise He has said at the another place : "ومن " فمن يعمل مثقال ذرة خيرا يره .ومن " يعمل مثقال ذرة شرا يره (Surah Zilzal, verse no :7- 8) So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it. Therefore, it is not appropriate for a man to present as an example for his moral deflections those bad friends and families with whom he lives, or argue with the bad situation of the society in which laps he leads his life. The reason is that Allah, the Almighty has made human being able to discharge any responsibility, •oriented him with wisdom that is the major cause of his being responsible for any thing. So, many prophets were sent towards human progeny out of whom

Muhammad ﷺ is the last one. The Holy Quran is present among us in the same position, the traditions and sayings of the last prophet exist till now in our society that lead us towards the reality of life and express what is right and what is wrong. Allah Himself has deposited in His human creatures the ability to understand the divisions and differences between right and wrong. It is the narration of Allah: "فألهمها" (Surah Shams:vn.8) that is, then, He showed him what is wrong for him and what is right for him. According to Allamah Shaukani "Allah has given him the knowledge of right and wrong and made him understand every thing completely". Allah has called for the believers to ponder over what he has done for his life after death. Allah says: "يا أيها الذين آمنوا اتقوا الله" (Surah Hashr,vn:18) O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for tomorrow, and fear Allah. Verily, Allah is Well-Acquainted with what you do. The last prophet Muhammad (peace be upon him) said, giving human being the charge of his settlements and actions: "لا تزول قدما عبد يوم القيامة حتى يسأل عن عمره فيم افناه، وعن علمه فيم فعل، وعن ماله من أين اكتسبه وفيم أنفقه، وعن جسمه فيم ابلاه" (ترمذى شريف، ح ٢٤١٧). On the day of judgment, a persons 'both legs will not leave their place until he is asked about the age and time that in which work he passed, he will be asked about his knowledge that how much he kept it into his practice, and about his wealth that from where he earned it and in which thing he

used it, and about his body that how he consumed it. A muslim must know that crusade of self is the greatest crusade which is said to be the "jihade akbar". The prophet ﷺ said : " The crusader is one who wages war against his desires of soul. And the weak and helpless is one who fails to have control over his entity and desires" (Tirmizi Shareef, v,4,h,142) ,as narrated by Hazrat Umar.

Take the life of Pharoah's wife into your consideration who led her life in the house of disbelief, rebellion, tyranny and oppression, but she understood the responsibility of her own soul and did not attach any importance to infidelity and blasphemy, even though her life was surrounded by unbelief and it's supremacy. She accepted the faith of monotheism and prayed, as Allah has described in the Holy Quran : "And Allah has set forth an example for those who believe : the wife of pharaoh when she said : "My lord! Build for me a home with You in paradise, and save me from Pharaoh and his work, and save me from the people who are polytheists, wrong- doers and disbelievers in Allah".

Many people blame destiny for their deviations and disorders. They say that what they do is written in the lines of their fates and it is already destined, and flee away from the deeds and works of their religious responsibilities. But, contrary to this, we find them running towards gaining materialistic wealth,

giving the reason that Allah has ordered to use means and agencies to earn livelihood. There is an indication in it that they are mistaken regarding their deviations and on the right path in terms of earning their maintenance and foods. A man should keep always two conditions in mind, as well as he should take two aspects into his notice in relation to his religious issues. The amendment of his condition and situation can come into existence only when he adheres to the conditions mentioned above. Allama ibne Taimia has described these two conditions in minute detail which are described here concisely. The conditio of a man with any work:

1: The condition before the occurrence of destiny : A man must try his best to seek the help of Allah, rely wholly upon Him and beg every thing from Him before the occurrence of any mishaps.

2: the condition after the happening of destiny : So,if any things appear without the intentions and wishes of a human guy, then he must exercise patience and be content with his current position. If it happens in line with his desires and wishes in the form of favour and mercy,then he must praise Allah and recite His Hymns,and he should seek the forgiveness of Allah when it occurs in the form of sins and forfeits.

Second: The conditions dealing with religious issues:

1:The conditions before actions: It deals with aiming at the implementation of what Allah has ordered him to do along with begging His forgiveness.

2: The conditions after actions: It takes into its territory the seeking of forgiveness from Allah due to sins done by him, and giving thanks to Allah because of favour bestowed upon him.

On the basis of details mentioned above, one can understand easily the right and wrong aspects of destiny and orders of Allah in one's life in a proper way. So it is necessary for a man to have the knowledge that he is responsible for his actions and deeds in the worldly life. He will be punished if his actions deserve punishment. As far as the matter of heavenly life is concerned, it depends upon the mercy and pleasure of Allah. If He wants to punish him, then He will punish with no obstacles, and when He wants to provide him with forgiveness, then it is His pleasure. Therefore, a man must be ashamed of Allah before doing any sinful works.

The second Discussion:

Family responsibility :

In the education of guidance and training, family is meant for those tribes and congregations who lead their lives mutually at the permanent places and establish relationships with one another. 《Khalid Hamid Hazmi, Al mushkilatuttarbawia Alosaria ,p,4》 Now a days, Muslim families are suffering from

the challenges of creeds, behaviors, moralities and ideologies due to globalization which aims at the extermination of the characteristics and differences of religion , culture and behaviors. These challenges have increased the social responsibilities of the family regarding the guidance of their members ,especially in the days when electronic and print media have begun to spread poisons in every corner of the world without any hindrances and obstacles of the way and length of journey. These poisons are being spread through the medium of televisions and news channels in a very impressive manner. In addition to it, muslim communities have influenced by these social and worldly changes and revolutions. A woman comes out from her home to do her job and business in the fields and offices where she comes into contact with mankind. These factors are an open warning to the destruction of muslim communities and enhance their responsibilities towards the moral guidance of their children and family members.

Islam has assigned the charge of amendment and reformation of their members to the families. The Prophet Muhammad ﷺ has said:"Every one of you is responsible and he will be asked about those whom he is responsible for .A leader is responsible for the persons under his guidance and dominance and will be asked about them. A man is responsible for the members of his house and will be asked about them, and a woman is responsible for the house of her husband and will be asked about it 《Bukhari : vn,1,tn, 285-,286 》 This

tradition displays emphatically that a man is responsible for his wife, his children and other family members who live under his patronage .likewise, a woman is responsible for the members of her house and can not gain salvation without shouldering the rights of the members upon her. Furthermore , there are other responsibilities ,such as , to guide them, to patronize them ,to exhort them and to advise them ,and to do these things according to the patterns of Islamic guidance the first stage of which is to be an ideal, to preach in a proper manner, to present suitable examples,to create affection and love for good behavior and to make them afraid of the severe consequences due to bad deeds ,and the second stage is to punish them on the violation of Allah's orders. Allah, the Almighty, has said in the Holy Quran:" Oh you who believe! Ward off yourselves and your families against a fire whose fuel is men and stones".Explaining this verse and describing its meanings, Abdullah, the son of Abbas said:"Follow the orders of Allah and implement His instructions ,and order your children and wives to mention the name of Allah, and as a result of it, Allah will save you from the fire of Hell" 《Ibne kathir, Tafseerul Alquraan Alkareem: 4233》 .And Ali ibn Talib said:" Give them education and morality". 《The same reference》 In order to save one's family from the fire of Hell, one is needed to discharge certain responsibilities, such as, guidance, making any one on the right path and to preach him. Therefore, it is incumbent upon a muslim family to pay his

attention to his members and to supervise them and to save them from every kind of moral deflections.

The righteous persons and pious ancestors of this ummah had a keen perception and strong feelings of the domestic obligations. Umar ibn Abdul Aziz presented a best example in the field of feelings of moral guidance ,he guided his children righteously .Once upon a time, he was informed that one of his sons had purchased a jewel at the cost of one thousand dirhams for his ring. He wrote a letter to his son which he said in,"I have been informed that you have purchased a jewel costing of one thousand dirhams, it's my order to you to sell this jewel and feed one thousand hungry people and buy a Chinese iron ring and write upon it these precious words ,"May Allah have His mercy upon the man who recognizes his reality ". 《 Ibne jauzi, Maniquib-e Umar bin Aziz: p,315》

The shortcomings , weaknesses and laziness in terms of the guidance of the family members are the major causes of the social dispersions and personal problems .Ethical deviations make dirty the life of human being and render him in a sad and distressed mood,and he becomes broken pieces ,and his heart becomes troubled and suffers from a difficult situation ; because the afflictions of disappointment and self respect ,incomplete desires, imperfect greed,subdued wishes and the hardness of wounded soul break his strong nerves.

Now a days, the importance of domestic obligations of guidance has become increased ; because , today our life is besieged by globalization, ideological wars and the deviations of creeds and notions, and in the same way distances have become so little due to travels and live streaming.

The third discussion :

Social responsibilities :

Allah, the Almighty has bestowed upon this ummah a great distinction, and that is the distinction of being the best one out of other ummahs. Its demand is that the duty of "to order right deeds and to prevent from bad works" must be discharged with full devotion. Allah has said " كنتم خير أمة أخرجت للناس تأمرون الناس بالبر وتنهون عن المنكر وتؤمنون بالله " You are the best of peoples ever raised for mankind : you enjoin Al- Maruf and forbid Al- Munkar" 《 Surah Ale-Imran: vn' 110》 . In this verse, it has been described that this ummah is able to be praised as long as he performs the duty of ordering good works and preventing from bad deeds and oriented with the benevolence of this ummah. And when he renounces the responsibility of preventing from evil works and comprises with bad activities and wrong actions ,then, the merit and quality of commendation and praise will be taken from him ,and any one of this ummah who has this quality will be counted among praise worthy persons,as narrated by Abu Quatadah" We have been informed that Hazrat Umar saw within some people the elements of tardiness and idleness on the way to the pilgrimage, then he recited the following verse " كنتم خير أمة أخرجت للناس " and said " whoever wants to enter in the lines of this ummah, then he should complete the conditions of Allah and any one who does not fulfill these conditions will be considered just like Ahle- Kitab peoples whom Allah has condemned (Qurtubi, Al-jame liahkamil

Quran:4/111) These are the greatest reasons and unique qualities that Allah, the Almighty has provided this ummah with precedence and superiority over other communities, this is better ummah than others for human beings ; because he discharges the responsibility of inviting peoples towards the right path ,shoulders the duty of education and teaching along with having the merit of benevolence and well wishes for the others.

That's why, Allah the, Almighty has ordered this ummah to form a gang who may devote himself to the cause of ordering the pious works and preventing from the evil deeds. Allah has said in the Holy Quran " ولتكن منكم أمة يدعون إلى " الخير ويأمرون الناس بالمعروف و ينهون عن المنكر وأولئك هم المفلحون Translation: Let there arise out of you a group of people inviting to all that is good and enjoining Islamic Monotheism and all that Islam orders one to do .And forbidding polytheism and disbelief and all that Islam has forbidden. And that is they who are the successful. 《 Surah Ale Imran: vn, 104》 Islam makes the society responsible for any thing according to it's power and energy. The prophet Muhammad (peace be upon Him) has determined the grades of the mutual advice and reciprocal counsel in accordance with potentiality and possibility. The prophet ﷺ has said: " من رأي منكم منكرا فليغيره بيده، {Muslim Shareef:1/69} Meaning: If any one of you sees the evils in the society, then he must change them through his hands, if he is unable to change them through his hands, then he should use his tongue, if he does not find himself in a position to remove

them through his tongue, then he must consider them to be a base and trivial thing within his soul and that is the smallest position of belief.

Social responsibilities don't come to an end only through the extermination of the evil things and bad deeds, but it is needed also to eradicate and remove out the reasons for the expansion of the evil roots. In addition to these endeavors, one must help needy people and poor persons so that their beastly propensities and inordinate appetites may not lead them towards fulfilling their desires through theft, fraud and other criminal acts thereby taking advantage of their social crises.

Allah has ordered in so many verses of the Quran to expend wealth and money, out of those verses this is the one "لن تنالوا البر حتى تنفقوا مما تحبون، وما تنفقوا من شيء فان الله به عليم (Ale-Imran: Vn,92).Meaning: By no means shall you attain piety, righteousness, unless you spend of that which you love; and whatever of good you spend, Allah knows it well. When Abutalha (May Allah be pleased with him)listened to the verse mentioned above, immediately ,kept it into practice and presented an unique example. Hazrat Anas (May Allah be pleased with him)giving the description of Abutalhas' story said:"Abutalha had so many gardens of dates in comparison to the other companions of the Prophet, and the most loved of those gardens was that which was called "Beer'e-ha",and that

was in front of the mosque of the Prophet. The prophet of Allah used to enter the garden and drink it's sweet water. When the verse "لن تنالوا البر حتى تنفقوا مما تحبون" was revealed ,Abutalha stood up and said : "Oh prophet of Allah! The Almighty God says (لن تنالوا البر حتى تنفقوا مما تحبون) ,and the best loved garden of mine is "Beer-e-ha" and I hoard and stock it in the treasury of Allah and hope His favour and mercy, oh prophet of Allah! You can spend it where you please, the prophet said: "Congratulations to you, it's a very beneficial wealth ,it's a very beneficial wealth "{Bukhari Shareef:3/209,Tn ,4554}

The fourth discussion:

The responsibility of the government

Any society and assembly can't be straight without the government and any government can't be solid and strong in the absence of the ruler and governor. The ruler runs the country and enforces the ordinances and commands of Allah. The conditions of the governor can be amended by a government that is serious about its responsibilities, where the implementation of the governors' orders, good will, sincerity and other rights are carried out, and likewise the other rights of the society are implemented, such as, the work of guidance and reformation and the extermination of brawl and disorders from the country.

It is of the responsibilities of the rulers to erase the bad ethics and wrong actions and to stand before them firmly. Two kinds of people are annexed in the rulers: educated persons and the governors who comprise of the kings, holy men and the people adjacent to the government. Moreover every person under whom some guys lead their lives is considered to be a governor, it is incumbent upon the man just like him to order what is necessary to do and prevent from what is indispensable to be away from it. { Ibne Tamia, Alamr bil Maroof Wannahie anil munkar: p,68}

The governor will be put to the questions regarding the execution of the deposit and charge of Allah. The prophet of Allah has said: "كلكم راع وكلكم مسؤول عن رعيته، الإمام راع ومسؤول عن رعيته (Bukhari Shareef: 1/285). Every one of you is a custodian and a guardian of his subjects, a leader is guardian and he is responsible for his subjects. And the prophet Muhammad (peace be upon Him) said: "ما من عبد يسترعيه الله رعية، يموت يوم يموت وهو غاشل لرعيته الا حرم الله عليه الجنة Any one whom Allah has made responsible for any thing and he dies in a position that he makes fraud with his subjects ,in this situation, Allah makes the Heaven unlawful upon him {Muslim Shareef: 1/125}. And the prophet further said "ما من أمير يلي أمر المسلمين، ثم لا يجهد لهم ولا ينصح الا لم يدخل معهم الجنة Any commander who takes the responsibility of the Muslim people and makes no positive efforts and is not sincere to them wil not go to the Heaven with them {The same reference}. And the prophet said to Abuzar (May Allah be pleased with him) in terms of the responsibilities of the government: "يا ابا ذر! إنك ضعيف و إنها أمانة، وإنها يوم القيامة خزي و ندامة الا من أخذها بحقها، و ادي الذي عليه فيها Oh Abuzar! You are weak and this is a pledge and deposit (amanah), and it will be the cause of opprobrium and disgrace on the day of judgment ,except the one who accepted it rightfully and discharged the responsibility upon him related to it [The same reference:3/1457}The description of the qualities of a ruler which are necessary for him to be oriented with:

- 1- To save the rules of religion and its issues which noble predecessors are agreed with.
- 2- To enforce punishment against those who are involved in mutual conflicts in order to solve their problems and establish justice and equity upon the surface of the earth, and so that no oppressor can carry out the actions of oppression and no weak may be considered to be a weak one.
- 3- To provide spirit and soul with the full protection and to defend worthy assets and useful materials so that people may make efforts for their livelihoods with no feelings of danger and damage.
- 4- To give effects to the laws of Allah so that they may be saved from violation and the rights of the people of Allah may be rescued from devastation and destruction.
- 5- To count the charities, alms and materials of the treasury and confiscated properties without any exuberance and loss, and to pay them to the needy persons on the proper time.

The major responsibilities of the government are to propagate the virtues and graces and to eradicate baseness and meanness, and it is possible only when the religious education is spread among the people of monotheism and the perpetrators of bad deeds and mischief are punished according to the Islamic penal laws. The application of punishment stretches to those punishments which the

prophet Muhammad (peace be upon him) has determined on the perpetration of unlawful acts and on the omission of the ordered things. The boundaries: these are the penalties which have been imposed for the rights of Allah, such as, the limits of adultery ,sodomy,theft, wine- drinking, rebellion, apostasy and illegal wars. (Shaukani, Nailul Autar: 7/87).

Penalties mean for those reformative and punitive punishments which there are no limits and boundaries in. These penal punishments vary according to the sins and their perpetrators . These are in accordance with the limits in the sense that these punishments are meted out to the culprits for the purpose of reformation and chastisement ,and these are different from the limits from the point of view of the sins. {Mawardi, Alahkam Al-sultaniah: p,293}

If the government performs its duties in relation to the implementation of the religious punishments and discharges the duty of ordering right things and preventing from bad ones, then the social affairs will be settled and the devious people will return to the right path. And if the government begins to neglect this responsibility and takes no interest in its assignments,then there will be corruption in the people of the country ,moral deterioration will be common and calamities will be rampant. Therefore, it is obligatory on the Islamic

government to discharge all the duties properly that are entrusted to it.

The prophet of Allah said describing the dangers and perils of the violation of Allah's limits:" The example of the person abiding by Allah's orders and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others),so they said " Let us make a hole in our share of the ship (and get water)saving those who are above us from troubling them." So if the people in the upper part left the others to do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, other parts would be safe "{ Bukhari Shareef: 2/ 205}

It is incumbent upon the government and the ruler to entrust the responsibility only to the capable and deserving people. (Creatures are the servants of Allah, and the rulers are the people who enforce His commandments on His servants, they are also lawyers for the slaves, just like two partners are lawyers for each others. Thus they have both meanings; mastery and advocacy. Then, if the lord and the advocate make a man their deputy in their affairs and leave the one who was more appropriate in the case of trade and land etc., and the deputy man sells the goods at a lower price while there

was a person who might sell them at a higher price, then it would be the act of embezzlement and treachery with their colleagues and partners-{ Ibne Tamia, Al-siyasatu Al -shariah:p- 14) As long as the Muslim government discharged this responsibility, the conditions of the Muslims remained favourable and praiseworthy, the morals were correct and there was no existence of ethical deviations. Hazrat Umar used to appoint a watchman at nights in Madina and he himself patrolled the streets of Madina at nights and days in order to be aware of the Muslims'conditons, bestowed alms and charities upon the depraved persons, help oppressed and arrested the culprits and tyrants. { Tareekh-e- Umar ibn Khattab, Ibnul jauziah: p, 102- 113}

If the government discharges its duties towards the execution of the religious boundaries and performs its responsibilities in terms of the propagation of goodness and welfare and is serious about ordering right things and preventing from bad deeds, then its subjects will respect those limits, the distance from bad works and moral deflections will come into existence and the love of good behavior will generate its germs in their hearts and the crimes will find no way to the society. The reason is that when the path of evils and vices will be narrowed down in the society, the path of goodness and virtue will be broad and wide necessarily and the people of the country will lead a life full of happiness and pleasure.

It is important to point out here that when a ruler oppresses his subjects and common people, then the Muslims should exercise patience on this persecution and tyranny and should not confront him with rebellion and disobedience, because rebellion is a curse and trouble for the Muslims. Whenever a nation has rebelled against its rulers, it has created corruptions and disorders . The prophet Muhammad ﷺ said:"you will find after me the others having preferences and superiorities over you, then you are supposed to cling to the behavior of patience till you meet me on the kautahr cistern. One of the prophets' companions put a question to the prophet:" If any tyrant ruler has rulership over us who takes his rights and doesn't give us ours, then what is your order in that case? . The prophet replied nothing, he asked again and the prophet did the same. He asked for the third time ,then Abuasas bin Quais dragged the man and said: Cling to the hearing and obedience, they have their responsibilities and you have yours ".{ Muslim Shareef: vn. 3/ 1475}

The fifth discussion:

The responsibility for the training environment:

Training institutions are the places which are designed for training, improvement and social reformation, such as madrasas, mosques, social care centres, child care centres and prisons etc. These institutions have a very effective and important role in removing the moral deviation and protecting the character from distraction; because there is a moral high training in those places and those who have fallen prey to moral evils are tried to purify them from these evils. These institutions are supposed to train their children and remove out moral deviation and evils from within them, and to equip them with moral virtues, as the Prophet Muhammad (peace be upon him) said: "Each of you is a custodian and caretaker and he is a caretaker of his people; the teacher is the guardian of his disciples in the class room, the imam is a responsible for the mosque. He should keep an eye on that area and endeavour his best to eradicate the moral evils found there with tactics and exhortations, and he should do this service through the effective sermons of Friday. The sermons delivered should be full of incitements and fears, and there should be objective and purposeful truth and instances taken from the holy book and the traditions of the Prophet should be given. And it is necessary also to mention in these sermons

the events and accidents that occur in the society as a result of bad conducts.

The supervisors of the prisons are responsible for the prisoners, they are supposed to supervise them properly, and draw the attention of the prisoners towards the exalted characters and moral excellences, and it is their obligation to be aware of their moral conditions and invite educated persons for the purpose of their reformation and education which is conducive to the removal of their ignorance and moral deflections.

Similarly, those responsible for the social care centres and children care centres are also responsible for the children of centres also. The children are just like their spiritual children, Allah has ordered goodness, kindness and cooperation in their care, as Allah says: "وتعاونوا على البر والتقوى ولا تعاونوا على الإثم والعدوان. واتقوا الله، ان الله شديد العقاب" Help you one another in virtues and righteousness; but don't help one another in sin and transgression. And fear Allah. Verily, Allah is severe in punishments. {Surah Almaidah: v.2} The prophet describing the punishments imposed upon the king due to treachery with his subjects said: "ما من عبد يسترعيه الله رعية، يموت يوم يموت وهو غاش" {Muslim: v,1 p,125} Any slave to whom Allah has entrusted the charge and he dies in a position of treachery and fraud with his subjects will be punished with Hell and Heaven will be forbidden for him.

The sentences which have been determined due to betrayal and treachery in responsibilities indicate that the person who is responsible for any matters of the Muslims is standing on the brink of danger, whether he is the ruler ,or the teacher or the manager or any one else. Of course, it is not easy to take the charge of people, on the contrary, according to the Islamic teachings it is to accept the burden of a great trust which requires that all the works and responsibilities entrusted to man should be done with full force and energy, and it contains all the responsibilities that are related to guidance and training. Allah,the Exalted has ordered t to pay the security and trust:" **إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُوا الْأَمَانَ إِلَىٰ أَهْلِهَا** " Verily, Allah commands that you should render back the trust to those to whom they are due. { An-nisa: 58},and said in the same way also "**يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْمَلُونَ**:" Oh you who believe!Betray not Allah and His Messenger, nor betray knowingly your things entrusted to you. {Alanfal: vn; 27}

If the managers of training institutions don't shoulder the training responsibilities, then the training works will be weak and they will suffer from a failure of training responsibilities, which aim at creating moral virtues and ethical values within the subordinates and have the mission of erasing moral evils and deviations. When we fail in doing this duty, then crimes and lootings will be rampant in society, corruptions will

expand their wings and honour and dignity will be attacked at and human rights will be spoiled.

The reason for the moral crisis our society faces today is to have no sense of responsibility and its great importance with the result that there is a hollow and weak guidance that does allow humans to fulfill their lusts, desires ,motions ,greed and evil works. Therefore, it is imperative for the Muslim society and training centres to recognize the importance of training responsibilities and exert their best to expel evils from society and establish and propagate human virtues.

The fifth chapter:**Islamic precepts for the treatment of moral evils:**

There is a cure for every disease, which some people are familiar with and some people are unknown to it. The treatment of moral vices is found within the Islamic methods. Here in Islam are the teachings and guidelines that give life to the dead, provide a life full of moral excellence and fill the whole earth with goodness. The systems of treating bad conducts are described below.

The first discussion:

propagation of religious education:

The virtue and importance of acquiring any knowledge is guessed and judged by the excellence of the relevant knowledge. The benefits and advantages of education are hidden in the impressions and signs glistening upon behavior and etiquette. The best knowledge is that of religion and faith; because, on account of its cognition human beings gain guidance and due to being unknown to it they go astray. { Mawardi, Adab- u- ddunya wadden:p 28}

On the basis of education human beings become familiar with the orders of Allah and keep them into practice, likewise ,they become acquainted with the things prohibited by Allah, and abstain from them. The supreme and sublime knowledge is that of religious knowledge and that derived from it. It is the education which makes a man near to Allah, applauds moral excellence and good behavior and instigates and persuades the man to their application, makes the human beings away from crimes and creates hatred within them towards vulgarity and obscenity. Therefore, those who are most afraid of Allah and those who are far from the worst of morality are the ones who have knowledge. Allah has described it in His own statements: " إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ " It is only those who have knowledge among His slaves that fear Allah.{Surah Fatir: 28-}

The more a man is acquainted with Allah, the more he will fear Him, and fear from Him will keep him away from sin and will prepare him to meet Allah .It is the proof of the virtues of knowledge that it invites human being towards fear of Allah. { Abdurrahman sadi ,Taiseerurrahman:v4 p216}Allama Ibne Quaiyim has said:"Education is life and light, and ignorance is death and darkness"{ Ibne Quaiyim, Miftahu darissdah: 1/52},and the origin and source of every disease is death and darkness, and the reason for the whole goodness is light. There is no light better than that of the book and tradition. It is only through these that human heart gains illumination, as Allah has said in the Holy Quran:" يا أيها الذين آمنوا استجبوا لله والرسول " Oh " اذا دعاكم لما يحييكم ،واعلموا أن الله يحول بين المرء وقلبه وأنه إليه تحشرون you who believe!Answer Allah (by obeying God) and (His)Messenger when he (ﷺ)calls you to that which will give you life ,and know that Allah comes in between a person and his heart .And Verily, to Him you shall be gathered. {Al-anfal: vn,24} It means to accept obedience and orders, and abstain from prohibited and unlawful because there are perpetual life and eternal boons in it { Qurtabi ,Al- Jame li ahkamil Quran: 7/ 247}

The best treatment and medication which family, madrassas and other training resources may render is religious education which makes the rose of moral evils weak and eradicates them

completely and nourishes moral values and ethical excellence. That's why it's necessary for religious education to be free from the circle of its specialists and expand to the common people, as it is the case today with most of religious institutions. On the contrary, it is necessary for every educational institution to arrange religious education in abundance; because it is what that is solution, curing and healing, even a large number of drug addicts have stopped drinking and a great deal of drunkards have given up intoxication, as investigations have proved. And it is an established fact among us due to belief in the Quran and the traditions.

If the school does not provide the children with religious education, then the guardians should try to educate them in order to overcome their religious ignorance and have essential information of their religion, and so that they may be familiar with what the Prophet has ordered and abstain from what the Prophet has prohibited. And no Muslim family and no Muslim man may make the excuse that in the relevant specialty, such as, Engineering, Physics and Agriculture religious education is not taught. On the contrary, it is obligatory for a man to acquire as much religious education as possible in order to remove his ignorance towards his religion. An investigation has proved the fact that the fashion and prevalence of smoking and intoxication is comparatively more in ignorant persons than educated ones. So, according to this

investigation, seventy percentage of uneducated people is under the clutches of drinking. {Saiyad Mutawalli Ushmawi, Aljawanibuzzahira lilidmaman:2/82}

One of the major causes of the usage of intoxication is to be unaware of its effects and dangers and to nurture negative imagination of its advantage. So a great number of people has the opinion that intoxication creates joy and pleasure and diminishes the percentage of conflicts with friends {The previous reference:2/127}.

The second discussion:

pious companionship :

One of the important causes casting their influences upon human behavior and moral values is righteous society also which leads human being towards goodness ,and induces him to be decorated with moral virtues, makes him afraid of evils and vices and creates within him the tendency of abhorrence to walking on bad paths. This saying of the Prophet is the living and mouth- speaking evidence of its importance: "مثل الجليس الصالح والسوء كحامل المسك ونافخ الكير ،فحامل المسك إما أن يحذيك ،وإما أن تبتاع منه ،وإما أن تجد منه ريحا طيبة، ونافخ الكير إما أن يحرق ثيابك، وإما أن تجد ريحا خبيثة { Buhari Shareef:3/463:tn, 5534} Narrated Abu Musa: The prophet said:" The example of good and pious companion and an evil one is that of a person carrying perfumes and another blowing a pair of bellows. The one who is carrying the perfumes will either give you some of them as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him", and the Prophet further said: "الرجل على دين خليله" A man is upon the path of his companion, so he must consider whom he takes as his friend. { Abudaud Shareef:5/168;tn, 4833}

Therefore, for the purpose of treatment of moral deflections, or to abstain from them, or to brighten moral aspects ,it is inevitable to choose a well wisher and pious person as a friend; because the one who seeks the virtues will walk with those decorated with moral excellence and virtues , and in this way he will take the companionship of the friends who are the portrait of brotherhood , good nature, goodness, patience and loyalty. One of the good qualities and salient features of a good partner is that he is the one who arranges the knowledge of religion and keeps it into his practical life. He is the owner of intellectual masculinity and master of conceptual maturity, he is a man of good companionship, and he invites towards virtues through his character before speech and talks. He excels in benevolence and well fare, he is the opener of the doors of goodness and closer of the doors of badness, he is the conniver and overlooker of friends'faults ,sincere in his exhortations, loving his works, active in his business and is not idle and dull in his jobs.

As far as the bad friends are concerned, one will benefit nothing from them except for regrets and grievances .Allah has stated describing the results of bad companionship:" ويوم بعض الظالم على يديه يقول يليتني اتخذت مع الرسول سبيلا، يويلتي ليتني لم اتخذ فلانا خليلا، لقد اضلني عن الذكر بعد اذ جاءني وكان الشيطان للانسان خذولا And remember the day when the wrong- doer will bite at his hands, he will say:" Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! I had never taken so- and- so as an intimate friend! He indeed led me astray from the reminder

(this Quran) after it had come to me. And satan is to man ever a deserter in the hour of need. {Al-Furquan: vn 27- 29}

Our pious ancestors have terrified us from the companionship of bad persons, so one of them has said: Be away from two types of people; greedy and lustriou man whom his desires have flung him into the ditch of mischief and betrayal ,and the world- worshippers whom the worldly love has made blind.{ Ibne Tamia, Iqutizaussiratilmustaqueem: p 25}

The ground investigations also indicate that evil companions have a great role in transmitting the moral evils to others. A field statistical study has proven the fact that professional community leaves a strong impression on the new workers and creates misunderstandings among them. { Saiyad Mutawalli Ushmawi, Aljawanibul ijtimayia lilidman: 2/90} Similarly, this research has also proven that more than half of people, that is, 56.6 percent people have tried to quit drugs many times, but bad association stood between them and their efforts, on the contrary ,this research has identified the companionship of bad associates as the main reason for the deterioration of the population by 85.5 percent { The previous reference: 2/125}

The third discussion:

The enforcement of religious punishments:

The big favour of Allah upon His creatures and slaves is that He has given them the rules of religious punishments and has made their application necessary and incumbent upon the creatures. Allah says: "سورة" ومن لم يحكم بما أنزل الله فأولئك هم الكافرون (المائدة، ٤٤) And whosoever does not judge by that which Allah has revealed, such are the disbelievers. And Allah said in the same chapter: "سورة المائدة: ٤٥" ومن لم يحكم بما أنزل الله فأولئك هم الظالمون (سورة المائدة: ٤٥) And whosoever does not judge by that which Allah has revealed, such are the polytheists and wrong doers.

To solve the problems and judge the issues in violation of Allah's orders is of the acts of disbelievers. Ibne Abbas says in the explanation of this verse: "Paganism is of two types; one is big and the other is small, and tyranny is of two types; one is big and the other is small, and impiety is of two types; one is big and the other is small. Therefore, decision in mere opposition with the divine revelation is a big tyranny, if it is considered to be a right action, and the biggest sin, if it is considered to be an unlawful action".{ Taiseerulkareem: 1/489}

When the religious punishments are acted upon the culprits ,then it is necessary not to have soft feelings towards them so that moral deflections and ethical vices may not be rampant in the society; because one of the prominent reasons for the expansion and dilation of bad conducts and criminal deviations is to diminish the punishments of the culprits and commiserate with them more than down trodden and oppressed people ,and give the reason that punishments cause to the increasment and augmentation of the psychological and neural tension.(مقدار ويلجن، التربية الإسلامية)
(ودورها في مكافحة الجريمة: ص ٢٢٤)

This unconditional sympathy and unnecessary rapport is found in the law which is designed to prevent moral deflections and their expansion in human society, while there is no way of compassion for the devious people in terms of punishments, on the contrary,there should be no delicacy on the time of the enforcement of the punishments so that the devious people may stop from their deviations, distortions and perversions and create feelings of fear in others.Ponder over the decision of the prophet Muhammad when he says : " وإني والذي نفسي بيده لو أن فاطمة بنت محمد سرقت لقطعت يدها By lord in whose hand my soul is! Had Fatima, the daughter of Muhammad committed theft I would have cut her hand { Muslim Shareef: 3/ 1315}In the enforcement of the punishments of adultery, Allah says:" الزانية والزاني فاجلدوا كل واحد منهما مائة جلدة ولا تأخذكم بهما رأفة في دين الله إن كنتم تؤمنون بالله واليوم الآخر، وليشهد عذابهما طائفة من

المؤمنين " The fornicatress and fornicator , flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of believers witness their punishment. { Al- Nur: 2} It has been found from the ethical point of view that punishments have positive effects upon the reformation of human personality. Therefore, human beings have a propensity and tendency to be away from those places which have the experiences filled with harms and dangers and want to choose the way which there is a pleasant experience in.

There are no rules and regulations in any society that may have stoppage, obstruction and blockade on the moral deviation except for Islamic laws; because there is the suggestion and management of punishments in Islamic principles according to the severity of the sins committed, and there is no concession and privilege in the implementation of the religious punishments, and due to this process and method the distance from bad deeds and inclinations to good companionship and lawful behavior come into existence in the human society. One who casts his eyes on the society where religious punishments are not taken into practice will find that the society is suffering from growing malices and vices in such a way that people are deprived of the boons of peace and tranquility. In comparison to this, the one who ponders over prophetic society will find that there is little criminal cases in it, on the contrary, when the charge of judgment was assigned

to Umar Faruqu during the deputyship of Hazrat Abubakar, there was not a single incident of crimes. In the modern era, Saudia Arabia is the best example of it where there is peace and prosperity every where and the country is replete with humanity and brotherhood due to which people are leading a peaceful life.

The fourth discussion:

The proper use of media:

In the modern era, print and electronic media are considered to be the most popular and effective means of training. As information technology and communications are connected with them which have made them reach to the fences and walls of every house, and through which it has been easy to transmit and send any wanted informations and messages to any place.

As it is a medium, so its conditions will be what that will be those of the messages presented by it. If good and right things are spread, then it is better and useful, but if bad matters and wrong things are conveyed by it, then it is an erroneous issue and wrong actions. The effects according to the materials presented by it may be both positive and negative ones. That's why, when it is used in the light of right guidance in a positive way, then it will be the means of expanding goodness and moral values and will be the cause of erasing the ethical vices and moral evils.

It is Islam which is a law that can take humanity out from the ditch of dispersion and evil, that is the reason that it is needed to open Islamic channels in order to fulfill these aims:

- 1- The invitation towards Islam.
- 2- Real advice and guidance.
- 3- Abstinence from the propagation of bad things.

It is above- mentioned conditions which cause to reach the voices of reformatory invitation to every corner of the world. Neither an enemy will be able to stop him nor an envious person. Tyrant and haughty types of people used to create hindrances in the way of people who used to convey the message of Islam to common persons. Now, these media have finished this limitation and boundary, and it is easy to propagate the words of monotheism and their values thereby being freed from every kind of obstacles and hindrances. The mischievous and enemies are unable to create any kind of difficulties in this way. That's why, in this modern age media have become an effective weapon to cast their influences and effects on the person and society on condition that they are used by Muslim society in a positive way. It is inevitable to open the law satellite channels also to convey the message of monotheism to the world, and to make familiar with the light and systems which are the guarantees of the benevolence and well-fare of the world and life after death, and to demolish the forts of moral vices and ethical evils which cause to the destruction of Muslim society by penetrating in it.

The fifth discussion:

The proper usage of the mosque:

The great favour of Allah upon this ummah is that He has made the prayer in congregations in the mosque a pious work. The mosque is regarded to be rostrum of guidance and the centre of invitation towards Allah which fill the heart with goodness and make it free from bad deeds and ignorant etiquette and give it relief from the burden of sins and crimes.

Similarly, one of the blessings of Allah upon this ummah is that He has made the sermons of every Friday the legal ones through which a preacher can guide people in a wise manner, compassionate voice and loving style, can tell the truth and give the ordinances of goodness, and prevent them from evil activities. Hazrat Jabir bin Abdullah quotes describing the attitudes and manners of the Prophet : " When the Prophet used to deliver his speech, his eyes used to become red, and his voice loud, his anger used to become intense and he looked as if he were terrifying and warning against an army that would attack in the morning or in the evening. { Muslim Shareef: 2/592}

The speaker should discuss the problems arising in society and the moral evils prevalent in it, and describe the laws and rules of religion about them and explain their dangerous effects on the person, individual, society and the ummah in the world and hereafter. In the same way, he must not target especially

any one; gestures and indications are enough, no specifications and explanations are required. It is disrespectful to the audience and society and derogatory behavior towards the culprits to comment on any one on the dias due to which the person concerned will not accept the exhortations, on the contrary, he will never give up his sins and crimes. {عبدالله بن محمد آل حميد: منبر الجمعة أمانة و مسؤولية} (21).

The sermons can give their results only when their are found two conditions in them :

The first thing is related with the speaker:

- ① It is needed for a speaker to be an ideal person of the society and famous for his virtues and piety, because an empty hand can not give any things to others.
- ② From the point of view of language and style, his sermons should be well- prepared .
- ③ The sermon should contain on the same materials without slightest deviation from the major topic.
- ④ The sermons should bear the full evidences of the holy Quran, the traditions of the prophet and should be decorated with the lifestyles and quotations of the educated persons.
- ⑤ The speaker should shorten his speech and abstain from imitating the voices of any other orators.

- ⑥ The sermons should have as materials the words and incidents of inducement and fear and the speaker should discuss the problems of the society and moral evils and offer solutions to the problems prevalent in society .

The second thing that is related with the namazies:

- ① A man who performs the prayer must attend the mosque as quick as possible and regularly also.
- ② He must sit in the mosque in a proper manner in order to listen to the sermon and exercise consideration over it carefully. The prophet has said:" When you say someone to maintain silence while the Imam is giving the speech ,then you have committed nonsense " { Abudaud: 1/ 665}. Therefore, the Imam should inform the worshippers that the sermon must be heard from the beginning to the end.

The mosque can perform training responsibilities in a variety of effective ways, and they are as follows:

- ① Arrangement of religious educational programmes.

- ❑2 Organizing educational lectures that will induce to do good works and prevent people from doing bad ones and evil deeds.
- ❑3 Establishing circles for memorizing the Quran, because it's only the Quran that is the moral laws and regulations for the whole humanity, and a practical, spiritual and domestic doctor. By keeping the laws of the Quran into practice, people will become successful and they will be in a deplorable condition and deprived of goodness if they leave the guidances provided by the Quran.
- ❑4 To establish a library that is rich in Islamic books, a scholar, or student should be its supervisor and this library offers its services to all classes of scholars, students, ignorant people and society.
- ❑5 There should be a welfare association in the mosque where the wealth of rich people is to be collected and stored and spent for the peace and security of the poor and needy persons, so that they may be saved from the humiliation of begging and bad morals.

If the mosque plays such a great role, then where, on the one hand, it will play a vital part in exterminating the moral evils from the society and disseminating ethical excellences to it, on the other hand, it will play a major part in building a better community that will work for the upliftment and goodness of the society.

The sixth discussion:

To fight with the soul:

There are the triggers and instigators of deviations and vices within the human body which the Satan of human being and jinn present in a beautiful form. In the case of the absence of the crucial efforts, human soul turns sometimes towards the evil desires. That's why, to fight against one's soul is considered to be "the greatest crusade". If the soul is rich in and filled with moral virtues, then it will not be impressed with bad desires. Allah, the Exalted has focused upon this fact in the holy Quran: "وما ابري نفسي إن النفس لأمارة بالسوء" "And I do not free myself (from the blame). Verily, the human self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily ,my Lord is Oft- Forgiving, Most Merciful". {Surah Yousuf: 53}

There is a feeling of oppression on others in the human soul. To try to have precedence over others, to be jealous of them and to encroach on their rights are the kinds of oppression. The soul does oppress over itself by following bad desires, such as, adultery and forbidden- eating. This soul, sometimes, does tyrannise over those who have not oppressed over it. The soul is guided by the bad desires , though it does not act upon them. But when it finds someone doing something wrong and committing oppression over others and fulfilling bad desires,

then its tendency of fulfilling desires and the propensity of oppression increase. 40 {ابن تيمية، الأمر بالمعروف والنهي عن المنكر}.

It is the reason that to fight with one's own self is considered to be " the greatest crusade". Allah says in the holy Quran: " واما " من خاف مقام ربه ونهى النفس عن الهوى فإن الجنة هي الماوى " But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be their abode".{Annaziaat: 90}.

Ibne Quaiyim has categorized the crusade into four categories:

To fight with the soul, to fight with the Satan, to fight with the infidels and to fight with the hypocrites .

Fighting with the soul has four kinds:

- ① To fight with the soul for the purpose of learning that real and full of guidance religion without which success and salvation are not possible, neither in this world nor in the hereafter.
- ② To fight with the soul for the purpose to carry out the lessons learned.
- ③ To fight with the soul for the intentions of the propagation of the religion concerned.

④ To fight with the soul in order to exercise patience on the problems arising in the way of propagation of the Islamic religion. The second number: fighting with the Satan and it has two categories:

① To fight with the efforts and confusions of the evil that are made in opposition to faith, and the Satan goes on casting them in the hearts of the human souls for the purpose of misleading them.

② To fight against Satanic ideas and evil desires. The first stage of the reformation of human souls is to exercise patience for the purpose of the works based on the crusade. Since it is not an easy task to purify one's own soul, that's why, the reward of the endeavours made in this field is so much and their results are consummate pleasure and full happiness in the world and in the hereafter. Allah has said regarding the reward of piety and patience: "إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ" "Verily, he who fears Allah with obedience to Him and is patient, then surely Allah makes not the reward of the good-doers to be lost" {Yusuf: 90}

It means that those who will abstain from the things prohibited by Allah and express patience in the way of carrying out the orders given by Him, then it will come under the categories of piety and righteousness, and Allah does not make the rewards of pious persons to be lost. {عبد الرحمن السعدي، تفسير الكريم الرحمن في تفسير كلام المنان: 2/ 434}

The sixth discussion:

far-sighting (the ideology of life after death)

The ideology of life after the world is a powerful and effective motivator to abandon the moral evils and embrace the Islamic virtues. The idea of imagining the world as the last one is the evidence of worldly pleasures, pertinacity and pettiness, as it is the case with the weak believers. Allah says while explaining this reality and terrifying its end: " بل تؤثرون الحياة الدنيا والآخرة خير " و ابقى Nay, you prefer the life of this world, although the hereafter is better and more lasting. { Surah Al- A'la: 17}

Its treatment, including the elimination of moral vices and their cure is to know the truth that the present world which human beings live in is that of temptations and trials and it is to be finished sooner or later. Allah says: " ولنبلونكم بشيء من الخوف والجوع ونقص من الأموال والأنفس والثمرات وبشر الصابرين الذين اذا أصابتهم مصيبة قالوا انا لله وانا اليه راجعون " And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient, who, when afflicted with calamity, say: " Truly! To Allah we belong and truly, to Him we shall return ". { Surah Albaqrah: vn.155}. And said at the other place: " الذى خلق الموت والحياة ليبلوكم ايكم أحسن عملا. وهو العزيز الغفور " { Surah Al-mulk:2}. Allah has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft- Forgiving. And likewise said at the other place: " إنا جعلنا ما على الأرض زينة لها لنبلوهم ايهم أحسن عملا " { سورة }

{الكهف}. Verily, We have made that which is on earth as an adornment for it in order that We may test them as to which of them are best in deeds.(7) On this earth, present things, such as eatable and drinkable things, well decorated clothes, trees, fruits, fields, beautiful sceneries, charming gardens, glamorous sounds, beautiful pictures, gold, silver, camels, horses and other such things have been created by Allah for the purpose of decoration and orientation for this world, and they are just like temptations and trials for the people. But by the command of Allah, all these things will be ruined and this glorious land will be turned into a mere field. {عبد الرحمن السعدى, {تيسير الكريم الرحمن في تفسير كلام المنان: 143/3}.

If a man becomes aware of this fact, and believes in it, then why his eyesight will be narrow and why would he prefer the painful pleasures to the eternal pleasures of the hereafter that are full of happiness and for ever. Allah, the Almighty says describing the reality of the Heaven in this way: "إن للمتقين مفازاً، حدائق وعنايباً، وكواعب اتراباً، وكأساً دهاقاً، لا يسمعون فيها لغواً ولا كذاباً، جزاء من ربك عطاء حساباً {سورة النبأ} Verily, for the righteous persons, there will be a success, gardens and vineyards, and young full-breasted, and a full cup of wine. No false, dirty and evil talk shall they hear therein, nor lying. It will be a reward from your Lord, an ample calculated gift ".(31- 36)

So, this method of Islamic training appeals its followers to focus their eyes on the future and its happiness, avoid the sorrow and pain of the things that are to be destroyed and be freed from the grief of their being snatched away, and make

abstinence from the obscenity, sexuality, bad desires and their painful consequences so that they may enjoy from the graces and favours of the Forgiving, Loving and Merciful God that will not come to an end nor will be ruined.

The influences of misconducts upon ummah

Introduction

Misconducts have bad and negative effects on the individuals and society, which have different forms. They include that religious spirit begins to weaken, economic situation begins to come down, malice and hatred take a solid form, social structure begins to collapse and there emerges a hole in the wall of it. The moral evils and ethical misconducts begin to spread within the family, the peace of the society destroys and the psychological and physical health gets affected.

There is a lesson for us in the Quran and Sunnah that when Qarun performed his arrogance and pride, then Allah ruined him by swamping him into the earth. Allah says " فخشفنا به وبداره الأرض فما كان له من فئة ينصرونه من دون الله وما كان من المنتصرين So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves. {Al-Qasas:81}

Describing the boastful nature and behavior of the people of the village towards His favours, Allah says: " و ضرب الله مثلا قرية كانت آمنة مطمئنة يأتيها رزقها رغدا من كل مكان، فكفرت بانعم الله فأذاقها الله لباس And Allah puts forward the example of a township (Makkah), that dwelt secure and well-

content: its provision coming to it in abundance from every place, but it denied the Favours of Allah. So Allah made it taste extreme of hunger and fear, because of that which they used to do.{ Al- Nahl : 112}.In the same way, Allah says at the other place about the ummah of Lot:" فلما جاء أمرنا جعلنا عاليها سافلها "So when our commandment came, We turned upside down, and rained on them stones of baked clay, in a well- arranged manner one after another.{ Hud: 82}

In the chapter under discussion ,it has been described the effects upon Muslim ummah in the seven following discussions :

- ☞religious effects
- ☞peace related effects
- ☞physical effects
- ☞psychological effects
- ☞social effects
- ☞family effects
- ☞economical effects.

The first discussion:

religious effects

Moral deflections and ethical vices beget defects and disruptions in the religiousness of the individuals and nations, express abhorrence and hatred of Allah and His prophet Muhammad, upon whom peace be, and present the ugly picture of Islamic religion. Keeping aside the real image of Islam, the enemies of Islam illustrate it in such a way that presents the moral deviations of its followers. Religious effects upon the moral evils are highlighted below:

① Distorting the real image of Islam:

It is not a secret issue and hidden fact that Islam is the name of the religion and nation which the Lord of the world has chosen for human beings and demons which Gabriel revealed to the Prophet Muhammad (ﷺ). These religious ordinances came to the prophet's heart in a clear and manifest form, as the Prophet Muhammad has said: "I have left you on an even, manifest and lighted path the night of which is similar to the day, none will be led astray from it except for the one who has chosen deviations for himself"

The prophet Muhammad (ﷺ) stayed firm on this religion and trained His companions on this path. Consequently, the respected companions of the prophet presented a true, lively,

lighted and vivid picture of Islam that people saw, felt and accepted it by being impressed by it . As Allah has said: " إذا جاء نصر الله والفتح ورأيت الناس يدخلون في دين الله أفواجا فسبح بحمد ربك واستعفره إنه كان توابا " When there comes the help of Allah and the conquest, and you see that the people enter Allah's religion in crowds, then glorify the praises of your lord and His forgiveness. Verily, He is the one who ever accepts the repentance and who forgives".{ Surah Al-Nasr:1-3}

When the moral evils were practiced in the Islamic countries and the Muslims started presenting the distorted picture of Islam to the world through their actions and characters, which led people to believe that this is the true image of Islam that its followers present with their characters and behaviors. Theft, heist, deception, fraud and cheating became commonplace among Islamic society, with its people secretly and openly getting drunk, gambling and committing adultery and obscenity at every place. Muslims living in the heathen areas and pagan countries began to imitate the same methods of the infidels in their conducts and systems of life, and tyranny, oppression, prejudice, pride, vanity, coercion and encroachment began to emerge from their behaviors and moral systems. At times, all these crimes were committed in the name of Islam with the result that Heavenly religion appeared before the world in a form of perverted religion and people came to have a bad idea and negative feeling against Islam.

Therefore, the Muslims should be familiar with and aware of the serious implications of the moral evils that occur in this world and the hereafter. The prophet Muhammad has said: "Whoever comes to Islam and does some evils which Islam has forbidden, then he has the burden of his actions and also that of those who act after him without reducing their burden ".{ Muslim Shareef: 2/ 507}2-The Islamic religion becomes the subject of criticism and ignorant remarks by the others:

When the moral evils and ethical vices become commonplace among the followers of Islam, then the enemies of Islam have the opportunities to criticize it with their language, speech and the resources of social information and print and electronic media. Our enemies use our these deficiencies and imperfections as a golden chance to crush our religion and create a hole into its wall. When some Muslim women abandoned the Islamic veil and religious curtain and began to perform misconduct and moral evils in the form of impertinence and nudity ,the enemies of Islam came to realize that if they raised their voices against the Islamic values and moralities,including Islamic hijabs, then the Muslims themselves would be their supporters in this protest and agitation against the basic Islamic principles. Thus, the enemies of Islam began propagating against Islamic veils and curtains with weapons, such as, pens and copies, small books and journalism along with social, print and electronic media. The enemies of Islam have the courage to open their tongues

against Islam only when they find the path paved for their voices. Allah, the Almighty has said: "إِنْ يَتَّقَوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ وَ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَالسَّيِّئَاتِ السَّوْءَ وَوَدُّوا لَوْ تُفَكَّرُونَ" "Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve".{ Al-Mumtahna: 2},that is ,if they have control over you, they will not hesitate to injure you with the fleam and lancet of their conversation and character.{ ابن كثير، تفسير القرآن العظيم: 317/4 }

The people considering the current state of Islamic countries know exactly how much comments are being made against Islam and,especially how much loud voices are being raised in the favours of the women freedom and it is forcibly commented that Islam has no conviction for the justice and equality between men and women. The malicious intentions of the adversaries behind this slogan are that the women should be forced to come out from their homes, renounce their training responsibilities and stumble alongside the men in the field of trade, factories, markets, workshops and other places of earning money, resulting in the demolition of the Islamic structure and its systems and characters and the collapse of the foundation of the Islamic manners, just as it is the case and situation of moral decline in the society of disbelievers⁽³⁾ The indifference of people to the conversion to Islam:

When the moral decline takes place in the members of the Muslim community, then the Muslim ummah has to face such a religious deficit that the people of the other nations and communities begin to show no interest in accepting Islam. Because the person who proclaims to accept Islam, he does so only to quench the religious thirst which he could not do in any other religions, nor can do. But when such a thirsty man sees that Muslims are addicted to these moral evils, then he understands that this is the way of life offered by Islam. Thus, he deviates from this religion as well. The major causes for the deviations of the thirsties for the religion are the moral decadence and the ethical declines of the Muslims. The striking example of it is that a Jew thirsty for accepting Islam did study so many religions in order to satiate his thirst, and used his thoughts and minds thoroughly in this course. But, even though he passed a major part of his life in the gulf countries, he was never impressed by Islam. He describes his history as something like this: "It is a strange thing that despite living in the Arab countries, my attention, tendency, focus and awareness towards Islam were so little and very superficial, but when I was introduced to a famous Islamic preacher in London, I came to realize that how dormant Arab Muslims are in presenting the introductions and recognitions of Islam to the infidels and blasphemous people". {عبد الحميد السحبياني، لماذا؟} {اسلمنا: ١٣٣}

The question is why this man was not impressed with Muslims despite his living in the Arab countries? ,whereas, the leader of a British army accepts Islam only because a Muslim is presenting the true image of Islam through his character and nature in front of the leader. A person recently accepted Islam describes the faith-increasing incident in the coastal region of Burma and says:"He was traveling in a boat in the coastal area of Burma. The shipman of the boat was a Muslim living in Shetatong ,who was expert enough in his profession along with having the religious education and sincere in his religion, obliged to offer the obligatory prayers timely and was a righteous person . Not only did he deserve my respect and esteem because of his qualities, but he also created the quest within me that what kind of religion is this that is embedded in the manner and character of the man in such a way that from every single movement of his there emerges the outbreak of piety and religiousness "{The same reference :136}

Through the story mentioned above, it seems that the members of the Muslim people can,by their own words and actions, give a good example of the reli

gion that creates the love of religion in the hearts of people. If they follow the teachings of Islam, including ethical beauty of it, then they can create also the interests and ardent desires for Islam in the hearts of the other people. On the other hand,

these Muslims also present an ugly image and distorted picture of their religion before the world through their immorality, blasphemy and black deeds. ④ To weaken the Muslim community by targeting them:

The power and energy of the community and nation lie in being steadfast and firm in their religion, and their weakness and disgrace are hidden in making their relationship with their faith and religion so weak, just as in the strength of the nation the strength of religion and in the weakness of the community the weakness of religion lie. It is a matter to be considered how the power of the kings and emperors has been told to be the major source of the strength of the religion. Indeed, Allah brings about change through the kings which He does not do even often through the Quran. When that is the case, you can guess for yourself how much strength and force the kings will have when that of faith is included? The practice of mischief and moral evils in the society is a proof in itself that within the followers of religion, the weakness of faith and displeasure of religion have come into existence and this process of society also weakens religion.

Consider the tradition of the Prophet Muhammad ﷺ mentioned below : " قال رسول الله صلى: يوشك الأمم أن تداعي عليكم كما : تداعي الأكلة إلي: قصعتها، فقال قائل : ومن قلة نحن يومئذ؟ قال: بل انتم يومئذ كثير ولكنكم غثاء كغثاء السيل ولينزعن الله من صدور عدوكم المهابة منكم وليقذفن الله في قلوبكم الوهن. فقال قائل: يا رسول الله وما الوهن؟ فقال حب الدنيا وكراهية المو

ت".The Prophet said: " The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time; but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemies and cast enervation into your hearts. Someone asked: What is enervation?oh Messenger of Allah. He replied: The love of the world and dislike of death".{Abu Daud Shareef:4/483/4297}

This is what the tradition of the Prophet means:"The people of blasphemy and heresy will instigate one another to fight against you, they will be untied to curtail your grandeur and dignity, will gather to usurp your assets and properties and will seize your wealth, just as the members of the eating party call each other to the pot of the meal without hesitation,then being untied, consume all the foods with consummate neatness without any fatigue. The reason for their united onslaught upon you is not that you will be little in numbers, but you will be in abundance like the foam of the sea. The Muslims have been termed as the foam because their bravery and valour will be reduced and their values and dignities will suffer from crisis, their fears will run away from the hearts of their enemies and Allah will cause weakness in their hearts, as if the Prophet Muhammad means by "Wahn" the effects and influences being cast upon the Muslims' hearts, that's why He

interpreted it " the love of the world and the displeasure of death " { عظیم ابادی، عون المعبود شرح سنن أبي داود } (11: 405)

When the moral evils spread in the Muslim society so badly that there are corruptions and ethical vices everywhere on the surface of the earth, then, Allah creates weakness in the hearts of the people of the society concerned. It is the major cause of the weakness of the forces of the Muslims which must be exalted and strong enough for the spread of the religion. It is the time for the Muslim community and its members to be familiar with the serious implications and negative consequences of the moral deviation and religious waylessness on their worldly life and life after death.

Th second discussion:

The effects related with peace and tranquility

Individual, collective, domestic and national peace and rest are considered to be an important cause of the generous and quiet lives and a significant element of cultural and economical development. Islam has given so much importance to individual, social and human peace ,but it has added also peace to the three important elements of worship. The prophet Muhammad (ﷺ)said:" Whoever of you woke up in the morning that his body was in perfect peace,his soul was in a peaceful mood and his food was with him that day, then the whole world is assembled for him "{ Tirmizi Shareef: 4/575}.This is the reason why Islam has called the murder of one man unjustly that of the all human being so that peace and tranquility may be established in the society and people may be aware of corruptions and destructions. Allah says in the holy Quran:" من قتل نفسا بغير نفس أو فساد في الأرض فكأنما قتل الناس جميعا ومن أحياها فكأنما أحيا الناس جميعا ". If any one killed a person not in retaliation for murder , or to spread mischief in the land, it would be as if he killed all mankind, and if any one saved a life, it would be as if he saved the life of all mankind".

Islam has forbidden all forms of moral vices to prevent the destruction of life and property, the corruptions and disorders of society and associations and the deterioration of the nations and communities. That's why, Islam has declared all

moral crimes a forbidden act, such as, fornication, adultery, homosexuality and sodomy, wine- drinking and drugs, racketeering, backbiting and telling a lie. Allah has said in the holy Quran : " قل إنما حرم ربي الفواحش ما ظهر منها وما بطن والإثم والبغي " : Say (O Muhammad ﷺ) : But the things that my Lord has indeed forbidden are great evil sins and every kind of unlawful sexual intercourse, whether committed openly or secretly, sins of all kinds and unrighteous oppression ".{ Al-Araf: 33}. There are many bad effects of these moral evils on the human society which destroy the peace and equanimity of the country. We are going to mention those effects below:

- ①: Murder and Bloodshed : The riots, losses and damages that result from the spread of moral evils include the shedding of unlawful blood on the basis of trivial things which Allah has declared to be forbidden. For example, the person who grabs some amount of money just to buy drugs to satisfy his bad habits, or he kills someone because the latter has enraged his anger on a normal issue, or kills someone to take the victim's wealth into his custody. {التربية الروحية، أكرم ضياء العمرى ٢٤٤}.

The massacre within the society destroys the peace of the society, creates an atmosphere of panic and dismay among its people and raises doubts and distrusts among the people regarding matters and motives.

②: Weakness of military force: When the people of a nation become addicted to drugs, then their military strength becomes feeble and infirm, because in the army and military, the men of society itself are recruited. The same characteristic and quality that are practiced within the army are practiced in the nation. When the people consume alcohol and drugs, then they become weak and the peace and tranquility among them disappear.

Similarly, when sexual dissoluteness becomes commonplace in this nation, then its military force is affected with it. The strong evidence of it is the bitter experience of France that when sexual misconduct occurred and spread in the French army, then their physical strength and corporal power suffered from weakness and debility and they grew weaker and weaker. At the beginning of the twentieth century, the French government adopted a soft side in terms of physical fitness and corporal strength for the appointment of military personnel because of which the government had to depose and send as many as seventy five thousand troops to the hospital in the first two years of the world war one, due to the numerous illnesses and diseases resulting from sexual misconduct. There were two hundred and forty two soldiers suffering from that disease inside the one camp at the one time. {الحجاب: ابوالاعلي المودودي} [101]. ③: Kidnapping and abduction: One of the devastations and destructions of the moral debauchery is that these criminals recourse to the way of abduction and usurpation in order to satisfy their sexual

desires and physical lusts, which lead to the destruction of the peace and tranquility of the society, only because of the moral deviation and ethical distortion.

④: Deliberate Sabotage: Among the effects of the moral destructions is the intentional fiasco of property, wealth and assets. For example, a man vociferates and ignites the flames of his voices to conceal his promise and guarantee, or to harm any servants and workers or to have curtain over crimes, such as theft and murder, and none can have the courage to do it except for the one who lacks in moral excellence and ethical power. To do the above- mentioned crimes creates an atmosphere of unrest and dissatisfaction within the human community.

⑤: Theft and Robbery: An atmosphere of dissatisfaction and uncertainty is created within the whole nation, when moral debauchery is displayed by the nefarious people and theft and robbery are spread throughout the nation. Within these criminals, there is neither honesty nor the fear of Allah that can keep them away from the perpetration of any criminal acts, nor do they have any fear that peaceful elements will arrest them strictly on these wicked deeds. Therefore, the treatment of such criminals exists only in the system of Islamic training.

⑥: Burglary and Smuggling: One of the damages and detriments of misconduct is that the holders of moral declines and ethical decadences buy and sell secretly prohibited things and

unlawful goods and make them in force in the society, with the result that the causes and methods of deviations and misconducts occur in the human society, for example, the black marketing of the cassettes of sexual movies, the business of seditious and obscene literature, the burglary of drugs, forbidden images and drug paraphernalia which disturb the peace and tranquility of the community, and create an environment of unrest and turmoil in the society. In a research based on the data of the peace and security of a society, it has been revealed that whatever the methods are available for the transport of toxins in society, they are all prohibited and non-systematic methods.

- ⑦: Envy and jealousy ,hatred and malice: A man considering the moral evils and prohibited things can know very well that these bad characters and rebellious etiquettes stand on the wall of the human community the chamber of jealousy, enmity, antagonism, hatred and negative feelings, and create the hole in the wall of the unity of the Muslim community. Backbiting, jealousy, malice and enmity are those hammers that break the castle and citadel of the peace and security of the nation, because they beget the animosity and hatred that cause the mutual enmity, and the effects of this animosity are reflected in the law and order of the society. Other moral evils also plant the seeds of hatred, enmity, malice and hostility which affect the peace, tranquility and security of the society.

The third discussion:

The ill effects of misconducts upon health and fitness:

There are great goodness and big wisdom in what that has been prohibited by Allah and the goodness and happiness of the world and the hereafter lie in following what that has been ordered by Him. Therefore, Islam forbids moral evils because they cause harm to various aspects of the human life, including physical health and psychological well-being. Ethical vices include adultery, alcoholism and drug usage, filming and the observation of the forbidden women. These are the obscenities and indecencies which generate so many fatal diseases, weaken human organs and make human being psychologically weak, ill and patient. The followings are the most notable severe diseases:

- ① Aids: This is actually the name of the lack of the immune force which appeared in 1981. This disease transforms its entity from one body to the other one through adultery, sodomy, homosexuality and blood-transmitting instruments. Those who perpetrate serious crimes and sins, such as homosexuality and adultery come under the tight clutches of this dangerous ill. Aids is the name of a virus which deprives the body of the defensive power by killing its white cells, because of which the way is paved for the tiny insects and bacterias which create the situation for the various types of ulcers, cancers and infections. This disease of Aids has

become so rampant in America that every day from ten upto twelve thousand people fall into the ditch of this disease. }
 { 408- 9) توفيق محمد عز الدين، دليل الأنفس بين القرآن الكريم والعلم الحديث }

② Syphilis: This is a disease which begets a kind of bacteria that transforms from one person to the other due to sexual relationship with each other. An early sign of it is that blisters begin to spread on certain parts of the body which gradually spread throughout the body. Dizziness, fever and anemia are its other symptoms also. At the third stage, the disease becomes life- threatening and fatal when it reaches the heart and central nervous system causing paralysis to the central nervous system which ,sometimes, becomes the reason for obsession and madness. { عبد الرحمن واصل، مشكلات الشباب الجنسية و { العاطفة: ١٤٨-١٤٩ }

③ Granuloma Inguinale: It is a moderate type of infectious disease, it occurs in the outer part of the special organs of human being. It is in the form of a red abscess that gets a lot of roots, and hardly, its wounds heal. When this patient suffers from a secondary disease, the wound becomes more painful than before. If the patient gets no right treatment on proper time, it can lead to the severe weakness, loss of weight, then death. { The same reference }

④ Lung cancer: Lung cancer is also one of the most serious respiratory diseases resulting from intoxication and smoking. When the doctors did put a special amount of cigarettes in a

medical laboratory for experiments on the skins of the animals, the animal's skins got suffered so soon from skin cancer. They tried their experiments again and gave cigarette smoke to these animals, it resulted in the form of lung cancer to them. {فرج زهران، المسكرات اضرارها وأحكامها: ٢٩٦}

- ⑤liver- melting : Alcohol and drug abuses cause the liver to melt and weaken, as well as stop its functioning and activity, and sometimes, there occurs swelling in the liver. Statistical reports show that the death toll from liver- melting in France in 1969 is more than 25000. {The same reference: 202}
- ⑥Sexual Weakness: The usage of drugs and intoxication weakens the matrix of the women and lessens it. A physician says: " During the autopsy of the women addicted to drugs and wine, I observed that their uterus were strict, weak and small in size, and in the eighty six percent incidents, their seminal substances were found to be no longer in existence. It makes it clear what are the true causes of infertility found in the alcohol addicts. {صالح آل منصور، موقف الإسلام من الخمر: ٢٥}

- ⑦The weakness of the organic systems: Drug usage directly affects the nerves. At first, it creates anesthesia in the nerves ,then produces looseness and inaction and after it paralysis attacks the body. It results in irritability, and vibrancy, wrinkles, joint- pain and muscle feebleness. {The same reference}

8 Psychological Unrest: Ethical indoctrination creates psychological restlessness and inner turmoil, because the person fallen into the ditch of mischief and betrayal suffers from mental illness and inner pain permanently due to the sense of misguidance, the abhorrence of people to him, his being away from the way of Allah and being bereft of Allah's mention. Staying away from the remembrance of Allah intensifies his anxiety and uncertainty. Allah says: "ومن يعيش عن ذكر الرحمن نقيض له شيطاناً فهو له قرين" And whosoever turns away blindly from the remembrance of Allah, we appoint for him a devil to be a companion to him" {Al- Zukhruf: 36}. When Satan overcomes the human spirit, he imposes upon him anxiety and mental turmoil and takes him under the clutches of severe irritation and overwhelming annoyance. On the contrary, the remembrance of Allah and His mention provide the heart with peace and give comfort to the soul. It has been described by Allah: "الذين آمنوا وتطمئن قلوبهم بذكر الله، الا بذكر الله تطمئن القلوب" Those who believed in the Islamic monotheism and whose hearts find rest in the remembrance of Allah; verily, in the remembrance of Allah do hearts find rest ".{ Surah Al-Raad: 28}

The fact that the effects of backbiting play a major role in developing psychological unrest and inner turmoil is not hidden from any one, because the detachment, estrangement, indifference, enmity and resentment resulting from backbiting produce within the hearts a backbiter

psychological problem and mental turpitude. He comes to realize that the detachment, estrangement, separation, and abandonment, indifference and enmity he experiences are all the result of his own doing, and his feelings of the the sins make him annoyed and in a mood of distress increasingly.

Enmity is a disease in which all causes of irritation and discontent are found and combined. Whenever an envious sees a man with whom he makes envy in a position of blessings, his anger flares up, his rest of night flees away, his eyes entertain no sleep and he is enclosed by restless thoughts. He finds no rest and contentment on any side, he becomes just like a restless bird that has a sharp eyes on the conditions of people ,but remains oblivious to himself. He considers the favours of others to be excessive and his blessings to be inferior in comparison to others.

The fourth discussion:

Psychological effects:

As a result of opposition to the Islamic way of life, the various aspects of human life are affected by the ethical mistakes grievously. The psychological aspect of human life is one of them. The minute detail of it is that a person who deviates from the Islamic way of life and beings to walk on the path of darkness ,mischief, misguidance and immortality, his life is inflicted with grief, sorrow, restlessness and irritation because of his rebellion and arrogance towards Allah. It has been mentioned in the holy Quran "ومن يعيش عن ذكر الرحمن نقيض له " شيطاناً فهو له قرين "And whosoever turns away blindly from the remembrance of Allah, We appoint for him Satan to be a companion to him "{ Al-Zukhruf: 36}.It means that a person who deviates from the path of guidance and reality, We appoint for him a devil who leads him astray from the way of the truth to the pit of the Hell. { ابن كثير، تفسير القرآن العظيم: ١٣٨/٤}.Satan promises a man the same things which cause anxiety and dissatisfaction in his life, he scares the man with poverty and destitution,increases the temptations and desires inside him for the wealth of others and instigates him on dissatisfaction with the blessings which he does possess. Allah says:" الشيطان يعدكم الفقرَ ويأمركم بالفحشاء " Satan threatens you with poverty and orders to commit evil deeds "{Al-Baqurah: 268}. It means that Satan threatens you with poverty and utter hunger so that you may not spend your wealth in the way of Allah, and he instigates you upon various crimes and evil acts and the

violation of Allah's orders along with making you afraid of poverty due to spending wealth and money in the way of Allah.{The same reference: 1/329}. But these devils have no power upon staunch followers of Islam, as Allah says: "إن عبادي ليس لك عليهم سلطان إلا من اتبعك من الغاوين" Certainly, you shall have no authority over My slaves, except those who follow you of those who go astray ".{Al-Hijr: 42},and Allah further says: "إنه ليس له سلطان علي الذين

Verily, he has no power over those who believe and put their trust only in their Allah "{:An- Nahl

And Allah says in the other place: "إن عبادي ليس لك عليهم سلطان وكفي" Verily, My slaves - you have no authority over them. All-Sufficient is your Lord as a Guardian".{Al-Isra : 65}Some psychological effects of moral deflections are mentioned in the points below:

- ① Psychological imbalance: One of the eminent and important elements of the personality- building is psychological harmony. It means that there should be within the man the quality to adapt to the society and environment in which he lives, and that he has the ability to successfully solve the problems and issues that arise. Some signs of the psychological imbalance are as follows: restlessness and irritation, indifference to eating and drinking, isolation, shame and modesty, rampant aggression, hatred and the tendency of the onslaught on the enemy, day dreaming, profane and false statements....and there are some other practical symbols and

phenomena which are counted in the balance of psychological irritation and imbalance {عبد المجيد احمد منصور، السلوك الإجرامي (1/145) والتفسير الإسلامي}

Ethical misconduct has an effective and major role in creating psychological imbalance. The laboratories of the worldly universities of the department of the organic education have proven in their experiments that using alcohol and drugs even in small quantities can impair psychological balance . {محمود . (424)حسن، مقدمة الخدمة الاجتماعية}

②The feeling of despair: Frustration and despair are the process which makes a person prone to diseases ,such as inaction, laziness, depression, sadness, melancholy shirk, and also such a man seems to be trying to satisfy his material resources and meet his financial needs by deception and fraud. If you look at the circumstances of the bandits and rovers, you will find that most of them have the ability to work hard and earn their livelihoods. But moral decadence makes them prone to inaction, weakness, debility and depression.

Drug usage and intoxication abuse create feelings of frustration, anxiety,irritation,irritability and fear of things which are not able to be scared. It kills the moral values and causes a man to be mad and obsessed, because observation points out that there are fifty percent people who are addicted to alcoholism. {صالح بن عبدالعزيز آل منصور، موقف الإسلام من (35-36)الخمير}

You can see how a liar person having been frustrated with the truth and reality takes the shelter of lies and false ideas, and an envious person and jealous man in the process of jealousy of the others give up the the things which they could get easily. It is not but the gems of the Islamic training that can save human beings from the moral deviation and ethical vices. Islam gives its followers the teachings of courage and advancement through planning the seeds of peace, tranquility and dignity in their hearts. So, you can not see a believer telling a lie, or envying others. The Messenger of Allah said: "Envy and faith can't be combined in the heart of a Muslim servant". { Ibne Maja: 2774 }³ Anxiety and irritation: Anxiety refers to irritation and restlessness, instability and mercurial condition. [10/423] {إبن منظور، لسان العرب}

Anxiety and irritation are the psychological conditions from which irritation and mercurial conditions emerge, a man involves in the mental labyrinth and psychic discomforts and his peace and tranquility run away. The reason for the whole restlessness and irritation is to espouse distance from Islamic way of life, because human souls can get peace and comfort only on the basis of the remembrance of Allah, as it has been described by Him: " سورة الرعد " [Verily, in the remembrance of Allah do hearts find rest .(28)

The more a man walks away from the Islamic religion and Islamic way of life and commits moral indoctrination, the more

anxiety and regret will continue to make their homes in his life. The greatest evidence of it is that according to the investigation ,t

those who deviate from the principles of Islamic training have confessed themselves and the doctors have admitted that one in every twenty American residents is undergoing treatment at a mental hospital. It is a fact also that one in every six young men who went on to serve in the world war second was returned, because they were mentally ill and imperfect. Statistics also show that anxiety and depression are the second leading cause of death. In the last years of the world war two, million people died due to irritation and anxiety; one million were those whose disease was caused by regret, dissatisfaction and nervous tension. {عبدالرحمن واصل، مشكلات الشباب الجنسية والعاطفية} [43]

The use of drugs and intoxicating substances has a major role in creating psychological anxiety and perturbation. The field researches on alcohol habituals have shown that the rate of those affected by minor causes is 96.6%. The rate of nervous stress and irritability sufferers is 86.8%, and that of constant anxiety and irritation sufferers is 88.6 ,while 86.5 percent people are affected by sluggishness and depression. 84.5 percent people are suffering from sleep deprivation and the rate of those who suffer always from constant fear and terror

{السيد متولي العشماوي، الجوانب الاجتماعية الظاهرة. 70.1% is [الإيمان]2/132}

Any one who has the caliber and strength of consideration can well guess how the effects of psychological disturbances are evident on a person's life and his movements. So, it can be said unbiasedly that the only way of shelter is to maintain Islamic teachings firmly and to get separation from all the phenomena of misconduct. The monotheist believer is one whose heart is filled with peace, tranquility, belief and faith, even though the flood of troubles comes in his life and incidents and problems make their nest in his life. The reason is that he is well aware of the fact that this world is the place of trial and ordeal. Allah says: "ولنبلونكم بشيء من الخوف والجوع ونقص من الأموال والأنفس والثمرات" [And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient.] {Suratul Baqurah:155} The disease of heart: Allah has mentioned the disease of hearts and their cure at various places of the holy Quran, as He says: "في قلوبهم" In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs, because they used to tell lies ".[Al- Baqurah: 10], and said in other place: "لستن كأحد من النساء إن اتقيتن فلا تخضعن بالقول فيطمع الذي في قلبه مرض وقلن قولا معروفا" O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or

evil desire for adultery) should be moved with desires, but speak in an honourable manner".{Al-Ahzab:[32]}

And said further: "لئن لم ينته المنافقون والذين في قلوبهم مرض والمرجفون "If the hypocrites, and those in whose hearts is a disease (evil desires for illegal sex) , and those who spread false news among the people in Al-Madina stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while"{ Al-Ahzab:60}

Heart disease is a type of disorder that occurs in a person, after which he is unable to understand and adapt to the truth. He does not see the truth, or sees the truth as a contrary to it, or his perception of the truth becomes flawed and deficient. Eventually, he begins to love hateful and harmful falsehoods rather than the profitable truth, or the two qualities merge into him, and it is often the case itself. [ابن القيم الجوزية، إغاثة (اللهفان) ٢٣ / ١]

That is why, the devious and wayward people refrain from sitting in the assemblies of the right and good people, but often hate and abhor them, because they prevent them from fulfilling their desires in a forbidden way, and keep their attitude and lifestyles different from theirs. Such ignorant and way ward people are often subjected to the misunderstanding that these virtuous people don't have the capacity for intelligence, understanding and sensibility, which is a matter of extreme ignorance, ultimate folly and uttermost deviations.

As far as the matter of treatment is concerned, Allah has mentioned it in His decree in the verse below: " يا أيها الناس قد جاءكم موعظة من ربكم وشفاء لما في الصدور وهدى ورحمة للعالمين " O mankind! There has come to you a good advice from your Lord (I.e. the Quran enjoining all that is good and forbidding all that is evil),and a healing for that (disease of ignorance, doubts, hypocrisy and differences) which is in your breasts- guidance and mercy (explaining lawful and unlawful things) for the believers"{ Yunus: 57}

Therefore, a person who seeks goodwill and goodness of heart, in which searches people often wander, should hold firmly to the book of Allah and the traditions of the Prophet. The happiness of the world and the hereafter lies in the Quran and Hadith.

The fifth discussion:

Social effects

Moral indoctrination has a great effect on society and environment directly, or indirectly. Moral disorder and distortion cause divergence and disruption in the society, economic obstacles emerge and the general peace of common people is affected. The effects mentioned in the previous discussions are those casting their influences on the religion, economic, security, health and peace of the society indirectly, as a result of moral vices and deviations. We are going to mention here those effects resulting from moral misconduct and having their influences on the society directly. These are as follows:

- ① Divine Punishments: When moral misconduct and vices become in a society commonplace, it is inflicted by disaster and calamity. The Messenger of Allah said in terms of adultery and obscenity: "When adultery and usury become rampant in any nation, the nation itself causes the falling of Allah's punishments on itself" [2/37] {المستدرک علی الصحیحین}.

In the destruction and pogrom of Lot community, there are lessons and preachings for us. Allah says: "فلما جاء أمرنا جعلنا عاليها سافلها وأمطرنا عليها حجارة من سجيل منضود مسومة عند ربك وما هي من سافلها" [So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one

after another; marked from your Lord; and they are far from the polytheists, evil-doers "{ Hud: 82-83}

② Mutual hatred and enmity: Of destructions and devastations of moral vices it is also to generate among the members of the nation enmity and hatred on social level. Take envy for example. As a result of it ,an envious person begins to have grudge and malice against the person who are blessed with favours and boons. The effects of it appear on the countenance of his maltreatment and bad relationships, and he expresses bad impressions on the blessings of the man with whom he does envy . Sometimes, the person envied begins to behave in the same manner towards the envious and performs an unexpected reaction against him, which begets the environment of jealousy and grudge and take a firm place in the hearts of the envious. As a result of moral misconduct, other ethical vices just like backbiting which emerge in society, plant the seeds of mutual enmity and reciprocal hatred in the hearts of the people of the society.

Similarly, the flames of hatred , anger and malice erupt among those who demonstrate their moral deflections by usury ,adultery, sodomy, and alcoholism on social level. Frequently, pious persons, virtuous people and insurgent groups both have been searing in the flames of animosity and disgust on the same level

3 Social boycott: Ethical vices themselves are the major source of social boycott. Every moral misconduct has a great role in creating social gulfs and gaps among the members of the community on the social level. Take for example the influences of backbiting. It is a fatal weapon and destructive instrument that play a vital part in breaking social relationships and producing separation among relatives and friends, and it lays the foundation of hatred and grudge among the common people. The Messenger of Allah said: "A man addicted to backbiting will never enter Paradise ".{Muslim Shareef:168}

False statements and to tell a lie are the roots of the whole vices and all evils. Whenever a false-speaking person brings a news, it is considered to be an indication of a wrong and false information. A person with false nature deteriorates the social relationship and quakes its pivots, it produces cracks in social liaison, generates dispersion and alienation among the people of the same job and weakens the mutual relation of the friends. Due to false speaking, there comes doubt in the action and statement of the man.

Envy has a great role in social boycott, it is a big reason for the social dispersion, though not the biggest one. Often, envy forces the envious to vitiate the blessings bestowed upon the man envied through backbiting and the powers available. This blessing may be in the form of spouses, friends, relatives and

two or more than two family members, relatives and the mutual relationship of the company and community. When the flames of jealousy erupt, the jealous person first causes breakage in the relation that is of paramount importance, and it is a huge offence. The Messenger of Allah has said: "You have a disease of the previous nations and that is the illness of jealousy and envy. It is shaving, I can't say it to be the shaving of your head, but it is the shaving of your region. By the kind of entity in whose hands my soul is! You will not enter Paradise unless you believe, and you will not believe until you begin to love one another, and should I not tell you something that establishes mutual love among you: spread the greetings among yourselves". {Tirmizi Shareef: 2510} Social deceit and fraud: The circle of social fraud is wide and the skirt of its effects is so broad. Language and statement, measurement and balance, rights and duties along with wealth, health and relationship all have the possibility of fraud and cheating. The thief door of every misconduct and mischief is moral waylessness.

As a result of mischief and bad behavior, the defect is committed in measurement and weighing and carelessness is done in discharging the rights and duties. Allah says in the holy Quran: "ويل للمطففين الذين إذا اكتالوا على الناس يستوفون وإذا كالوهم أو وزنوهم يخسرون ألا يظن أولئك أنهم مبعوثون ليوم عظيم [Woe to those who give less in measure and weight. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to other

men, give less than due. Do they not think that they will be resurrected for reckoning on a Great Day?]

It is the result of the bad behavior that the dignity and chastity of society come under the grasp of deceit. Sometimes, one's reputation is damaged by mudslinging and abusive words and sometimes, one's chastity is pillaged by adultery and rape. The Prophet Muhammad ﷺ said: " Your blood , your wealth and your honour and dignity are forbidden to one another as is the sanctity of this day, this city and this month, so convey the message to those who are absent ".{ Bukhari Shareef : 67}

The doors of social fraud :

It means to show a fixed idea and notion against the actual situation on a particular occasion, in which the second party may be deceived ,or comes to the two parties with two separate faces by taking a hypocritical attitude. The Prophet said: " Of the worst ones you will find the one who holds the two mouths, brings one mouth to this one and the other mouth to the other one ".{ The same reference}

Imam Qurtubi says: " The two- faced man is considered to be the worst of the people, because his situation is like a hypocrite and he shows false flattery and void blarney, and spreads evils and vices among the people " {ابن حجر، فتح الباری} (10/ 475).And Imam Nauwi says: " It means a person who talks to each group in such a way that pleases the group and which makes it to think of him as the supporter of its party and the

opponent of its enemy, while acting in a hypocritical manner, he has been committing falsehood, deceit, false statement and wrong speech to get acquainted with the secrets of the both parties ".{The same reference}

One of the major causes of delay in marriage of young people is moral deflections, especially of the people who are addicted to drugs and commit adultery, which is increasing the divorce rate. The reason for this abundance of divorce is that people have lost their sense of domestic responsibility and personal conflicts have increased. The non-Islamic life style of women and irreligious way of living of them including indulgence in nudity, mixing with men and indecent intercourse with them have also created among the men the feelings of hatred towards women, and due to this abhorrence, there has occurred the situation of being unmarried for a long period of time and one can see its example everywhere in society.

It is learned that moral deviation has a negative and serious effect on society. Its effects are also reflected in the behavior of the society. Eventually, crimes and moral deflections are presented in a beautiful form and their perpetration is considered to be a normal and easy case, leading the people of the society to be addicted of moral deflections.

The sixth discussion:

Domestic impacts:

When the members of a family are caught up in moral evils, it has an indirect effect upon the family. The reason for it is the long stay of the family together and the seriousness of the mutual obligations imposed upon them, which the Prophet Muhammad has mentioned in the tradition below: " Every one of you is a responsible. An Imam is responsible and he will be asked about his subjects. A man is responsible for his home and will be asked about his subjects. A wife is responsible for the house of her husband and will be asked about her subjects. A servant is responsible for the wealth of his lord and will be asked about his subjects. Ibne Umar said:" I think that the Prophet said also that a person is responsible for the wealth of his father and will be asked about his subjects. And every one of you is responsible and will be asked about his subjects ".{ Bukhari Shareef: 893. Muslim Shareef: 1459}.

The bad effects of moral vices on the family are mentioned below:

- ① To increase the burden of responsibility more than before:
The first effect that a family experiences as a result of moral evils is that its responsibility becomes more burdensome, and afterwards it faces such a psychological and physical distress

that can be understood only by one who has suffered from it. Parents have to endure various types of family incidents and difficulties of moral deflections, such as, theft, aggression and cruelty, abduction and rape, alcohol and drug usage, forgery, adultery, homosexuality, hatred, enmity, disobedience, abusive words, mutual opposition and conflicts. The bad effects of all these moral evils make the shoulders of the family members

heavy with the burden of training responsibilities.

- ② The bad ideal: It is a proven fact that the abundance of mutual communication and meeting with one another and staying together for a long period of time pave the way for the mutual problems and difficulties. It is the result of this rule that the family members who are corrupt and ill-mannered are followed by the other members who due to walking on their footsteps and doing jobs under their guidance can't survive without being affected by them. As a result, the training system of the Muslim family gets affected badly and the family becomes deprived of the most important elements of the best training building, and those elements are ideal and sample.

Islam, in its greatest system of training has also explained how serious and dangerous it is to have bad ideals in relation to religion, morals and all other actions. Allah says in the holy Quran: "وإذا قيل لهم اتبعوا ما أنزل الله قالوا بل نتبع ما وجدنا عليه آبائنا أو لو كان" And when it is said to them: الشيطان يدعوهم إلى عذاب السعير

"Follow that which Allah has sent down ",they say: "Nay ,we shall follow that which we found our fathers (following) ". (Would they do so) even if Satan invites them to the torment of the Fire?{ Luquman: 21}

The Prophet of Allah has also stated how much loss and dearth a man suffers who does follow the bad ideals. The Prophet Muhammad said:" Whoever invents a bad way and system and people act upon it, he will have to bear the torment of his sins and that of sins of those who follow it, and there will be no reduction in their sins " { Muslim Shareef: 705}

It shows how much serious is the matter of ideal and model and how much severe is the sin of one who presents a bad example and sample. Therefore, the greatest assistant to the family in the way of recompensation of those bad effects is to seek the refuge and help of Allah and promulgate practically His systems of life that are replete with expediency and strategy .

③Defamation and Denigration: When the members of a family suffer from moral deviation, the family has to face defamation, resulting in many social and educational effects. It also results that the defamed family is eschewed by other people and none takes interest in establishing relationships with it, be it the relationship of the father-in-law, or the son-in-law, and being away from it is considered to be an issue of

rest and happiness. It has serious impacts ethically and psychologically which the parents have to bear and endure.

So, it is the responsibility of the family to accept the system of life presented by Islam in order to remove those bad effects. It is incumbent upon the family to apply those systems of life and methods of living which provide the society and the family with the guarantees of saving them from moral destructions, and protecting their chastity from the bad tendencies of the ill-hearted persons ,and from

chutzpah and impertinence of rumour-spreading people. The helping system of training presented by Islam has the best place of assistant in terms of it. Let us have a serious look at the saying of Allah that is as follows: " ينساء النبي لستن كأحد من النساء " Oh wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is disease (of hypocrisy, or evil desires for adultery) should be moved with desire, but speak in an honourable manner. {Al-Ahzab: 32}

In this divine description, the guidance of protective training has been presented so that the people suffering from lechery and sexual desires may not nurture bad feelings in their hearts. Please, tell us! Which system of training can be better and more praiseworthy than this protective one?

④ **Dissention and Dispersion Envy and Hatred:** When backbiting, envy and enmity become commonplace among family members, hatred and malice begin to establish their roots within them, the environment of separation and detachment emerges and, instead of closeness and intimacy, distances and strangeness arise. Highlighting the seriousness of relationship-breaking, the Prophet ﷺ said: "Relationship and alliance are hanging from the Throne and say: "Whoever joins me, Allah will join him, and Whoever cuts me, Allah will cut him off ". {Bukhari Shareef: hn 6024} In addition, good treating with the relatives is the cause of extension in daily bread and the reason for benediction in life and age. In order to substantiate the statement, the tradition of the Prophet can be cited: "Whoever wants an extension in his livelihood and longevity in his age, he should maintain relationship". {Bukhari Shareef: hn, 5985}

Those who commit the breaking of relationship and alliance, have to face the seriousness of the effects of those bad deeds, and in the same way, they have to endure social, psychological and material detriments along with the sins. The major causes for all these problems are that the mutual help, assisting one another and catering to the needs of poor persons are not being kept into practice. Sometimes, a man with wealth and money is resting himself peacefully, but his closest relative is feeling overwhelmed by hunger. Therefore, it is the responsibility of the Muslim family to make every effort to remove detachment and relationship-breaking and establish

mutual connections through the methods of training mentioned in Islam.

⑤ Delay in marriage: There are some moral evils that cause a delay in the marriage of a young segment of the family, either due to the fact that wealth is spent in the use of drugs ,or it is used in the prohibited things of fun and amusement, or in fulfilling sexual desires by making unlawful contacts, or it is used in imitations of rituals and fashions.

The damages and serious effects that result from delay in marriage are mentioned below:

1: Indifference and carelessness are committed in carrying out the testament of the Prophet that is described here: " Oh community of young people! One of you who has material power and capacity ,must get married, because it is an act that makes eyes down, and protects chastity and dignity,and those who lack in the capacity of marriage due to poverty must exercise fasting, because it will curtail their sexual desires "{Bukhari Shareef: 5066}

2- The doors of things which religion has prohibited so that no one may involve in the severe vices, such as, unlawful sighting and adultery , are open regularly.

3- Due to delay in marriage, the delay in the birth and upbringing of the breed occurs, while the Prophet will be proud of the abundance and multiplicity of his Ummah on the Day of Judgment. He says:" Marry the woman who loves so much and gives birth in abundance, because on the day of

resurrection, I will feel pride because of your abundance ". {
Bukhari Shareef: 1/ 41,H: 67}

4- Delay in marriage increases the rate of maidenhood and virginity in women.

⑥Defamation: Some moral evils are so serious that they cause the destruction of honour and chastity and destroy the races and breeds, and the others' children are attributed to the human being. All of this destruction takes place as a result of sexual misconduct. The Prophet Muhammad ﷺ says:"Your blood, your possessions and your honour are forbidden to one another as is the sanctity of this day, this city and this month. So convey the message to those who are disappeared { The same reference}

Family well being and safety are in keeping with the prescription made by Islam to protect them from the moral misconduct. It is Islamic system of training that guarantees a comfortable and peaceful life. The system of Islamic training is to apply the teachings of the Quran and the traditions of the Prophet Muhammad ﷺ in every aspect of life.

The seventh discussion:

Economical effects :

Economy is an important cornerstone in the formation and establishment of a society; when it comes to declines, the path to unemployment, disturbance, deviation and delusion is paved. That's why, the Prophet Muhammad has sought refuge with Allah from poverty and starvation. The Prophet says:" Oh Allah! I seek refuge with you from disbelief ,from poverty and from grave torment " { Nisai Shareef: 1347}

The Prophet has also said : " Oh Allah! I seek refuge with you from poverty and starvation, I seek refuge from dearth, scarcity and humiliation ,I seek refuge from oppression and being oppressed " { Abudaud Shareef: 1544}

One of the important reasons that undermine the economy of the nation is the practice and fashion of the moral evils, because the moral vices have in their flaps the flames of those misconducts which hinder the rise of the Ummah and the proper utilization of the natural resources. The significant effects of misconducts affecting the economy of the nation are being recorded in the following lines:

- ① The abundance of expenditure: The moral evils have a significant role in enfeebling the economy and income of the persons and society, because when the various forms of disease take the people affected by minor vices under their clutches, they give up their jobs and labours and waste their times in the useless things.

On the other hand, a person suffering from moral indoctrination, spends a good portion of his income on listening to music, buying the instruments of music and dancing, playing dramas and watching movies, or spends his money on drug usage and intoxication whose effects appear in the Ummahs' economic crisis and financial loss. Some investigations have shown that there are some Islamic societies where thirteen percentage of family budgets is expended on buying the instruments of dancing and music, and as a result of drinking and drugs, the society has to face the loss of 3196 million Gunneah. {السيد متولي العشماوي، الجوانب الاجتماعية الظاهرة للإدمان} (1/ 101)

Some investigations have also revealed that the amount of money spent on drugs and intoxicating products is usually not less than half of the income, but sometimes the drug addict has to borrow for quenching his thirst. { The same reference}

②Lack of profession: One of the bad effects of moral deflections is that one suffering from it becomes addicted to relaxation, rest, laziness and inaction, and in order to meet his needs, especially, to satiate his thirst of intoxication, he goes on encroaching on the possessions of the others. Indolence and idleness prevail among the drug addicts. A research has found out that upto 2.12% of people are suffering from this bad habit.

③The expense of treatment: When people of a nation get sick, it has a profound effect on the economy of the nation,

especially when the number of the people suffering from the disease is high, its economic condition begins to deteriorate. The profound effect of the disease upon economy is only because the people give up their jobs and services, and a huge amount of money is spent on their medical attention and physical treatment, while it was appropriate to spend the money in the economical development. A man suffers from disease because of moral deflections and his powers of thoughts become paralyzed. As a result of it, he does lose the ability and power of working and doing any job and the country budget is affected by the expenses related with their treatment.

On the other hand, enmity, malice, envy, hatred, anger and abhorrence cause the destruction and devastation of the wealth of the Ummah which affects their economy, and the wealth is ruined and labour is downgraded as a result of knavishness.

Those involved in obscenity of adultery and homosexuality suffer, sometimes from disease which makes them infirm and debilitated, and they become too feeble to perform their duties, and as a result, their mind, intelligence, body and health become useless, while the same physical power could be used in the construction of the nation. But the habit of moral vices makes him infirm in such a way that he lacks in capacity to participate in any campaign of the advancement and development of the Ummah. In addition to it, a huge amount of the money of the ummah is spent on his treatment,

medicine, bed charges and the cost of the hospital from which the economy of the nation is affected.

④ To vitiate the resources of income by the fashion of bribe:

Allah has said that to eat the wealth of others is an invalid thing. Allah says: " ولا تأكلوا أموالكم بينكم بالباطل وتدلوا بها إلى الحكام [And eat up not one another's property unjustly (in an illegal way e.g. stealing, robbing, deceiving, etc.),nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully { 188}

Abdullah Ibne Umar has narrated : " The Prophet of Allah has cursed those who take bribe and give it ".{Musnad Ahmad: 2/ 146}

The scope of bribery is not limited to wealth and profit, but also to the attainment of a position which a man does not deserve. Providing the undeserving persons with services is actually weakening the time, skill and creative ability which affect the Ummahs' economy.

Assigning the position to any incompetent person is also a sign of resurrection. Abuhurairah narrated the saying of the Prophet: " When honesty is lost, wait for the Hour ". One of the companion asked: How will that be lost? The Prophet replied: " When the power or authority is assigned to the unfit persons, wait for the Hour ". { Bukhari Shareef: 1/ 37: 59}

Often, as a result of bribes, the rights of Ummah are ruined and their economy is deteriorated in the form of the destruction of wealth. There are so many people getting the jobs and positions on the basis of bribes who have destroyed the plans of the nation in a greed of wealth. It is the bribes that have caused the death of so many people more than one time in the society by distributing the expired medicines and unusable food items. Thus, the country suffered from all kinds of loses, both financially and physically.

- ⑤ Lack of production and mismanagement: Noncompliance of trust and lack of sincerity in the work result in loss of production, decline in quality and mismanagement, because when compliance of trust is carried out, interest and sincerity are shown in the profession and a man deserving the right is provided, and deficiency and betrayal are not committed in the rights of the people which the religion has fixed upon its followers. Allah says: " يا أيها الذين آمنوا لا تخونوا الله والرسول وتخونوا " [Oh you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you] { Al-Anfal: 27}

And the Prophet said: " Pay the trust of those who give it you, and don't do treachery even with those who make treachery with you ". { Abudaud Shareef: 3/805:3534}

When there is a lack of trust within the ummah, professions and dealings are subjected to treachery, deception,

discrimination, deceit, falsehood and false statements and trade becomes degraded, the effects of which are reflected in the Ummahs' economic weakness. Islam has declared betrayal as one of the signs of the hypocrites . The Prophet says:" The signs of a hypocrite are three: Whenever he speaks, he tells a lie ,Whenever he promises, he always breaks it, if you trust him ,he proves to be dishonest".{ Bukhari Shareef: 33}

⑥The wastage of wealth and property: The corruptions that result from moral misconduct include the loss of wealth and various aspects of the wastage of wealth, such as extravagance and black marketing. There are many people who suffer from moral indoctrination, whose wealth is spent in abundance and expended in the prohibited things. Allah says:" ولا تسرفوا إنه لا يحب المسرفين "[Waste not by extravagance, certainly He does not like those who waste by extravagance] { Al-Araf: 31}

On the other hand, the situation is that drug dealers are playing an effective role in transmitting dollars from one country to another in order to subvert the nation and involve them in black marketing, while this poses a huge threat to the Ummahs' economy.

⑦Treatment and hygiene costs: Whatever money is spent on preventing moral misconduct, such as adultery, theft, bribery, forgery, black marketing and the fashion of drugs, can elevate the economic condition of the country and nation. The country

has to face so many expenses in catching hold of the criminals and erasing the moral evils from the country. If the expenditure mentioned is spent on the economy of the country, its conditions may be better. But it is a matter of great sorrow that the economy of the nation is affected because of spending the country budget on the erasement of moral vices and taking the culprits under the judicial custody.

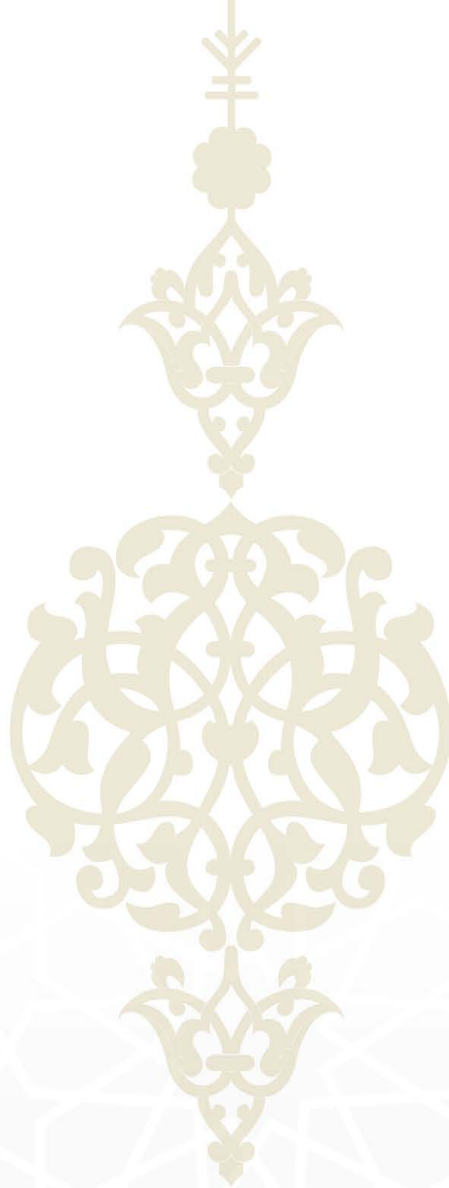
Conclusion :

This book comprises of the great morals of Islam, their principles and sources, boundaries and limitations and other great characteristics which establish the mutual relationship on social and family level, and increase the respect and position of human being in the world and hereafter. Since, good morals are in opposition to the bad morals and misconducts, that's why, some discussions related with heart and mind, listening and thinking, actions and works have been mentioned in this book ,along with making the readers acquainted with the moral vices, giving light upon their destructions and describing the training methods of their treatment. The general reasons for misconduct have also been mentioned and the protection of good morality and the responsibilities falling upon the individual, family ,society, community, country and the nation have been written.

Going through this book thoroughly has proven that the life style presented by Islam takes into its range the whole issues of individual and social life. It is Islamic system of life in which the model and ideal of humanity, goodness, dignity and morality is present that can make a man near to his Creator.

Islam has emphasized on all the moral qualities and has described the rewards and benefits upon them. It has also given focus on all moral evils and mentioned the punishments and serious sins because of them.

All praise be to Allah who has bestowed upon us a complete code of life. We pray to Allah to decorate us with every kind of moral qualities and save us from every kind of moral vices and ethical evils, favour us with His forgiveness and mercy, and guide us towards right path and doing His favourite work.



Islamic Morality Rules & Principles

أصول
الأخلاق الإسلامية
النسخة الإنجليزية

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