# The Stairways of the Practices of the Prophet (PBUH) and Antidote for the Sickness of Innovations[[1]](#footnote-1)

*In the Name of God, the Merciful, the Compassionate.*

*Now has come to you a Messenger from among yourselves; it grieves him that you should perish; ardently anxious is he over you; to the believers is he most kind and merciful*. (9:128)

*But if they turn away, say: “God suffices me, there is no god but He; in Him do I place my trust – He the Sustainer of the Throne [of Glory] Supreme!”* (9:129) \* *Say: “If you do love God, follow me: God will love you and forgive you your sins; for God is Oft-Forgiving, Most Merciful.”*(3:31)

Eleven of the hundreds of points concerning these two sublime verses will be explained concisely.

# First Point

God’s Noble Messenger (Upon whom be blessings and peace) said: *“Whoever adheres to my practices (Sunna) when my community is corrupted shall receive the reward of a hundred martyrs.”*[[2]](#footnote-2)

Yes, to adhere to the Prophet’s (UWBP) practices is certainly highly commendable and worthwhile, and is even more so when innovations are rife. To comply with them in even a small matter of behavior, particularly when the Prophet’s (UWBP) community is corrupted, signifies a powerful belief and fear of God. And to follow the practices recalls the Noble Messenger (Upon whom be blessings and peace) directly, and such recollection is transformed into recollection of the divine presence. The moment they are observed in even the least significant dealings, in the conduct of eating,[[3]](#footnote-3) drinking,[[4]](#footnote-4) or sleeping,[[5]](#footnote-5) such habitual, natural acts become meritorious acts of worship in compliance with the Shari‘a. For the person thinks of following God’s Messenger (UWBP) and conceives of his actions as conduct of the Shari‘a. Then he recalls that the Messenger (UWBP) brought the Shari‘a, and then his heart turns to Almighty God, the True Lawgiver, and he gains a sort of awareness of the divine presence and a sense of worship.

By virtue of this mystery, the person who makes it his habit to follow the Prophet’s (UWBP) practices transforms all his acts into worship, and may make his whole life fruitful and yielding of reward.

# Second Point

Imam-i Rabbani, Ahmad Faruqi (May God be pleased with him) said: *“I saw while traversing the degrees in my spiritual journeying that the ranks of the saints that were most brilliant, splendid, subtle, and sound were those who made following the Prophet’s (UWBP) practices the basis of their way. Even ordinary saints of those ranks appeared more splendid than the highest saints of the other.”*[[6]](#footnote-6)

Yes, Imam-i Rabbani, the Regenerator of the Second Millennium (May God be pleased with him) speaks the truth. One who takes the Prophet’s (UWBP) practices as his guiding principles rises to the station of being beloved of God under the shadow of God’s Beloved (UWBP).

# Third Point

At a time this poor Said was struggling to emerge from the Old Said, his intellect and heart were floundering among truths in a terrible spiritual storm resulting from lack of a guide and the pride of his evil-commanding soul. They were being tossed around, rising and falling, sometimes from the Pleiades to the ground, sometimes from the ground to the Pleiades.

At that time I observed that like qibla-directing compasses showing the course to be followed in ships, each of the matters of the practices, even small points of conduct, were like electric switches among innumerable hazardous, dark ways. Whenever in the course of that spiritual journeying I saw myself under awesome pressure overwhelmed by truly burdensome loads, I followed the matters of the practices touching on the situation, I experienced a lightness as though all my burdens were being lifted from me. By submitting to them, I was saved from doubts and scruples, that is, from such anxieties as: *“Is this course of action right, is it beneficial?”* But if I gave them up, I looked and saw that the pressure was intense; there were numerous ways and it could not be known where they led. The load was heavy, and I was utterly powerless. My view was short, and the way, dark. But whenever I adhered to the Prophet’s (UWBP) practices, the way was lit up and seen to be safe. I felt as though the load was being lightened and the pressure lifted. At those times I confirmed through my own observations what Imam-i Rabbani had said.

# Fourth Point

At one time, I saw myself in a strange world that arose from a state of mind produced by contemplating death and affirming the proposition *“Death is a reality,”*[[7]](#footnote-7) and from the transience and passing of the world. I saw myself as a corpse standing at the head of three huge corpses.

**One:**I was like a tombstone at the head of the immaterial corpse of all living creatures, with which I was connected through my life and which had entered the grave of the past.

**The Second:** In the graveyard of the globe on the face this century, which was the tombstone at the head of the vast corpse buried in the grave of the past of all the species of living creatures, with which mankind is connected through its life, I was a mere point that would be swiftly erased, an ant that would quickly die.

**The Third**: Since the universe is certain to die on Doomsday, that is how I saw it. In addition to seeing myself in terror at the death agonies of that vast corpse, in wonder and astonishment at its death, my own death too, which is certain to occur in the future, appeared to be happening at that time. In accordance with *“And if they turn away (to the end of the verse),”* (9:129) on my death all beings, all my beloveds, turned their backs on me, abandoning me and leaving me alone. My spirit was being driven towards the future on the side of post-eternity, which resembles a boundless ocean. Whether it wanted or not, it would be cast into the ocean.

While in that truly strange and sorrowful state of mind, help reached me from belief and from the Qur’an; the verse, *“But if they turn away, say: ‘God suffices me, there is no god but He; in Him do I place my trust – He the Sustainer of the Throne [of Glory] Supreme!’”* came to my assistance, like a safe and trusty boat. My spirit boarded the verse with complete confidence and joy. I understood that besides its explicit meaning, an allusive meaning had consoled me so that I had found tranquility and serenity.

Yes, its explicit meaning says to God’s Noble Messenger (Upon whom be blessings and peace): *“If the people of misguidance turn away, shun your Shari‘a and practices and do not heed the Qur’an, do not worry. Say: Almighty God is enough for me. I place my trust in Him. He will raise up others in their place who will follow me. The throne of His rule encompasses everything; the rebellious cannot escape outside its bounds, nor do those who seek assistance remain unaided.”* While its allusive meaning says this:

*“O man! And O leader and guide of mankind! If all beings leave you and depart for non-existence on the path of transience; if living beings part from you and hasten down the road of death; if people abandon you and enter the graveyard; if the people of neglect and misguidance do not heed you and fall into darkness; do not be anxious. Say: Almighty God suffices me. Since He exists, everything exists. Those who have departed have not gone to non-existence; they have departed for another of His realms. Out of His infinite generosity and from among His innumerable soldiers, that Owner of the Sublime Throne sends others in their place. Those who have entered the graveyard have not been annihilated; they have departed for another world. He will send other officials in their place. And He can send obedient servants who follow the true path in place of those who fall into misguidance. Since it is thus, He takes the place of everything. Nothing can take the place of His favors, His regard.”*

This allusive meaning caused the three awesome corpses which had filled me with terror to take on another form. They became a wisdom-displaying passage, an instructive excursion, a journeying for the performance of duties, a demobilization and a charging with duties, whereby the universe is shaken up, and comes and goes.

# Fifth Point

The sublime verse,

*Say: “If you do love God, follow me: God will love you*” (3:31)

proclaims in definite fashion just how necessary and important it is to follow the Prophet’s (UWBP) practices. Yes, among the syllogisms of logic, this verse is the most powerful and certain of the sort called hypothetical or conditional syllogisms. It is as follows:

To exemplify a hypothetical syllogism it is said in logic: *“If the sun comes out, it will be daytime.”* For a positive result it is said: *“The sun has come out. One may therefore conclude that it is daytime.”* For a negative result, it is said: *“It is not daytime. One therefore draws the conclusion that the sun has not come out.”* According to logic, these two conclusions, negative and positive, are definite.

In just the same way, the above verse says: *“If you love God, you will follow God’s Beloved (UWBP). If you do not follow him, it points to the conclusion that you do not love God.”* If a person loves God, it entails following the practices of God’s Beloved (UWBP). Yes, the person who believes in Almighty God will certainly obey Him. And the most acceptable, the most direct, and the shortest among the ways of obeying Him is without doubt the way God’s Beloved (UWBP) showed and followed.

Yes, it is necessary and self-evident that the All-Generous One of Beauty who fills the universe with so many bounties should want thanks from conscious creatures in return. And clearly that All-Wise One of Glory who adorns the universe with so many miracles of art will make the most excellent of conscious creatures His addressee and interpreter, and the herald and leader of His servants. And certainly and self-evidently that All-Beauteous One of Perfection, who makes the universe reflect the innumerable manifestations of His beauty and perfections, will give the most perfect worshipful stance to the person who is the most comprehensive, perfect measure and means of displaying His beauty, perfection, names, and art, which He clearly loves and wants to display; He will make his conduct a fine example to others and encourage them to follow him so that his fine conduct may appear in others too.

**In short:** Love of God necessitates and results in following the Prophet’s (UWBP) practices. How fortunate the person who follows them to a large extent! And woe on the person who does not appreciate the practices and adopts innovations!

# Sixth Point

The Noble Messenger (Upon whom be blessings and peace) said: *“All innovations are misguidance, and all misguidance leads to Hell.”*[[8]](#footnote-8) That is to say, according to the verse,

*This day have I perfected for you your religion*, (5:3)

not to care for the rules of the Illustrious Shari‘a and principles of the Prophet’s (UWBP) practices after they have been completed and perfected and to adopt new creations, or God forbid, create innovations, which infers considering them to be deficient, is misguidance and leads to Hell-fire.

There are degrees in the practices:[[9]](#footnote-9) some are compulsory; these may not be given up. This sort are described in detail in the Illustrious Shari‘a. They are incontestable and can in no way be changed. Another sort are voluntary, and these are of two sorts:

One sort includes those practices related to worship. They too are described in the books of the Shari‘a and to change them is innovation. The other sort is known as *“conduct”* (*adab*); these practices are mentioned in the books of the Prophet’s (UWBP) biography. Opposition to them cannot be called innovation, but it is opposition of a sort to the Prophet’s (UWBP) conduct and means not benefiting from its light and true courtesy. Following this sort entails emulating him in customary, natural acts and dealings, which are known through unanimous reports. For example, there are numerous practices showing the conduct of speaking, and explaining the principles of eating, drinking, and sleeping, and social relations. Practices of this sort are called *“conduct.”* The person who practises them transforms his habitual actions into worship and receives significant effulgence. Practising the smallest aspect of such conduct recalls God’s Messenger (Upon whom be blessings and peace), which imparts a light to his heart.

The most important among the practices are those that symbolize Islam and are connected with its *‘marks.*’ The marks of Islam are worship, concern the community, and quite simply are general rights of a sort. Just as the whole community benefits from one person doing them, so too if he gives them up, the whole community is answerable. There can be no hypocrisy in the performance of marks of this sort, and they should be proclaimed openly. Even if they are of the voluntary sort, they are still more important than personal obligatory acts.

# Seventh Point

The Practices of the Prophet (UWBP) are courtesy. There is no matter among them beneath which a light, and courtesy, is not found. God’s Noble Messenger (Upon whom be blessings and peace) said: *“My Sustainer taught me good conduct, and how well he taught me.”*[[10]](#footnote-10) Yes, anyone who studies his biography and is acquainted with his practices will certainly understand that Almighty God brought together in His Beloved every sort of courtesy and good conduct. So if anyone gives up the practices, he abandons courtesy. He exemplifies the rule, *“The ill-mannered person is deprived of divine favor,”* and is discourteous in a way that causes him loss.

**Question:** How can there be courtesy in the face of the Knower of All Things, who sees and knows everything and from whom nothing can be hidden? Situations which cause shame or embarrassment cannot be concealed from Him. One sort of courtesy is covering the necessary members and veiling distasteful situations. But nothing can be hidden from the sight of the Knower of All Things.

**The Answer:Firstly:**Giving it the greatest importance, the Glorious Creator wants to show that His art is beautiful; He veils detestable things; He attracts attention to His bounties by decorating them. So too, He wants to show to conscious beings that His creatures and servants are beautiful. Their appearing in ugly situations is a sort of rebellion against His names of Beauteous, Adorner, Subtle, and Wise, and is contrary to courtesy. Thus, the courtesy of the Prophet’s (UWBP) practices means assuming a stance of pure courtesy within the bounds of the Glorious Maker’s names.

**Secondly:**Professionally, a doctor may examine the private member of someone who is canonically a stranger to him, and if necessary it may be shown to him and this cannot be said to be discourteous. Indeed, it may be said that the conduct of medicine requires it. But the same doctor may not examine the member as a man, or as a preacher or teacher, and courtesy cannot issue a *fatwa* permitting it to be shown. To do so would be shameless.

In just the same way, the Glorious Maker has numerous names and each has a different manifestation. For example, just as the name of Oft-Forgiving requires the existence of sins and Veiler, the existence of faults, so the name of Beauteous does not wish to see ugliness. Names pertaining to divine beauty and perfection like Subtle, Munificent, All-Wise, and All-Compassionate require that beings be in the most beautiful form and best possible situations. Such names want to display their beauties in the view of angels, spirit beings, jinn and man through the beautiful states and fine conduct of beings. Thus, the conduct of the practices are the signs of this elevated conduct, and its principles and samples.

# Eight Point

Coming after the verse, *“Now has come to you a Messenger [to the end of the verse],”* (9:128) which shows the Noble Messenger’s (Upon whom be blessings and peace) perfect kindness and compassion towards his community, the verse, *“But if they turn away, say: ‘God suffices me...’”* (9:129) says:

O mankind! And O Muslims! You should understand how lacking in conscience and unreasonable it is to turn away from the practices and the decrees that the Noble Prophet (UWBP) conveys as though casting aspersions on his self-evident compassion, for he guides you with infinite kindness, expending all his strength for your good, and curing with his practices your spiritual wounds.

O compassionate Prophet and clement Messenger! If they do not recognize this vast compassion of yours and out of their foolishness turn their backs and do not listen, don’t be anxious. Sufficient for you is the All-Glorious One, under whose command are the cohorts of the heavens and earth, and the sovereignty of whose dominicality rules over the sublime all-encompassing throne. He will muster around you His true, obedient troops and make them heed you and accept your decrees!

Yes, there is no matter of the Shari‘a of Muhammad (UWBP) and his practices which does not contain numerous instances of wisdom. This wretched one claims and is ready to prove it, despite all his faults and powerlessness. Furthermore, the seventy to eighty parts of the Risale-i Nur so far written are like seventy to eighty truthful witnesses testifying to how full of wisdom and truth are the matters of Muhammad’s (UWBP) practices and his Shari‘a. If I were capable of it and they had been written, seven thousand treatises on this subject could not completely describe those instances of wisdom, let alone seventy.

Moreover, I have observed and experienced perhaps a thousand times in my own self that the principles and matters of the Shari‘a and practices of the Prophet (UWBP) are all highly beneficial remedies for sicknesses of the spirit, mind, and heart, and particularly for social sicknesses, and that matters put forward by philosophy cannot take their place, and to an extent I have made known to others in the Risale-i Nur what I have experienced. If anyone doubts this claim of mine, let them refer to the parts of the Risale-i Nur and see for themselves.

It may be seen from this just how profitable it is to try to follow as far as is possible the practices of such a person, and how advantageous for eternal life, and how beneficial for worldly life.

# Ninth Point

Actually following to the letter every aspect of the Prophet’s (UWBP) practices is only bestowed on the highest of the elite. If it is not possible to follow them in practice, everyone can seek to do so by intention, purpose, and by supporting them and being biased towards them. In any event one is compelled to follow the obligatory and compulsory sorts. And even if there is no sin involved in giving up the practices which are *‘recommended’*, it results in considerable loss of merit. And if they are changed, it is a great error. When the practices are followed in habitual actions and dealings, such acts become worship. While if they are not followed, it is not to be reproved, but the benefit from the light of the daily conduct of God’s Beloved (UWBP) is less.

New creations in the ordinances concerning worship are innovation, and since innovations are opposed to the verse,

*This day have I completed for you your religion*, (5:3)

they are to be rejected.[[11]](#footnote-11) However, the recitations and invocations of the Sufi way are not innovations, on condition they originate in the Book and Sunna, and even if they differ in form and manner, their basis and principles do not oppose the Prophet’s (UWBP) practices or change them, they are not innovations. Certainly some scholars classed a number of these as innovations, but called them *“commendable innovations.”*[[12]](#footnote-12) Imam-i Rabbani, the Regenerator of the Second Millennium, (May God be pleased with him) said:

*“On my spiritual journeying, I saw that words narrated from the Noble Messenger (Upon whom be blessings and peace) were luminous, shining with the rays of his practices. But when I saw invocations and states not narrated from him, there was no light on them, even if they were brilliant and powerful. The most brilliant of them was not equal to the least of the first sort. I understood from this that the rays of the Prophet’s (UWBP) practices are an elixir. Also, for those seeking light, the practices are sufficient; there is no need to seek light outside them.”*

This statement of such a hero of reality and the Shari‘a shows that the Prophet’s (UWBP) practices are the foundation stone of the happiness of both worlds and the source and spring of all attainment and perfection.

*O God! Bestow upon us the ability to follow the Illustrious Practices of the Prophet (UWBP). O our Sustainer! We believe in what You have revealed to Your Prophet; then write us down among those who bear witness*. (3:53)

# Tenth Point

The verse,

*Say: “If you do love God, follow me: God will love you* (3:31)

displays a miraculous conciseness, for many phrases are included in its three phrases. It is as follows:

The verse says: *“If you believe in God (May His Glory be exalted), you will surely love Him. Since you love God, you will act in the manner He loves. To do that, you must resemble the one God loves, and he may be resembled by following him. Whenever you follow him, God will love you too. Anyway you have to love God so that He shall love you.”*

These phrases express only a brief and concise meaning of the verse. It means that man’s most exalted goal is to receive Almighty God’s love. The verse shows that this may be achieved by following God’s Beloved (UWBP) and his practices. If at this stage three points are proved, the above truth will become completely clear.

**First Point:** Man was created with an infinite innate love for the universe’s Creator. For included in his nature are a love of beauty, an ardor for perfection, and passion for bestowal. His love increases proportionately to the degrees of beauty, perfection, and bestowal, reaching the furthest degrees of ecstatic ardor.

Furthermore, tiny man’s tiny heart may hold a love as great as the universe. Yes, the fact that writings equivalent to a library of thousands of books may be inscribed in the faculty of memory, which is a coffer of the heart’s the size of a lentil, shows that the human heart may contain the universe and bear love that great.

Since inherent in human nature is such an infinite capacity to love bestowal, beauty, and perfection; and since the universe’s Creator possesses infinite sacred beauty, the existence of which is self-evidently established by His works apparent in the universe; and since He possesses infinite holy perfection, the existence of which is necessarily proved by the embroideries of His art to be seen in beings; and since He is the owner of infinite bounties, the existence of which is certainly, indeed, self-evidently established by the infinite varieties of His bestowal and bounties to be observed in living creatures; these surely demand infinite love from man, who is the most comprehensive, the most needy, the most thoughtful, and the most yearning of conscious beings.

Indeed, all human beings are capable of infinite love for the All-Glorious Creator, and in the face of His beauty, perfection, and bestowal, the Creator is more deserving of love than anyone. All the varieties of love and intense attachment a believing human being has for his life, immortality, and existence, his world, his self, and other beings, are mere droplets of his capacity to love God. His various intense emotions are transformations of that capacity to love, and distillations of it in other forms. It is clear that just as man takes pleasure at his own happiness, so he receives pleasure at the happiness of others to whom he is attached. And just as he loves someone who saves him from disaster, so he loves someone who saves those he loves. In consequence of this mental attitude, if a person thinks only of this out of all the varieties of divine bounties bestowed on all men, he will say:

My Creator saved me from non-existence, which is eternal darkness, and gave me a beautiful world like this one. Then when the time comes for me to die, He will again save me from non-existence, which is eternal extinction, and from annihilation, and bestow on me in an eternal realm an everlasting and truly magnificent world. And just as He has bestowed on me external and inner senses and feelings with which to benefit from all the varieties of delights and good things of the world and to roam around it and make excursions, so He bestows innumerable bounties on all my relatives and friends and fellow-men, all of whom I love and to whom I am attached. Those bounties are also mine in a way, because I am happy and receive pleasure at their happiness. Since in accordance with the rule, ‘Man is the slave of bestowal,’[[13]](#footnote-13) everyone in a sense worships benevolence, certainly in the face of such innumerable favors, since I have a heart as great as the universe, it necessitates its being filled with love at those favors, and I want to fill it. If in fact I am unable to love that much, I can do so potentially, by intention, belief, acceptance, appreciation, longing, taking the part of, and by will. And so on. Analogies may be drawn with the love for bestowal we have briefly alluded to here for the love man feels for beauty and perfection. As for the unbelievers, they are infinitely hostile because of their unbelief, and even bear a wrongful and insulting enmity towards the universe and all beings.

**Second Point:** Love of God necessitates following the Practices of Muhammad (Upon whom be blessings and peace). For to love God is to do what pleases Him, and the things that please Him are manifested in most perfect form in the person of Muhammad (UWBP). There are two ways of resembling Muhammad’s (UWBP) actions and deeds:

**The First:**Obeying Almighty God’s commands in respect of loving Him and within the bounds of what pleases Him necessitates following them, for the most perfect leader in such matters is the person of Muhammad (UWBP).

**The Second:**Since the person of Muhammad (UWBP) is the chief means of man receiving innumerable divine favors, he is surely worthy of boundless love for the sake of Almighty God. If man is capable of resembling someone he loves, by nature he wants to do so. This definitely necessitates that those who love God’s Beloved (UWBP) try to resemble him by following his illustrious practices.

**Third Point:** Almighty God has boundless love, just as He has infinite compassion. Just as He makes Himself loved in infinite fashion through all the fine qualities and adornment of the creatures in the universe, so He loves in particular conscious beings who respond with love to His making His artefacts loved. It may be clearly understood how important and exalted an aim it is to try to attract the love of the Being one manifestation of whose mercy are all the subtle wonders and good things and delights and bounties of Paradise. Since it is stated clearly that His love is won only through following Muhammad’s (UWBP) practices, it is certain that it should be man’s greatest aim and his most urgent duty.

# Eleventh Point

This consists of three matters.

**First Matter:**The sources of the Noble Messenger’s (UWBP) illustrious practices are threefold: his words, his acts, and his conduct. And each of these has three categories: **obligatory**, **voluntary**, and **laudable**.

It is imperative to follow those that are obligatory and compulsory, and penalties and punishment are incurred for giving them up. Everyone is charged with following them. As for the voluntary sort, as a means of winning God’s love, the believers are again charged with following them, but they receive no penalty if they fail to do so. However, to act in accordance with them and to follow them is highly meritorious, while to change them is innovation, misguidance, and a great error. To emulate the Prophet’s (UWBP) customary actions is extremely laudable and in accordance with wisdom, and is beneficial for both personal life and social life and for humankind. For all his habitual actions produce numerous things beneficial for life, and furthermore, by following them, such conduct and actions become worship.

Yes, since as both friend and foe agree, the person of Muhammad (UWBP) manifested the highest degrees of moral virtues; and since as all are agreed, he is the most famous and excellent member of the human race; and since as is indicated by his thousands of miracles, and testified to by the World of Islam that he founded and its achievements, and is affirmed by the truths of the Qur’an, which he heralded and interpreted, he was the most excellent Perfect Man and most excellent guide; and since as the fruit of following him, millions of the people of perfection have advanced through the degrees of attainment and reached the happiness of both worlds; for sure his practices and actions are the finest examples to be followed, and the safest guides, and the soundest laws to be adopted as principles. Happy the person who has a large share of following the Prophet’s (UWBP) practices. While those who are lazy and do not follow them suffer vast loss, and those who consider them to be unimportant commit a great crime, while if they criticize them, which infers denying them, it is serious misguidance.[[14]](#footnote-14)

**Second Matter:**Almighty God decrees in the All-Wise Qur’an, And you [stand] on an exalted standard of character. (68:4)

According to sound narrations, when the distinguished Companion ‘A’isha the Veracious (May God be pleased with her) described the Messenger (Upon whom be blessings and peace), she would say: *“His character is the Qur’an.”*[[15]](#footnote-15) That is to say, Muhammad (Upon whom be blessings and peace) is the exemplar of the fine moral qualities described by the Qur’an. He conforms to them more than anyone, and his nature was created in accordance with them.

So even lunatics would understand how unfortunate are those heedless members of his community who believe in him yet give no importance to his practices or want to change them, despite each of his deeds, states, words, and actions being worthy of emulation by mankind.

**Third Matter:**Since the Noble Messenger (Upon whom be blessings and peace) was created with the most moderate character in the most perfect form, his actions and rest all proceeded on moderation and equanimity.[[16]](#footnote-16) His biography shows clearly that he always acted with moderation and equanimity, and avoided excess and negligence.

Yes, God’s Noble Messenger (Upon whom be blessings and peace) conformed completely to the command:

*Therefore stand firm [in the Straight Way] as you are commanded*, (11:112)

and moderation is apparent in all his acts, words, and conduct. For example, since his reasoning faculty was free of wiliness and stupidity, which are excess and deficiency– resembling its corruption and darkness, it always functioned with wisdom, the middle way and means of moderation. Similarly, far from rage and cowardice, which are the corruption of the power of anger and its excess and deficiency, his power of anger was always employed with sacred courage, which is the middle way and means of moderation of that power. And so too, purified of licentiousness and frigidity, which are the excess and deficiency of the power of animal appetites and its corruption, his power of passion always took chasteness, the means of moderation of that power, as guide, at the degree of maximum virtuousness. And so on. In all his practices, daily conduct, and in carrying out the injunctions of his Shari‘a, he chose the way of moderation and avoided excess and deficiency, and wastefulness and prodigality, which are wrongdoing and darkness. He avoided wastefulness absolutely and took frugality as his guide in his speech even, and in eating and drinking. Thousands of books have been written describing the details of this truth. In accordance with *“A hint is enough for the wise,”* we make do with this drop from the ocean and cut the story short here.

*O God, grant blessings to he who brought together in his person all fine moral qualities, and manifested the mystery of, “And you [stand] on an exalted standard of character,” and who said: “Whoever adheres to my practices when my community is corrupted shall receive the reward of a hundred martyrs.”*

*And they shall say: “Praise be to God, who has guided us to this [felicity]; never could we have found guidance, had it not been for the guidance of God; indeed it was the truth that the prophets of our Sustainer brought to us.*” (7:43)

*Glory be unto You! We have no knowledge save that which You have taught us; indeed You are All-Knowing, All-Wise*. (2:32)

1. From the 11th Gleam, The Gleams, BSN [↑](#footnote-ref-1)
2. Ibn ‘Adiyy, *al-Kamil fi’l-Du‘afa’*, ii, 739; al-Mundhiri, *al-Targhib wa’l-Tarhib*, i, 41; Tabarani, *al-Majma‘ al-Kabir*, 1394; ‘Ali ibn Husam al-Din, *Muntakhabat Kanz al-‘Ummal*, i, 100; al-Haythami, *Majma‘ al-Zawa’id*, viii, 132. [↑](#footnote-ref-2)
3. See, *Tirmidhi*, At’ima, 47; *Abu Da’ud*, Ashriba, 15; *Ibn Maja*, At‘ima, 7; *Musnad*, vi, 143, 207, 265. [↑](#footnote-ref-3)
4. See, *Bukhari*, Ashriba, 26; *Muslim*, Ashriba, 122-3; *Tirmidhi*, Ashriba, 14. [↑](#footnote-ref-4)
5. See, *Bukhari*, Da‘wat, 8; *Tirmidhi*, Da‘wat, 29; *Abu Da’ud*, Adab, 177. [↑](#footnote-ref-5)
6. Imam Rabbani, *al-Maktubat*, i, 240 (No: 260). [↑](#footnote-ref-6)
7. See, Ahmad ibn Muhammad, Kitab Usul al-Din, i, 213; al-Qinnawji, Qatf al-Thamar fi Bayan ‘Aqida Ahl al-Athar, i, 121. [↑](#footnote-ref-7)
8. *Muslim*, Jum‘a, 43; *Abu Da’ud*, Sunna, 5; *Nasa’i*, ‘Idayn, 22; *Ibn Maja*, Muqaddima, 6, 7; *Darimi*, Muqaddima, 16, 23; *Musnad*, iii, 310, 371; iv, 126, 127. [↑](#footnote-ref-8)
9. See, *Darimi*, Muqaddima, 49; al-Tabarani, *al-Mu‘jam al-Awsat*, iv, 215; al-Daylami, al-*Musnad*, ii, 345. [↑](#footnote-ref-9)
10. al-Munawi, *Fayd al-Qadir*, i, 224; Ibn Taymiyya, *Majmu’ Fatawa*, xviii, 375; al-‘Ajluni, *Kashf al-Khafa’*, i, 70. [↑](#footnote-ref-10)
11. See, *Bukhari*, I’tisam, 5; Buyu’, 60; Sulh, 5; *Muslim*, ‘Aqdiyya, 18; *Abu Da’ud*, Sunna, 6. [↑](#footnote-ref-11)
12. See, al-Iji, *Kitab al-Mawaqif*, i, 159; al-Ghazali, *Ihya ‘Ulum al-Din*, ii, 256; Ibn Rajab, *Jami‘* *al-‘Ulum wa’l-Hikam*, i, 267; Ibn ‘Abidin, *Hashiyya*, i, 390. [↑](#footnote-ref-12)
13. Abu Nu’aym, *Hilya al-Awliya’*, iv, 121; al-Bayhaqi, *Shu’ab al-Iman*, i, 381; Khatib al- Baghdadi, iv, 276, vii, 346; al-Hakim al-Tirmidhi, *Nawadir al-Usul*, i, 149. [↑](#footnote-ref-13)
14. See, *Bukhari*, I‘tisam, 2; Ahkam, 1; Jihad, 109; *Muslim*, ‘Imara, 33; *Nasa’i*, Bay’at; 27; *Musnad*, ii, 361. [↑](#footnote-ref-14)
15. *Muslim*, Salat al-Musafirin, 139; *Abu Da’ud*, Tatawwu‘, 26; *Nasa’i*, Tatawwu‘, 2; *Musnad*, vi, 54, 91, 163, 188, 216; al-Munawi, *Fayd al-Qadir*, v, 170; Ibn Hibban, *Sahih*, i, 345; iv, 112. [↑](#footnote-ref-15)
16. See, *Musnad*, vi, 68, 155; al-Tayalisi, *al-Musnad*, 49; Abu Ya’la, *al-Musnad*, iv, 478; al- Tabarani, *al-Mu‘jam al-Kabir*, x, 314. [↑](#footnote-ref-16)