

المرآة المجلوة

بمعاني الفتوة

**THE POLISHED MIRROR – IN THE**  
**MEANING OF *AL-FUTUWWAH***

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## **THE POLISHED MIRROR – IN THE MEANING OF *AL-FUTUWWAH***

جمع الحبيب

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## **FOREWORD HABIB MUHAMMAD AL-AYDARUS**

All praise be to Allah سبحانه و تعالی, the one who has made the path to *Al-Futuwwah* a compact edifice, lofty in its position, clear in its proof, pure from the filth of rust. The one who leads the path are the Prophet صلى الله عليه وسلم, the Messengers; its elect are the saints and the pious. It (*Al-Futuwwah*) comes from the overflowing sea of Prophet صلى الله عليه وسلم, emerging to the people of veracity and righteousness. It is of benefit to whoever knocks on its door. None attains it except he who possesses high aspiration and no one leaves the pursuit of it other than he who is stripped of honour.

May the salutations and peace of Allah سبحانه و تعالی be upon him who possess exemplary character and the forerunner to all goodness – our Master Muhammad صلى الله عليه وسلم – his family, and his foremost companions.

There is no value in a man other than his intellect and his manners. Perfection (of intellect and manners) will manifest itself through good dealings (with others) until it completely fulfills its worth

This brief treatise speaks about *Al-Futuwwah* which is one of the most important traits of a human being, explaining how it perfects the virtue of mankind. I ask that Allah سبحانه و تعالی makes it beneficial.

Our guiding teacher, Al-Allaamah Al-Habib Umar bin Muhammad bin Salim bin Hafiz ibn Shaykh Abu Bakr bin Salim – may Allah سبحانه و تعالی grant him a long life – named it The Polished Mirror in the Meanings of *Al-Futuwwah*.

## FUTUWWAH IN ISLAM

Allah سبحانه و تعالى says in the Qur'an:

إِنَّهُمْ فَتِيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

*“There were fiftyah (chivalrous young men) who believed in their Lord so We increased them in guidance.”* [Al-Kahf: 13]

Allah سبحانه و تعالى attributed *Al-Futuwwah* to these men because of what has stirred in their souls in seeking for the truth; they believed in Allah سبحانه و تعالى and rejected false gods – particularly, Dikyanus, the king who presided over their lands at the time of Ashab al-Kahf. When they drew close to Allah سبحانه و تعالى by taking the path of *Al-Futuwwah*, He drew closer to them by increasing His guardianship over them. In doing so, He takes them out of *zhulumah an-nafsaniyyah* (egoistical darkneses) into *nur ar-ruhaniyyah* (light of spiritual enlightenment). When their ego was illuminated by the lights of their spirits, they found solace in the remembrance of Allah سبحانه و تعالى and found intimacy in it, thus becoming estranged from the love of the *Ahl ad-Dunya* (people who are pre-occupied with world matters) and whatever is in *Dunya*.

## THE FOUNDATIONS OF FUTUWWAH

Abu al-Qasim al-Qushayri said:

أَنْ يَكُونَ الْعَبْدُ أَبَدًا فِي أَمْرٍ غَيْرِهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

*“The foundation of Al-Futuwwah is that the servant of God always exerts himself in the service of others.”*

Rasulullah صلى الله عليه وسلم said:

لَا يَزَالُ اللَّهُ تَعَالَى فِي حَاجَةِ الْعَبْدِ مَا دَامَ الْعَبْدُ فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ

*“Allah تعالى will fulfill the needs of the servant for as long as the servant fulfills the needs of his brother.”* [Narrated by Imam Muslim]

*Al-Futuwwah* does not depend on status nor on wealth rather, it is the result of being dignified in one’s work and characteristics. No one has achieved perfection of *Al-Futuwwah* save for the Prophet صلى الله عليه وسلم. On the Day of Judgement, everyone will say: *“Save me! Save me!”* whereas the Prophet صلى الله عليه وسلم will say: *“Save my ummah (nation)! Save my ummah!”* As mentioned in both Sahih Al-Bukhari and Muslim.

## THE DEFINITION OF AI-FUTUWWAH

It is said that *Al-Futuwwah* is:

الفتوة أداء الإنصاف وترك مطالبة الانتصاف

*“To fulfill one’s liabilities (to others) and to leave their own claims.”*

It is mentioned in a narration that:

أشرف الأعمال ذكر الله عز وجل وإنصاف الخلق من نفسك

*“The most dignified of works is the remembrance of Allah سبحانه و تعالى High and Majestic is He, and alleviation of others from your ego.”*

Others meanings of *Al-Futuwwah* by scholars:

- You do not see yourself above others.
- To only show grace whilst hiding distress.
- Overlooking the shortcomings of one’s brothers
- Sufficing the oppressor and felicitating the masses.

Someone was asked about the meaning of *Al-Futuwwah*. He answered: *“It is not to make any difference in treatment towards a saint and a disbeliever while eating with either one of them.*

Muhammad Bin Ali At-Tarmizi said: *“Al-Futuwwah is to closely judge yourself for the sake of God.”*

Imam Al-Junaid said: *“Al-Futuwwah is to prevent harm and strive for goodness/spread goodness.”*

In summarising all that is mentioned above in defining *Al-Futuwwah* are the words of ‘Amr bin Uthman al-Makkiy: *“Al-Futuwwah is the excellence of character.”*

# THE ONE WHO TRULY POSSESSES FUTUWWAH

## (AL-FATA)

It was said that the *Al-Fata* is the one who destroys his own desires. Allah سبحانه و تعالى has said: “We heard they mentioned a man who is called Ibrahim.” [Al-Anbiya; 60] and “He made them into small fragments.” [Al-Anbiya; 58]. The idol of each man is his desires. Whoever fought against their own desires are those who truly obtain *Al-Futuwwah*.

Al-Jawhari said: “The *Al-Fata* is the one who is generous and open-handed.”

Abu Bakar Al-Warraq said: “The *Al-Fata* is enemy of none.”

## STORIES OF FUTUWWAH

### STORY #1:

Ibnu Umar said, "A man from the Companions of the Messenger of Allah *سبحانه و تعالی* was given a lamb's head as a gift. He said, 'I am certain that my brother so-and-so (without specifying an individual) and his family are in greater need of it than I am.'" So he sought to expedite gifting it to someone else and this situation, wherein each person receiving it gifts it to another, remained until the lamb's head went full circle and it returned to the first person. This ayat was then revealed:

وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

"They give them preference over themselves, even though they were in need of it." [Al-Hashr; 9] (Taken from Tafsir Al-Qurtubi.)"

### STORY #2:

Abdullah bin Ja'afar once went out to the countryside and arrived at a date garden where there was a young slave working. When the boy's staple ration was brought to him, a dog stood near him glancing at him (in hope of a share of the staple ration). So he gave the dog a piece of it and it ate it all. He then gave it a second and it ate it all again so he gave it a third and likewise, it ate it all up again. All the while Abdullah observed what was going on and then said to the boy: "O boy, what is your staple each day? Why do you give it all away to the dog?" The boy replied: "This is not a land of dogs so it must be starving to have come from a distant land; I do not like to fill myself whilst it is starving." Abdullah then asked him: "What will you do today?" The slave boy replied: "I shall go without food for a day, which I don't mind." Upon hearing this, Abdullah bin Ja'afar said to himself: "I am criticized for my generosity but this boy is far more generous than me?!" So he bought the garden and all the farm-tools therein, and the boy from its owner then set the boy free and gave him the garden.

### **STORY #3:**

Qais bin Sa'ad bin Ubadah was once ill and his acquaintances were late in their visitations to him so he asked about them and it was said to him: *"They are embarrassed to visit you because of their debts (to you)."* So he said, *"May Allah سبحانه و تعالی debase the wealth that present one from paying visits."* Qais then ordered a *munaadi* (the town's appointed public announcer) to call out: *"O those who owe Qais! Know that Qais has settled your debts."* His doorstep broke down that same evening due to the number of people who had come to visit him.

### **STORY #4:**

A man knocked on the door of his friend. His friend answered the door and asked: *"Why have you come to me?"* The friend said: *"To ask you for a loan of four-hundred dirhams."* So the man went in and weighed four-hundred dirhams then handed it over to his friend. Thereafter, he went into his house and cried. So his wife asked him: *"Don't you have a valid excuse which exempts you from the burden of answering (your friend)?"* He replied: *"I am crying because I was not aware of his situation till he had to come and surprised me."*

### **STORY #5:**

A man fell asleep in Madinah after performing *haj* and suspected that his pouch had been stolen. He woke up, saw Ja'afar As-Sodiq near him and approached him (not knowing who he was). The man said: *"Did you take my pouch?"* Ja'afar asked: *"What was in your pouch?"* He said: *"A thousand dinars."* Ja'afar brought the man home with him, took out a thousand dinars and gave it to the man. The man then made his way back home. When he arrived home, he saw his pouch and realised that his suspicions were unfounded so he went back to Ja'afar As-Sodiq to return the dinars and to seek forgiveness. Ja'afar

expressed that he disliked accepting them back and said: *"Whatever leaves my hands, I will not take it back."* The man asked around about Ja'afar: *"Who is that man?"* Someone answered him: *"Ja'afar As-Sodiq!"*

### **STORY #6:**

A group of young men had come to visit and dine with a man. The man said to his helper: *"O boy! Lay out the spread (of food)." When there was no response to his call, he repeated it a second and third time. They started looking at each other and some of them commented: "It is unwise to use the services of one who does not obey your orders." And when the man persisted: "Why are you slow (in laying out the spread of food)?" The helper replied: "There was an ant on the spread and to bring out the spread whilst the ant would have been bad manners. It would also unkind to remove the ant from it so I am letting it be until it crawls away." The youth then said to him: "That is the way of a true Al-Fata!"*

### **STORY #7:**

There once was a man who married a woman. Before they became intimate, the woman was afflicted with a skin disease which left her scarred. Knowing this, the man then claimed: *"There is something wrong with my eyes."* After some time he said: *"I have become blind."* The couple became intimate after that. The wife passed away twenty years later and the man then revealed the true condition of his eyes so people around him began asking him about it. He said: *"I was not blind but I pretended to be blind so that my wife would not be disappointed."* They then said to him: *"You are the leader of all Al-Fata."*

# THE SIGNS OF FUTUWWAH

## 1. Noble Character Traits.

The greatest trait of the noble character is God-fearing (*taqwa-Allah* سبحانه و تعالى) thus it is narrated from Imam Ahmad when he was asked regarding *futuwwah* and he said: *“(It is) Abandoning that which you desire for the sake of what you fear.”* This is the meaning of the words of Allah سبحانه و تعالى, *“whereas for the one who feared to stand before his Lord, and restrained his self from the (evil) desire. Then indeed, Paradise is his refuge. ...”* [An-Naziat: 40]

For this reason, they say that this verse gathers in it the knowledge of the path. It is narrated from Abu Hurairah that the Prophet ﷺ was asked: *“Which great deed leads people to Paradise?”* He replied: *“God-fearing and good manners.”* And he was asked: *“What leads people to Hell?”* He replied: *“The two hollow ones: The mouth and the private part.”*

## 2. At-Ta'ffuf

From the Arabic word *'Affa* which means to restrain oneself from something which is impermissible or from inappropriate words and actions. It may also mean to restrain from coveting what others possess.

Taken from Ibn Al-'Arabi's poem:

*“Whoever abstains, people would be keen on meeting him,  
(However) the brother of many needs, his face is a nuisance.”*

Imam Al-Bukhari narrates from Anas: *“When `Abdur-Rahman bin `Auf came to Medina, the Prophet ﷺ established the bond of brotherhood between him and Sa`d bin Ar-Rabi-al-Ansari. Sa`d*

suggested that `Abdur-Rahman should accept half of his property and family. `Abdur Rahman said, "May Allah *سبحانه و تعالی* bless you in your family and property; instead guide me to the market."

‘Ali ibn Musa Ar-Ridha said that Ja’far ibn Muhammad was asked: "What is *al-futuwwa*?" He replied: "*Al-futuwwa is not viciousness nor immorality, it is making one’s own food, spending one’s own income, cheerfulness which is accepted, decency which is known and restraining from harming others.*"

Abu Sa’id al-Kharraz was asked: "What is *al-futuwwa*?" He replied: "*Abandoning the known (matters which are prohibited), and patience with the nafs, do not depend on the creation, abandoning asking others and even hinting, concealing poverty and manifesting sufficiency and restraint.*"

### **3. AL-ĪTHAR (SELFLESSNESS) - HOSPITALITY AND GENEROSITY DESPITE BEING IN NEED.**

In Al-Bukhari, Abu Hurairah said: "A man came to Allah’s Messenger *صلی الله علیه وسلم* and said: "O Allah’s Messenger *صلی الله علیه وسلم* ! I am suffering from fatigue and hunger." The Prophet *صلی الله علیه وسلم* sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allah’s Messenger *صلی الله علیه وسلم* said (to his companions): "Isn't there anybody who can entertain this man tonight so that Allah *سبحانه و تعالی* may be merciful to him?" An Ansari man got up and said: "I (will, entertain him), O Allah’s Messenger *صلی الله علیه وسلم*." So he went to his wife and said to her: "This is the guest of Allah’s Messenger *صلی الله علیه وسلم* so do not keep anything away from him." She said: "By Allah *سبحانه و تعالی*, I have nothing but the children's food." He said: "When the children ask for their dinner, put them to bed and put out the light; we shall not take our meals tonight." She did so. They then pretended to eat in the dark and slept in hunger that night. In the morning the Ansari man went to Allah’s Messenger *صلی الله علیه وسلم* who said: "Allah *سبحانه و تعالی* was pleased with (or He bestowed His Mercy)

*the both of you because of your good deed).*" Then Allah سبحانه و تعالی revealed: *'But give them preference over themselves even though they were in need of that.'* [Al-Hashr; 9]

The selflessness of the companions of the Prophet ﷺ reached such a level that they would sacrifice their lives for their brethren and this is the peak of generosity and the limits of sacrifice. In the battle of Yarmouk, 'Ikrimah ibn Abi Jahal said, *"I have the Messenger of Allah in many places, do I then flee from you today??!"* Then he called out, *"Who shall take an oath to fight till death?"*

His uncle, Al-Harith ibn Hisham took the oath together with Dhirar ibn Al-Azwar. They fought in front of Khalid's tent till they were severely injured and some of them were killed, among them was Dhirar Ibn Al-Azwar.

When they were about to die from their injuries, they asked for water, and it was brought. When the water carrier drew close to one of them, the other (injured one) looked on. And the former said: *"Give it to him instead."* When the drink was brought to the latter, another one looked on. The latter said: *"Give it to him instead."* and so the drink was pushed back and forth till all died without drinking anything (may Allah سبحانه و تعالی be pleased with them).

It is said that Shaiq Al-Balkhi asked Ja'far As-Sodiq bin Muhammad regarding *al-futuwwa* and he asked: *"What do you think?"* Shaiq replied: *"If we are given, we are thankful, if we are not we are patient."* Ja'far said: *"The dogs in Madina do likewise."* Shaiq asked again: *"O son of the daughter of the Messenger of Allah سبحانه و تعالی, what is al-futuwwa to you?"* Ja'far said: *"If we are given, we give it to others, if we're not given, we are thankful."*

From amongst the beautiful stories of the pious predecessors narrated on preferring others to oneself, is the story of Abu Hassan of Antioch who gathered with some thirty men who had some loaves of bread

which was insufficient for them. They broke the bread, put out the lights and sat to eat. When the dining spread was lifted, the loaves of bread were found to be untouched as each of them preferred the other to eat in spite of himself.

#### **4. NOT COMPELLING WHOEVER WHO WAS HOSTILE TO YOU TO SEEK FORGIVENESS AND ACCEPTING EXCUSES FROM HIM WHETHER HE TELLS THE TRUTH OR LIES**

This is because of the saying of the Prophet ﷺ, *“Whoever, his muslim brother seeks apology from him and he does not pardon him, upon him will be sin similar to the tax-collector.”*

Someone said: *“Accept the excuses of one who comes to you seeking pardon; Righteousness is with you in whatever he has said or done wrong, One may obey you, whose exterior pleases you, And one may honour you but disobeys you in secret.”*

Some scholars said: *“Know that whoever compels his enemy to seek his intercession, and is not ashamed of it, has not smelt the fragrance of al-futuwwa.”*

Ibn Qayyim said: *“What is meant is, when the enemy is aware that you’re in agony - from whatever harm which befell you from him – and he feels a need to apologize to you and seek an intercessor to gain your forgiveness, then the peak of al-futuwwa is not to compel him to seek an intercessor by not rebuking him and not having any change to your attitude towards him, by not refraining from your joy and kindness towards him, if you are not ashamed of him having to stand before you seeking pardon then you have no portion in al-futuwwa.”*

In Sahih Al-Bukhari, narrated by Jabir bin `Abdullah, he participated in a battle in the company of Allah’s Messenger ﷺ. Midday came upon them while they were in a valley having many thorny trees. The people

dispersed to rest in the shade of the trees. The Prophet ﷺ rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet ﷺ said: *"This (man) took my sword (out of its scabbard) and said, 'Who will save you from me?'"* I replied: *"Allah تعالى وسبحانه"* So, he put the sword back into its scabbard, and you see him sitting here. Anyhow, the Prophet ﷺ did not punish him.

The lady 'Aisha narrated that she asked the Prophet ﷺ: *"Have you encountered a day worst than the day of the battle of Uhud?"* The Prophet ﷺ replied: *"Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn `Abd-Yalail bin `Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Thaalib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying: "Allah تعالى وسبحانه has heard your people's saying to you, and what they have replied back to you. Allah تعالى وسبحانه has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people." The Angel of the Mountains called and greeted me, and then said: "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet ﷺ said: "No but I hope that Allah تعالى وسبحانه will let them beget children who will worship Allah تعالى وسبحانه Alone, and will worship None besides Him.""*

Our master, Yusuf (upon our Prophet ﷺ and upon him be peace), on the day, that he informs his brothers of whatever befell him and forgives them saying: *"No reproach upon you today! May Allah وسبحانه forgive you, and He is the Most- Merciful of all the merciful."* [Yusuf; 92]

## 5. GIVING ADVICE

In giving advice, there is an element of loving for others what you love for yourself and disliking for them what you dislike for yourself. This is the character of the honourable ones and the opposite is the character of the dishonourable ones.

‘Umar ibn al-Khattab said to Salmān Al-Fārisi: *“What has reached you regarding me which you dislike?”* Salman sought forgiveness, refusing to answer. But ‘Umar implored him.

Salmān replied: *“I found out that you have two garments, one which you wear in the day and one at night! And that you put together two different gravies in one meal!”*

‘Umar responded: *“As for these two matters, I am no longer in need of them! Is there anything more?”* Salman replied: *“No.”*

## 6. COVERING UP FAULTS & FORGIVING

As for covering and forgiving, in it is the munificence of the soul from matters which is difficult upon it. Al-Hasan said: *“The best of traits of the Muslims is to pardon.”*

Al-Fudhail said: *“Al-futtuwa is to pardon the slips of friends, therefore, the Prophet ﷺ said: “Seek Allah سبحانه و تعالی refuge from an evil neighbour who when he sees good from you he covers it but when he sees faults he reveals it.””*

‘Abdullah ibn Al-Mubarak said: *“A believer seeks excuses for his brothers while the hypocrite seeks their faults.”*

## 7. KNOWLEDGE

Due to the fact that knowledge makes the person just and grants him the greatest of ranks after Prophet ﷺ as mentioned by ibn Al-Mubarak: *“I do not see any difference between Al-futtuwa and learning except in one matter when knowledge is absent, it makes Al-futtuwa ugly. They are different inasmuch as knowledge is sought to please Allah ﷻ سبحانه و تعالی while Al-futtuwa is to please people and get their praise.”*

His teacher, Sufyan Ath-Thauri said: *“Whoever does not perfect the art of Al-futtuwa will not perfect the art of learning.”* In other words, whoever does not practice Al-futtuwa until he is described as a man of Al-futtuwa will not master the art of learning.

## 8. NOBLE COMPANIONSHIP & PRACTICING PROPER MANNERS THEREIN

This is to show respect when keeping the company of those above oneself, to show agreement and harmony to those equal to him and to keep company with those beneath him with gentleness and compassion.

To keep company of parents with humility and obedience. To treat children with compassion and teaching them manners well. To associate with one's family with kind talk and relatives with dutifulness and unity. To associate with brothers with sincerity, love and putting effort in the love for each other. To treat neighbours well by restraining from harming one another and people in general with a cheerful countenance and amiableness. To treat the poor by respecting their sanctity and knowing their worth. To associate with the wealthy by manifesting free of need from them and the scholars by accepting their guidance. To associate with the friends of Allah ﷻ سبحانه و تعالی with humility and submission to them and abandoning denial of

them or their states. To avoid spending time with the people of bid'ah, people of false claims, pretension who are greedy for whatever is in the hands of others.

## **9. AFFECTION WITH BROTHERS IN FAITH IN ALL STATES AND TO BE SINCERE TOWARDS THEM OUTWARDLY, INWARDLY IN COMPANY AND IN ABSENCE.**

Some of the wise said: *“From amongst the obligations of brotherhood upon the young men is to love for his brother with all his heart sincerely, to adorn him with his tongue, to support him with his wealth, to set him right with his manners, defending him when someone backbites him.”*

Imam Al-Junaid was asked regarding affection towards God's creation and he said: *“To give them from yourself whatever they seek, not to burden them with what they cannot bear and not to speak to them regarding matters they do not understand.”*

Some of them were asked: *“How do you show affection towards your brothers?”* He replied: *“If a fly falls on his face, I myself am pained by that.”*

He then said in a poem:

*I feel sorry if you walk on the earth with jealousy,  
How I wish you may just take whatever pleases you.*

Ruwaym was asked: *“How is your affection towards your brothers?”* He replied: *“O dear brother, know that nothing makes me happier in this world than my brothers' happiness, nothing grieves me from this world except what grieves my brothers.”*

Some of the people of *al-futuwwa* was asked: *“How is your affection towards your brothers?”* He replied: *“I envy my eyes when I see them, If*

*only all my limbs were eyes so that they can see them. I envy my ears when I hear them if only all my limbs were able to hear their words."*

## **THE HEART OF AL-FUTUWWA**

The writer of the book *Al-Manazil* said: “The heart of *al-futuwwa* and its very essence is that you are immersed in witnessing your shortcomings and your weaknesses from seeing your virtues and that you do not see rights that you have over the creation rather, you see your responsibilities towards them.

People in this are in different level. The most honourable one is those who have these characteristics while the lowliest of them are those who are the direct opposites. They (the lowliest) are those who are immersed in witnessing their virtues instead of their shortcomings.

They are also immersed in witnessing their rights upon people instead of witnessing the rights of people upon them.

Those in the middle are those who witness both. He sees what is found in his shortcomings and also perfection. And he also sees the rights of others over him and also his responsibilities concerning them.

He (the writer of the book *Al-Manazil*) then continued:

## **THE LEVELS OF AL-FUTUWWA**

### **The First level: Leaving Argumentation**

He (the writer of the book *Al-Manazil*) said: It has three sub-levels. The first sub-level is to leave argumentation. The second sub-level is *at-taghāful* i.e. to pay no attention to (other people's) mistakes and lastly to forget the harm (done to oneself by others).

This level is from the parts of leaving and emptying out (*at-tark wa at-takhalli*). It is to not argue with anyone. Thus, one does not position

himself as an arguer to anyone other than himself. His self should be the one he should focus his argumentation on.

This stage also has 3 levels.

- 1) He does not argue
- 2) He does not intend it with his heart
- 3) The idea does not even cross his heart

This applies to his own rights.

As for the rights of his Lord, *al-futuwwa* requires him to defend them for the sake of Allah سبحانه و تعالی, in Allah سبحانه و تعالی (His way) and he does his judgment to Allah سبحانه و تعالی. Just as what the Prophet ﷺ peace and salutations upon him said in his opening supplication in prayer

وبك خاصمت و إليك حاکمت

*“And by You, I argue and to You I seek judgement.”*

This is the level of *al-futuwwa* of the scholars and callers to Allah سبحانه و تعالی Most High.

With regards to not paying attention to the mistakes of others (*at-taghāful*) is that when he sees a mistake made by someone that is punishable by the sharia law, he shows as though he did not see it so that it does not expose the person to alienation and it eases him from handling excuses.

The act of *at-taghāful* is higher as compared to the act of hiding the mistake upon seeing it. Abu Ali ad-Daqqaq said: *“A woman asked Hatim a question. It coincided that a sound came out of her at that time (a fart). She was embarrassed. Hatim then said, “Raise your voice!” in order to make her think that he had a hearing problem. This made the woman feel relieved as she whispered to herself, “He did not hear that sound.” As a result, Hatim was given the nickname Al-Asam, (the deaf one).”* Thus this form of *at-taghāful* is half of *al-futuwwa*.

With regards to forgetting the hurt done to you, it is to forget the hurt you experience from another person so that your heart is pure towards him and you don't feel estranged from him.

There is also another form of forgetting and it is from *al-futuwwa*. It is to forget your goodness you have done towards others till it is as though it did not come from you. This type of forgetting is more complete than the first one. With regards to this, it has been said:

ينسى صنائعه والله يظهرها \* إن الجميل إذا أخفيته ظهرا

*His Works are forgotten but Allah سبحانه و تعالى makes it manifest  
Indeed beauty, when you try to hide it, it becomes manifest.*

## **The Second Level: to bring close those who are distancing themselves from you**

It is to bring close those who distance themselves from you and to honour those who hurt you and to offer excuses to those who do wrong to you out of tolerance not out of suppressing anger. Also it is done out of love not out of perseverance. This level is higher and harder than the one before it because the first one is to leave confrontation and is not paying attention to it. While this one requires you to do good to those who do bad to you and his dealings are the opposite of how you deal with him. Thus doing good and doing bad becomes to course of action between you and him. Your course of action is doing good while his course of action is doing bad. With regards to this, it has been said:

إذا مرضنا أتيناكم نعودكم  
وتذنبون فنأتىكم ونعتذر

*When we were sick, we came to you visiting  
And while you did wrong, we come to you giving excuses*

Whoever wants to understand this level, he should look at the history of the Prophet ﷺ peace and salutations upon him and his family with regards to other people. He will find this example in him.. Then he should also look at his inheritors depending on the amount they inherit.

With regards to offer excuse to those who did wrong to you, it is not something that can be accepted at first thought as wrong does not come from you that requires you to give an excuse. Your goal is not to punish him. Then are you excusing him by leaving punishment? The meaning of this is that you try to be in the shoes of the person who does the mistake, not in the shoes the person whose wrong was done unto him. Is he not deserving of excuses?As an evidence to this reality, he was given authority over you because of a sin that you committed. Allah سبحانه و تعالى says:

و ما أصابكم من مصيبة فبما كسبت أيديكم ويعفو عن كثير

*And whatever befalls you from tribulations, it is because of what you committed with your hands and He forgives a lot. [Ash-Shura; 30]*

If you knew now, that you were the one who actually started the wrongdoing and revenge was given by Allah سبحانه و تعالى to you in his hands, therefore in reality, you are the one who needs to be given the excuse.

### **The 3rd level: To not cling in the journey on a demonstrative proof**

To not cling in the journey on demonstrative proof and not to spoil your compliance (to Allah سبحانه و تعالى) with (seeking) a recompense and you do not stop in your witnessing on mere form.

These are the 3 matters that this level encompasses.

With regards to him not depending in his journey with evidence, he had explained it in the last chapter when he says: *“On knowledge of the special ones. Whoever seeks the light of reality through deductive reasoning, it is not permissible for him to claim Al-Futuwwa ever.”* This is a great position which requires explanation and discretion.

What is meant is that the person who travels to Allah سبحانه و تعالی is to travel with the feet of certainty and the way of the spiritual insight and witnessing. His dependence on evidence is evidence that he has not smelt certainty. To the extent that some of them had said: How do I seek proof of the One who is the proof of all things. Thus the wayfarer who is tied and dependant on evidence shows his lack of certainty. Only the ones who are tied to evidence are those who make him reach to the one which is sought after his knowledge of Him. As he needs a guide after having knowledge of him to reach him to Him. This guide is the Prophet ﷺ peace and salutations upon him and his family. For he is tied to it and dependant on it. He does not make a step except following him.

Also, the people are showing you the vision and witness of the truth. In fact, this cannot be attained through proof. It is not said: What is the proof that you have attained this? This can only be attained through a journey and threading its path step by step until he reached the destination.

Hence, through the journey, he will arrive at the destination, not by asking for proofs. Unlike those who asked for proofs.. His primary destination is only to attain knowledge and the people’s purpose is secondary. Because of this, the people who asked for proof are called the people of speech whereas the people of vision are called the people of action. The people are dealing with a vision which attains the vision of light, not knowledge which is attained through reasoning and proof.

On the other hand, his saying: *“Do not spoil your compliance with (seeking) a recompense.”* Which means your response to the one who called you to the truth must be pure. A response which comes from love. Also, the seeking of the self of the beloved must not be tarnished by seeking other than Him such as compensations, rewards and fortunes. Because when you attain it, you will also gain all the compensations, rewards and fortunes.

As what has been mentioned in the narration of the Prophet صلى الله عليه وسلم from Allah سبحانه و تعالى: *“O the son of Adam, seek me and you will find me, if you found me, you will find everything. If it breaks you, you will lose everything. I am the most beloved to you from everything else.”*

His (Allah) saying: *“You do not stop in your witnessing on mere form”* means you must not look to the non-self during the witnessing.

## **THE OBLIGATIONS OF AL-FUTUWWA**

Abu Abdurrahman As-Sulami said:

The obligations of *Al-Futuwwa* are honesty, fulfillment of promises and vows, generosity, good conduct, hospitality, politeness to brothers, good interaction with companions, avoidance of hearing bad things, aspiration to initiate kind acts, good neighborliness, polite in conversations, honour of promise, being kind to those Allah سبحانه و تعالی had ensued responsibility on you from amongst family and servant, disciplining children, having good manners to the elderly, keeping away from envy, deception and hatred, adherence for the sake of Allah سبحانه و تعالی, resentment for the sake of Allah سبحانه و تعالی, giving out help to the brothers in wealth and status, avoid being kind to them because of their help, acceptance of gifts from those who are graced with wealth and status, Service to the guests, being graceful in dealing with their food requests, strive to attend to their brothers by themselves and their wealth, repaying wrongdoings with kindness and breaking off relations with interaction & communication.

Always being humble, avoidance of pride, not admire their self and conditions, benevolence to parents, keeping good relations with relatives, not concentrate on the wrongdoings of the brothers, to cover their bad deeds, to give advice to them privately, to pray for them all the time, to be aware of the people's' excuses, constantly criticise his own desire which he knows its evil and to be in harmony with other creations, to be compassionate for the Muslims, being gentle and kind to them, to be merciful to the poor, to feel compassion for the rich, being humble for the scholars, to accept the truth regardless of the person, to protect his tongue from lying and backbiting, to protect his ears from hearing vulgarities, to lower down the gaze, sincerity in actions, consistency in any situations, to be attentive to the outer appearance, to supervise their inner self, to see goodness in every creation, to be in the company of good people, to avoid doing bad things, avoid making worldly matters as priority,

devotion to Allah ﷻ و سبحانه, to leave his own desires, eagerness which is not tarnished by this temporary world matters, to be enforced by sitting with the poor, to progress from admiring the rich because of their wealth, to be contented with Allah ﷻ و سبحانه, to be grateful for his wealth, to speak the truth without any fear of criticism, to be grateful for what is given, to be patient with hardships, to avoid any betrayals, to safeguard secrets, to be contented to be unknown in gatherings, to refrain from demanding his rights and to fulfill others' rights, forcing oneself to perform that.

To avoid Allah ﷻ و سبحانه's prohibition in private, to consult one's companions, to depend on Allah ﷻ و سبحانه and not others when deprived, to decrease in greed, to take pride in contentment, to serve the need of others, not to burden others with his need, to know the sanctity of the righteous, to have mercy on the sinners, trying not to harm others, not to make his outward contradict his inward, to be friends with friends of his friend, to be enemy to his friend's enemy, not to let his friendship be affected by merely being physically distant from one another.

## HONOUR (AL-MURŪAH) IS PART OF AL-FUTUWWA

The definition of honour, is to have the characteristics of a person that are appropriate and suitable for you. Allah سبحانه و تعالی said: say: *“Everyone acts in his own style. So, your Lord knows best which one is better guided in his way.”* [Al-Isra’; 84]

An-Nasrabadhi said: *“Honour is a branch of al-futuwwa and it is to turn away from the two worlds (this life and next) and disdain towards them.”*

The Fuqaha said on its definition: *“To use whatever that beautifies and adorns a servant and to abandon whatever dirties and blemishes himself.”*

Al-Fudhail said: *“Honour is not to rely on people.”*

Others said: *“Honour is, to be honest, and to bear with the mistakes of friends, to spread kindness to mankind, and to abstain from harming one’s neighbours.”*

Some of them said: *“Honour consists of three things: character, honesty and gentleness.”*

It was said that a youth from Tai’ sat near to Al-Ahnaf, and he was amazed by him. He said to him: *“Dear son, do you beautify yourself with something?”* He replied: *“Yes when I speak, I am honest; when someone speaks to me I listen well; if I make promises I’ll fulfill them; if I give my word I accomplish it; if I were given a responsibility I wouldn’t betray it.”* Ahnaf then replied: *“This is truly the meaning of honour.”*

## THE REALITY OF HONOUR

It is to be characterized with the reality of humanity and that is to answer the call of The Truth (Allah سبحانه و تعالی) Who calls him to to the character traits of the angels and to be free from the invitation of Satan towards impetuosity and the invitation of one's lower self towards carnal desires. Some of the pious predecessors said: *"Allah سبحانه و تعالی created the angels with intellect without desires. And He created the beast with desires without intellect. And He created Adam and combined in him the intellect and the desire. Whosoever his intellect overcomes his desire, will be amongst the angels. And whosoever his desire overcomes his intellect, will be amongst the beasts."*

Some scholars said: *"The reality of honour is to avoid being despicable and filthy in our words, character, and actions."*

The honour of the tongue is its sweetness, goodness, and gentleness. To get the fruits of it is through being easy-going and gentleness.

The honour in character is to be kind and of good-cheer towards his beloved ones and haters.

The honour in wealth is to spend it well in rationally, customarily and legally commendable matters.

The honour in status is to make use of it for the sake of those who need it.

The honour in doing good is to accelerate it and make it easy and accessible, and not to be distracted by it when it happened and to forget about it when it is done.

The honour in abstaining is to avoid conflict, blaming, demanding and disputes. To forgive whatever being taken from your rights. And to

avoid deliberation when asking for your rights. To forgive people's mistakes, to make them feel that you don't have any knowledge of their mistakes, to respect the elders and to safeguard the sanctity of others/the counterpart.

Al-Imam Ali Ibn Abi Thalib may Allah سبحانه و تعالى be pleased with him said: *"Six things are considered from honour, three when you're in residence and the other three when you're traveling. As for during residence, to recite the Book of Allah سبحانه و تعالى (mosques) and to search for friendship for the sake of Allah سبحانه و تعالى; and as for during traveling, for you to bring provision, good character and to joke (and be light-hearted) without falling into sin."*

## **HONOUR ACCORDING TO THE GREAT SCHOLARS**

Ibn Kathir in his book Al-Bidayah wan Nihayah narrated from Al-Haris Al-A'war that Saiyidina 'Ali Ibni Abi Talib asked his son Saiyidina Hasan about things related to honour.

Saiyidina Ali: "My dear son what is appropriateness?"

Saiyidina Hasan replied: "My father, appropriateness is to return a bad deed with a good deed."

He (Saiyidina Ali) asked: "What is dignity?"

He (Saiyidina Hasan) replied: "To do good towards relatives and to bear their misdeed and offenses."

He (Saiyidina Ali) asked: "What is honour?"

He (Saiyidina Hasan) replied: "To be modest and to do good with one's wealth."

He (Saiyidina Ali) asked: "What is humbleness?"

He (Saiyidina Hasan) replied: "To focus in simplicity and to avoid things which are not worthy."

He (Saiyidina Ali) asked: "What is blameful?"

He (Saiyidina Hasan) replied: "The prudence of a person towards himself and his spending on his spouse."

He (Saiyidina Ali) asked: "What is forgiveness?"

He (Saiyidina Hasan) replied: "To sacrifice in adversity and prosperity."

He (Saiyidina Ali) asked: "What is stinginess?"

He (Saiyidina Hasan) replied: "To look at what is in your possession as wasteful and what you have given in charity as a loss."

He (Saiyidina Ali) asked: "What is *Al-Ikha'*?"

He (Saiyidina Hasan) replied: "To fulfill promises in hardship and in ease."

He (Saiyidina Ali) asked: "What is *Al-Jubn*?"

He (Saiyidina Hasan) replied: "To be bold against friends but be forbearing towards enemies."

He (Saiyidina Ali) asked: "What is *Al-Ghanimah*?"

He (Saiyidina Hasan) replied: "Desirous of Taqwa and being austere in Dunya."

He (Saiyidina Ali) asked: "What is *Al-Hilm*?"

He (Saiyidina Hasan) replied: "Withhold anger and control of self."

He (Saiyidina Ali) asked: "What is *Al-Ghina*?"

He (Saiyidina Hasan) replied: "To be pleased with what Allah سبحانه و تعالى has distributed even if it is little. Verily true wealth is self-contentment."

He (Saiyidina Ali) asked: "What is *Al-Faqr*?"

He (Saiyidina Hasan) replied: "To be desirous of everything."

He (Saiyidina Ali) asked: "What is *Al-Man'ah*?"

He (Saiyidina Hasan) replied: "Extreme bravery and to battle the worst of people."

He (Saiyidina Ali) asked: "What is *Al-Zhul*?"

He (Saiyidina Hasan) replied: "Fear of the truth."

He (Saiyidina Ali) asked: "What is *Al-Kulfah*?"

He (Saiyidina Hasan) replied: "Your speech of which does not pertain yourself."

He (Saiyidina Ali) asked: "What is *Al-Majd*?"

He (Saiyidina Hasan) replied: "To give despite in need and to forgive transgressions."

He (Saiyidina Ali) asked: "What is *Al-'Aql*?"

He (Saiyidina Hasan) replied: "To protect the heart from whatever it encounters."

He (Saiyidina Ali) asked: "What is *Al-Kharq*?"

He (Saiyidina Hasan) replied: "To oppose your Imam and bring your own speech above him."

He (Saiyidina Ali) asked: "What is *Al-Thanā'*?"

He (Saiyidina Hasan) replied: "He said to bring forth the beautiful and abandon the ugly."

He (Saiyidina Ali) asked: “What is *Al-Hazm*?”

He (Saiyidina Hasan) replied: “Great patience, gentle with leaders, and guard against having bad opinion of people, that is *Al-Hazm*.”

He (Saiyidina Ali) asked: “What is *Al-Sharf*?”

He (Saiyidina Hasan) replied: “To conform to brothers, and protect neighbours.”

He (Saiyidina Ali) asked: “What then is *Al-Safah*?”

He (Saiyidina Hasan) replied: “To follow the unworthy and befriend deviators.”

He (Saiyidina Ali) asked: “What is *Al-Ghaflah*?”

He (Saiyidina Hasan) replied: “Abandoning the mosque and obeying the corruptor.”

He (Saiyidina Ali) asked: “What is *Al-Hirman*?”

He (Saiyidina Hasan) replied: “The abandoning of your share after it has been presented to you.”

He (Saiyidina Ali) asked: “What is *As-Sayyid*?”

He (Saiyidina Hasan) replied: “An idiot with his money who does not value his dignity, he is insulted then he does not answer, who persists with his kin, he is *As-Sayyid*.”

Saiyidina Ali then said: “Dear son, I heard the messenger of Allah سبحانه و تعالی said: “There is no poverty worse than ignorance, no wealth more valuable than intelligence, and no loneliness worse than self-

conceit, no assistance more valid than consultation, and no intelligence like planning and managing, no lineage like good character, and no devoutness like abstinence, and no worship like contemplation, and no faith like modesty, and the main part of faith is patience, and the disease of speech is deceit. The disease of knowledge is forgetfulness, the bane of forbearance is foolishness, the affliction of worship is weariness, the affliction of humility is boastfulness, the affliction of bravery is tyranny, the affliction of tolerance is giving favour, the affliction of beauty is pompousness, and the affliction of love is pride.””

Then Saiyidina Ali added, “Dear son, do not ever belittle any man that you see, then if he is older than you consider him your father, and if he is like you then he is your brother, and if he is younger than you then consider him your child.

This was what Saiyidina Ali asked his son regarding honour. Al-Qadhi Abu Al-Faraj said, “There is wisdom and great benefit in this narration for those who adhere to it, memorize it, understand it, practice it, disciplines himself to practice it, and trains himself by referring to it, and its benefit will be numerous by following it.”

And in what was narrated by Saiyidina Ali and many like him, from the Prophet ﷺ, is needed for every intelligent and knowledgeable person, and a leader who is with wisdom, is blessed for not owning riches because he will be occupied by preserving it and thinking about it. And the one who is blessed with guidance is rejoiced because of accepting this path, and the one who is glorious is the one who has been guided to follow this path.

## **A REQUISITE OF HONOUR (AL-KARAM [GENEROSITY])**

The writer of *Īdhah Asrār 'Ulūm Al-Muqarrabīn* said: *"It is necessary for a slave to preserve his dignity, then if generosity is in his nature he should increase it and he should safeguard it. And if miserliness is in his nature then he should struggle against his own self. And he should observe the good conduct of the people of dignity and imitate them. This struggle has an evident effect on the character. And the state of being dignified is the action that Allah سبحانه و تعالى loves and a symbol of the people of piety. Allah سبحانه و تعالى is the Most generous who loves generosity and hates miserliness and the abjectness of the self, and it was said: A corrupt person who is generous is more beloved to Allah سبحانه و تعالى than a reciter of the Quran who is stingy."*

## THREE LEVELS FOR THE PEOPLE OF GENEROSITY

1) *Al-Karim*: He who gives only what what requested from him.

2) *Al-Sakhiy*: He who gives more than what was requested from him. It was told that there was a woman who asked Al-Layth Ibn Sa'ad for some honey. He then ordered her a waterskin filled with honey. It was said to him that she will be pleased with less than that. He replied she asked based on what she needed and we gave her based on what Allah سبحانه و تعالی blessed us with.

3) *Al-Jawad*: He who gives before being asked. It is narrated from Ibn 'Abbas that said: *"The Prophet ﷺ was the most generous of people and he was at his most generous during the month of Ramadan because the angel Jibril used to meet him every night in the month of Ramadan and instructed him the Quran and the Prophet ﷺ was more generous with good than the blowing wind."*

The writer of *Al-Idhah* said: *"The slave should be wary of observing the conduct of the miser, to do so would face him with the wrath of Allah سبحانه و تعالی. And with it, his actions will not increase him in anything except distance from Allah سبحانه و تعالی."*

## THREE LEVELS FOR THE PEOPLE OF MISERLINESS

1) Al-Bakhil: He who withholds from others his wealth and his assistance.

2) Ash-Shahih: He who stingy not only towards others but also towards himself. Abu Abdillah Al-Rawzhabari said: *“The ugliest of all things that are ugly is a Sufi who is miserly.”*

3) Al-La’im: He who together with his miserliness despises any wealth being obtained by anyone else. He probably tries to prevent this from happening.

The Author of Al l'idoh said: *“Know that greed will always be accompanied by two evil characters; it is seldom that a greedy person will not be having a weak mind and a cold heart. As for the cold heart, it is almost inseparable for someone that this character (greed) has conquered. As for the weak mind it is because that we have decided that a mind is the one that makes the right choice, and its function to look into consequences, so if the poor avaricious person is able to distinct and has a proper view he will not choose for himself this bad character, and shoulder the burden of guilt, fault, and sins, and to deprive himself the delight of prowess, the thrill for honours, great virtue of this world and the hereafter of instilling joy in the hearts of the noble hidden needy ...and it is necessitated from greediness of having bad assumption with Allah سبحانه و تعالی, as he does not believe in Allah سبحانه و تعالی that whatever he spends that Allah سبحانه و تعالی will reimburse him back, in fact, his vicious self has lured him to believe that whatever he spends is gone from him, so there won't be a single moment for this poor avaricious heart to be serene with his God, his internal is always doomed, whoever meets him will shun away from him and says 'He might asking from me something', he will be constantly cautious and afraid, his internal is gloomed and his heart is doomed, we seek Allah سبحانه و تعالی's protection from this immoral state).”*

## **AMONG THE THINGS THAT INVALIDATE PROWESS** **AND AL-FUTUWWA**

Among the things that invalidate, some are forbidden, some are unpleasant, some are immoral even if it's not against the Islamic law. These are some examples for you:

1) It is not an act of *Al-Futuwwa* to gain profit from your friend.

Ibnu 'Asaki narrated from Ibn 'Amru: *"It is not an act of Al-Futuwwa to gain profit from your friend."*

Some of them said: *"There was once a young trader whose name was Ahmad bin Sahl. I bought from him a white cloth, and he took from me only the capital price of the cloth. So I said to him, "Won't you take any profit?" He replied: "As for the capital, I've taken it and I won't burden myself with it because there is no harm for me in doing that to you, but I won't take the profit from you as it is not an act of Al-Futuwwa to gain profit from a friend.""*

2) Profiting and burdening a guest with work.

It is narrated by Abu Nu'aim from Umar bin Abdul Aziz: *"It is not an act of prowess to make use of a guest."*

Abdul Aziz bin Umar bin Abdul Aziz said: *"Raja' bin Haywah has said to me: "One night I stayed up with your father and the lamp ran out of oil. I said to the leader of the believer, "If you may ask your servant to fill the oil for you." He replied: "My servant's working time has finished and I do not want to take some time out of his sleep." So I said to him: "Would you allow me to stand up and fill the oil into the lamp?" He replied: "No." He stood up and poured the oil into the lamp and when he came back, he said: "When I stood up, I was Umar bin Abdul Aziz, and when I came back here I am still Umar bin*

*Abdul Aziz. O Raja', it is not an act of prowess of a man to make use of his guest.'"*

3) Belittling of people.

*Ibn Qudamah said "As for prowess, it is to avoid despicable and disgraceful deeds or to mock at things that cause people to be ridiculed."*

4) Speaking in a non-Arabic language without any need.

*It is narrated from Abu Bakar bin Abi Syaibah in his book Musannaf from Umar: "A person will not speak in Persian except he is deceiving and never a person deceives unless it reduces his prowess."*

5) Asking assistance from people without a need.

*Ibn Qudamah said: "Whoever asks for assistance most of his life or asks abundantly should get his testimony rejected."*

6) Jokes at the wrong time.

*Ibn 'Abbas said: "O my son, do not joke with idiots as you will lose your honour, and neither with the wicked as your prowess will be gone."*

7) The pursuit of the world and the adulation of its people.

*It is narrated from Mu'az Bin Jabal: "Adulation is not the criteria of a believer."*

8) Having a meal on the road or at the market without necessity.

## **REASONS FOR THE ABROGATION OF PROWESS**

- 1) Ignorance
- 2) Weak ability to distinguish
- 3) A cold heart
- 4) Austerity to tradition and corrupt culture
- 5) Association of evil and corrupt people

## ACHIEVING HONOUR:

1. Through cherishing Allah *سبحانه و تعالی* and His religion.

Allah *تعالی و سبحانه* says: “And to Allah *تعالی و سبحانه* belongs [all] honour, to His Messenger and to the believers” [Al-Munafiqoon; 8]. This is achieved by safeguarding oneself from vices that will taint one’s religion and honour.

The poet said:

*“An honourable person has two selves. A self so great that will deem him above any matter that will shame him  
And a self that expels him from the arena of arrogance making his soft side apparent to friends”*

2. One’s actions shall not contradict what his tongue despises and not show from himself what others hate.

3. By learning from those who possess the opposite attributes, as he self-disciplines himself to act with integrity when facing the evil acts of others. Yahya ibn Ziyad al-Harithi had an obnoxious slave, and it was said to him: “Why do you keep him?” He replied: “In order to learn forbearance through him.”

4. One shall be with others against himself.

It is reported that Saiyidina Ali called a slave who did not respond to him. He called him a second and a third time, but he did not respond to his call. He went to find him and found him lying down. He asked him: “Can you not hear?” He replied: “Indeed, I did.” Saiyidina Ali asked, “Then what made you leave responding to me?” He said, “Since I have felt safe of your punishment, I became lazy (to answer you).” Upon hearing that, Saiyidina Ali said, “Go, you are free for the Countenance of Allah *سبحانه و تعالی* Almighty.”

A woman called out to Malik ibn Dinar saying: *“O praised seeker!”*  
Upon hearing that he said to her: *“Oh you, you have discovered one of my names which the people of Basrah have overlooked.”*

5. One shall not forgive himself for repealing his self-discipline. He shall not neglect a good act he is accustomed to nor shall he belittle an evil act he committed. Committing minor sins will lead to committing the major ones and neglecting small good deeds will lead to neglecting the major good deeds. As the poet says:

*The blue of dawn appears before its whiteness  
And rain starts with a drop then it pours down*

## **PATH TOWARDS ATTAINING ISLAMIC AL-FUTTUWA**

1) Having high zeal, focusing on important and honourable matters and leaving insignificant ones

*“Verily Allah سبحانه و تعالى loves the best and most honourable matters and dislikes its insignificant ones.”*

2) Inclining oneself towards establishing justice and sound deeds in the path of striving for excellence

3) Purifying the soul from its vices and preserving and protecting it from matters which will taint its religion

4) Being in the company of honourable people whom when you sit with them they lift you up, and when you leave them they guard you.

5) Choosing seclusion over mixing with people in the absence of a guiding teacher. It is reported that Yahya ibn Muadz said: *“Everything has its siege. The siege for the soul is solitude and leaving the company of people. For indeed those who are not with you are against you. Not many care and time will betray you.”*

A man said to Fath al-Mawsili: *“Advise me.”* He replied: *“Seclude yourself and leave the company of people, then your religion and honour will be saved.”*

## Author's Epilogue

Sufyan Bin Uyainah was asked: *“You have derived all knowledge from the Quran, so tell me where is honour mentioned in the Quran”.*

He replied: *“In the verse: Show forgiveness, enjoin what is good, and turn away from the foolish [Al-A’raf; 199]. In this verse, you will find honour, good manners, and virtues. By showing forgiveness you have strengthened ties, pardon those who have wronged and be gentle towards the believers. By enjoining what is good you will strengthen ties and be God-fearing in what is permissible and impermissible. And by turning away from the foolish, you will gain forbearance, be distant from the unjust people and the ignorant, be prevented from arguing with the foolish and be leveled with the ignorant. This will lead you to good deeds and guided characters.”*

Sufyan Al-Thauri was asked to define *murū’ah* (sense of honour) in which he replied: *“It is to not incline to your self and to prefer others. Allah سبحانه و تعالى Most High says: “Indeed, Allah سبحانه و تعالى commands to justice (impartiality) and virtue (preferring others)” [An-Nahl; 90]. The affair remains deficient except when both requirements are fulfilled. Do you not see that the one who gives everything he has, but does not give up his self’s claim to that act of giving, has no claim to virtuous merit? This is because he refuses to give anything without receiving some similitude in return - and there is no sense of honour to be found in this.”*

**TAKEN FROM IMAM ABDULLAH BIN ALAWI**  
**ALHADDAD'S EPILOGUE OF ADAAB SULUUK**  
**ALMURID:**

A seeker is one who is not enslaved to others (except Allah سبحانه و تعالی), neither attached to rank and status or desires any material forms. A seeker is neither vanquished by desires [*nafs*] or ambitions nor dominated by habits or culture. His words are invocation and wisdom. His silence is filled with reflection and heeding to examples. His actions and deeds precede his words and are proof of his knowledge. His marks are reverence and gravity. His clothes are humility and modesty. He follows truth and prefers it. He rejects falsehood and denies it. He loves the best of people and is their ally. He detests evil people and is their enemy. Dealing with him proves him better than what is said about him. Keeping his company proves better than talking about him. He helps others abundantly, but his own demands are little. He is far from heedlessness. He is honest and trustworthy neither lies nor betrays. Neither is he a miser nor a coward. Neither does he insult nor curse. He is not concerned with what is not his share and is not stingy with what he has. His inner self is excellence and so are his intentions and opinions. He keeps a distance from all evil spotlessly. He is very enthusiastic in the deeds that draw him near to his Lord Most High. His desire for life on earth is disdainful. He does not repeat his errors. Whether he acts or refrains is not due to lustful motives. Loyalty and generosity are his companions. Modesty and high moral is his trademark. He fulfills in full everyone's rights due from him while never seeks to total all his rights due from others. When he is given, he is thankful. When his rights are withheld, he is patient. When he commits an injustice, he repents and asks for forgiveness. When an injustice is committed against him, he pardons and forgives.

All praise be to Allah سبحانه و تعالى, inwardly and outwardly from the beginning to the end. May the salutations and peace of Allah سبحانه و تعالى be upon our Prophet <sup>صلى الله</sup> عليه وسلم, his family, and his companions.