

How You Can Build Your Personality?

1. Allah the Exalted has made humanbeing a composition of body and soul. The body is material in nature and relies on eating, drinking, and different sorts of material things. Conversely, the soul is immaterial in nature; when it enters the body, faculties of thought (سوچ), cogitation (فکر), and passion (جذبات) start functioning. Existence and survival of humanbeings is dependent upon material things thus making them in need of it. This fact necessitates them to acquire material things which entail hard work.
2. Thoughts, cogitations and passions, play their role in the efforts for acquisition of material things. They are of both positive and negative types. The positive ones acquire the material things by way of legitimate hard work and service to others; the negative ones do so by way of lies, deceits, cruelty, and injustice. The issue, therefore, is not only the acquisition of the material things but doing so by employing positive means. It is because beginning of common use of negative means sets off great turmoil.
3. All the endeavors and struggles of the today's world are for the provision of the material things to humanbeings. Hence prevailing science and technology, western philosophy and logic, revolves (totally) around bodily needs and comforts of humanbeings. Such ideology, on one hand, has given birth to capitalism in which all the resources for needs, comforts and luxury came under control of ten percent of the people, while the rest work as machinery to fulfill their designs of luxurious life. Hence, majority of the people of the west today are of no more use than a *kolho ka bayl* (کولہو کا بیل) (the ox of an oil press; a very hardworking person) or robot as in modern terms. This robot keeps its hands, legs, and muscles in motion, and through petrol of its blood and radiator of its sweat, always remains busy having no time to think and feel. It has led to a situation in which when a husband returns from work, his wife has already left for work. Similarly when the wife returns from work, the husband is not present home. In short, humanbeing has been made into a machine.
4. In reaction to capitalism, when the socialist system came into existence, it too followed the same ideology that all the problems of humanbeings arise from material resources. Therefore, it advocated for resources to be taken into custody by the government to ensure its equitable distribution. Accordingly, the resources got concentrated with one percent - rather than ten percent of people - who existed in form of ruling party that governed the system. Socialism augmented sorrows and sufferings of the people to many times more than those inflicted by capitalism. This was due to the fundamental flaw in thought, because material resources are nonliving, they don't carry solution to problems and that they do not cause problems – neither their lack nor abundance. Instead, it is the thoughts, cogitations, and passions of a humanbeing which bring these resources into use; their negativity makes acquisition and use of material resources negative. It is this negative thought and methodology that create problems (rather than material things themselves). Consequently, important task was to set right the thought, cogitation, and passion.

5. The need for setting right the thought, cogitation, and passion was felt every time human beings got entrapped in problems arising from material resources in different eras. This aspect was explained by intellectuals in the form of ethics, but mere philosophical and intellectual discourse was not enough. Rather, it required individuals who had been instilled with ethical values; had been practicing the values in the face of great dangers, losses and oppositions; had been putting them to practical use in society; had been persuading and preparing people to follow them; had been establishing a system based on these values; and based on their consistent struggle over a time, had been demonstrating that success is not in negative but in positive approaches.
6. All the Prophets employed such methodology. In their times lies and injustice would prevail; deception would be the vocation of people; the powerful would make others obey their (wrongful and unjust) will through ravage, weaponry, and bloodshed; flatterers would spend their time by reciting eulogies (قصیدے), and would aggrandize themselves by providing for sexual desires of rulers, and in that way creating opportunities for serving their personal interests. It would be in such circumstances that a totally opposite approach would emerge in which truth for lies, justice for oppression, service to mankind for deception, love for hatred, and humility for pride, would be introduced as key to success. At the call of such ideology, intellectuals of that time would say that though it is right but can not last. The rejected classes would long for realization of a system based on such approach but would doubt its ability to succeed against the dominant class. Just the sound or sight of it would enrage negative mentalities because they feared of being uprooted by its realization. Consequently, they would prepare to get it crushed with their full might.
7. Such were the circumstances that the Holy Prophets would live in. It was their sincerity and desperate struggle that would attract the blessings and support of Allah, negative approach would decline and truth would progress as a result. The Prophets and their followers would struggle hard to the extent of scarifying their lives and wetting soil with their blood until they would bring the ideology into reality.
8. The Prophets would work hard on the *batin*¹ (باطن) of people of their times, who after being detached from *thakirs*², gods, idols and *autars*³ of system of ignorance would be attached to the Only God and His attributes of being majestic, wrathful, beneficent, and merciful. This would be done in such a way that in front of Allah, awe, fear, love, and desire of anything other than Allah would be meaningless. As a result of struggle of the Prophets for *tawhid*⁴ (توحيد), the people would only see Allah as the Sole Accomplisher and Manager; every thing other than Allah would be no more influential than a straw. This *tawhid* would give birth to such a *tawakul* (توکل) (reliance on Allah) that the people would attain a true faith in the

¹ **Batin:** Literally means "the internal; the inside". *Batini* (pertaining to batin) literally means "internal; intrinsic; latent; esoteric". It means "inward qualities" or "the inside of a person", unlike *zahir* which means "the outward appearance" or "the out side of a person"

² **Thakir:** Hindu deity.

³ **Autar:** Deity incarnate (according to Hindus)

⁴ **Tawhid:** Term used to express the Unity or Oneness of Allah, which is the great fundamental basis of Islam.

promises of Allah. *Tawhid* and *tawakul* would enrich them with such an enthusiasm that dashing against falsehood and evil (*batil*⁵ - باطل), and shattering it down would seem to them a simple and extremely easy affair.

9. After firmly establishing *tawhid*, the Prophets would terminate pride (*kibr* – كبر), jealousy (*hasad* - حسد), greed (*lalach* - لالچ), malice (*keenah* - كينه), and ostentation (*riya* - ریا) from their associates. These would be replaced with humility (*tawadhu'* - تواضع), love (*muhabat* - محبت), and the quality of wishing well to others. This task requires exercise over a long time. Take an example of a soldier who is prepared for the ultimate target of fighting in the battle field. Reaching this goal involves extensive training in which he is made to undergo extensive drills and physical exercises; plunged into cold water in winter; made to run for long distances and stand for hours in hot seasons. He is given orders against his will and desires until his egotism gets ended. This way he is made a fit and complete personality both from a physical and spiritual view point. This whole training teaches him morale, war tactics and strategies; patience and endurance make his personality invincible. Exactly the same way, there are deeds to train and build personality from a spiritual aspect. These deeds are in the form of '*aqaid*'⁶ (عقائد), '*ibadaat*'⁷ (عبادات), '*mu'amilaat*'⁸ (معاملات), '*akhlaqiyaat*'⁹ (اخلاقيات), and '*mu'ashirat*'¹⁰ (معاشرت).
10. The five fundamentals (*arkan* - ارکان) of *Deen*¹¹ (دين) relate to '*Aqa'id* and '*Ibadaat*. Hence, the *kalimiah*¹² (كلمه) teaches about beliefs ('*aqaid*) wherein there is declaration of the *uloohiy'ayat* (الوہیت) of Allah and the prophet-hood (*risalat* - رسالت) of the Muhammad (Peace and blessings of Allah be upon him). *Uloohiy'ayat* means extreme magnificence or greatness. *Ilah* (اله) is the one before whose extreme beneficence, extreme baseness is adopted; being the possessor of all the interests, wants, and needs, humanbeings are most in need of Him. This belief attaches humanbeing strongly with Allah.
11. In declaration of the prophet-hood of Muhammad (Peace and blessings of Allah be upon him) all other models and criterions are to be put aside and the criterion of his personality is

⁵ **Batil:** Literally means "false; evil; fictitious" or "falsehood". Antonym for *Haq* - truth; right.

⁶ **Aqa'id:** (sing. '*aqidah*). Literally mean "belief". In Islamic terminology it means articles of faith. It is the belief system that is based upon a firm conviction in all the fundamentals of faith and of the Oneness of Allah. It is derived from the verb '*aqadah* meaning to firmly bind and knot. Whatsoever settles in the heart in a firm and definitive manner is said to be '*aqidah* of that person. In the technical sense it refers to the definitive faith and certain ruling that is not open to any doubt. It is so called because the person binds his heart upon it.

⁷ **'Ibadat:** Literally means "worship". In Islam it refers to all those acts with which one renders worship to Allah Ta'ala.

⁸ **Mu'amilaat:** Literally means "transactions". Generally refers to all those transactions and dealings wherein some money or other type of wealth is involved.

⁹ **Akhlaqiyat:** Literally means "ethics". Here it means the department pertaining to "*akhlaq*" (morals and character).

¹⁰ **Mu'ashirat:** Literally means "society". In Islamic terminology it refers to one's social relationships and social dealings.

¹¹ **Deen:** Literally means "religion". Here it means the Religion of Islam.

¹² **Kalimah:** Literally means "word; utterance; Islamic Creed; or even proclamation". Here it means *Kalimah Tayebah* (the good word) which is the basic statement of iman, namely "There is no god except Allah and Muhammad is the Messenger of Allah,". It is also called as *al-kalimah at-tawhid* - "the word of unity." The phrase of testification of faith is known as *al-kalimah ash-shahadah*.

to be brought and placed before one's sight. Then onwards, for one there remains no criterion other than that of the personality of Prophet Muhammad (Peace and blessings of Allah be upon him), from every aspect, in all fields of life. Hence who ever has reflection of the Prophets (Peace and blessings of Allah be upon him) and is toeing his line, seems criterion to the believer who likes only **his ways**. Quitting his ways is a sign of inclination towards infidelity (*kufr* - كفر) in the heart and a sign of foolishness in mind.

12. *Sufia* (صوفياء) (sing. *Sufi*¹³) makes one undergo excessive and repetitive *dhikr-adhkar*¹⁴ (ذکر) and *darab*¹⁵ (ضربیں) on the heart to establish and settle these thoughts and contemplations in there. The resulting splendor and influence, emerging from the heart of *Mash'a'ikh* (مشائخ) (sing. *sheikh*¹⁶), of narrating these topics while being immersed in *tawhid* and adopting deep attachment to *risalat*, reflects on the hearts of listeners and disciples (*murideen* - مریدین) (sing. *murid*¹⁷) until their *batin* (باطن) and heart firmly attaches to these sets beliefs (*'aqa'id*).
13. *Namaz* (نماز) (Muslim ritual prayers), the second fundamental (*rukn* - رکن) of Deen, involves one receding and letting off all the things and attaching completely to Allah for a short period of time. *Namaz* produces a firm conception in one's personality if it is performed with due interest which involves paying attention to what is recited, and contemplating Allah and His magnificence, settling folly and ignorance of ones personality, and criticism over perverseness (crossness in manners; being ill-mannered) of society, which are all there in form of the lesson of *namaz*. In addition to this, if one deliberates over the Quranic verses (*ayaat* - آیات), describing different types of events and interesting topics, which are recited in *namaz*, one start understanding many of the clauses and methodologies of the Divine Code.
14. For the sake of his faith and ideology when a bondsman prepares to bear hunger and thirst of fasting, and remains faithful and sticks to it even in seclusion, this way of fidelity significantly reinforces his attachment to his faith. *Zakat*¹⁸ (زکوٰۃ) is a form of worship pertaining to financial matters. Giving away one's wealth, that one earns through labor and hard work while enduring hardships, to poor and needy just for pleasure of Allah, detaches one from the love of wealth. Fasting is a proof of faithfulness involving endurance of only bodily hardship, while *Zakat* provides further proof involving sacrifice of passion and love for wealth. The pilgrimage (*Haj* - حج) involves the sacrifice of both wealth and body. By

¹³ **Sufi**: It is the term used to refer to mystics or saints. Such persons are also known as the *auliya* of Allah, i.e. the close friends of Allah. Also defined as the follower of a path of (*tariqat*) of spiritual devotion and discipline; a devotee of a Sufi master.

¹⁴ **Dhikr-Adhkar**: *Dhikr* means remembrances(s) of Allah. *Adhkar* is plural of *Dhikr*.

¹⁵ **Darab**: Alludes to *jabri dhikr* (جبری ذکر), in which remembrance of Allah is made in a loud voice and involves methodical movement of different parts of body. A slight jerk of head and neck, directed towards heart, at end of every count of remembrance is termed as *Darab*.

¹⁶ **Sheikh**: An elder or a head; a saint. In terminology of *tassawuf* it refers to "Spiritual Mentor or Guide".

¹⁷ **Murid**: An aspirant or novice on the *Sufi* path, who undertakes complete obedience to the *Sheikh* upon initiation into an order.

¹⁸ **Zakat**: Religious tax as a basic in function of Islam; Poor charity/due incumbent upon every adult Muslim who possesses a specified amount of savings for the period of a year.

leaving wealth, children, and homeland behind, desires and wishes pertaining to wealth and body get sacrificed. In this way further proofs of faithfulness are exhibited.

15. Next to the fundamentals of faith (*arkan* - ارکان) is *mu'amilaat*. It involves things like buying and selling, marriage and divorce, and fields of service, agriculture and industry etc. The negative approach adopts fraud and in-justice in its *mu'amilaat*. Whereas in the Prophetic approach, *mu'amilaat* are used as means to serve humanity and earn a lawful livelihood. This approach entails not only receiving from others but, in return, involves provision of their important needs and interests. Therefore the field of *mu'amilaat*, because of the involved intentions and training, becomes an indirect form of worship despite not being a direct one like the fundamental articles of faith (*arkan* - ارکان).
16. Next to *mu'amilaat* is the department of morals (*akhlāqiyāt* - اخلاقیات). Morals are of two types: good morals (*akhlāq-e-faadhilah* - اخلاقِ فاضله) and bad morals (*akhlāq-e-raẓilah* - اخلاقِ رذیله). The good morals are reliance in Allah (*tawakul* - توکل), humility (*tawadhu'* - تواضع), sincerity (*ikhlās* - اخلاص), mildness and the quality of wishing well to others, whereas the bad morals are pride (*kibr* - کبر), jealousy (*hasad* - حسد), greed (*lalach* - لالچ), malice (*keenah* - کینه), and ostentation (*riya* - ریا). The good morals are positive aspect whereas bad morals are negative aspect of a personality.
17. As bad morals are widespread and common in today's world, so from simple matters like walking by and driving on road to decision making in parliament, in all places egotism and turmoil are prevailing, due to which humanbeings have made the lives of their fellows a living hell. On the contrary, in era of *khilafat-e-rashida*¹⁹ (خلافتِ راشدہ) wherein good morals prevailed, the society was made a specimen of a paradise despite limited resources.
18. It is not possible for today's man to achieve such state by merely knowing about these ideals through reading and listening. There is the *khanqah*²⁰ (خانقابی) system to achieve this goal in which first step is to get *bai'at*²¹ (بیعت) in a *silsilah*²² (سلسلہ). *Bai'at* is in fact an admission to an institution; every institution has a course work and includes all things like oratory, composition, practical training, and examinations. Similarly, in company of *sufia'* (صوفیاء) one has to go through education and training system involving *mujahidat* (مجاهدات) (sing. *mujahidat*²³) and *dhikr-adhkar* (ذکر انکار) for the reformation of *nafs*²⁴ (نفس). When one joins such system and tries to learn its working and methodologies, one gradually starts understating weaknesses of his personality and while overcoming them, engages in positive activities. On associating with such a system, negative aspect of ones personality get

¹⁹ **Khilafat-e-rashida:** The Caliphate of the four companions of the Prophet Muhammad (sal-lal-laho alay-hay wa-salam) – Hadrat Abu Bakr Sidiq, Hadrat Umar, Hadrat Uthman, and Hadrat Ali (may Allah be pleased with them)

²⁰ **Khanqahi:** pertaining to *khanqah* - a place to which one resorts in one's quest to spiritual self-realization

²¹ **Bai'at:** Oath of allegiance taken by the people for remaining faithful to the head of a Muslim state or any other person acknowledged as a spiritual guide (*Sheikh*)

²² **Silsilah:** A particular *Sufi* chain/order/lineage in tassawuf.

²³ **Mujahidah:** Literally means "effort; struggle; endeavor". It means certain forms of (spiritual) exercises one undergoes to reform one's *nafs*.

²⁴ **Nafs:** Lower soul/self; the lower or "animal" faculty of the human being; *base desires*.

suppressed, positive aspect emerge, and thus develops into a perfect (كامل) personality. If this perfect personality is a husband, he is blessing to his wife; if a wife, she is blessing to her husband; if a student, he is a blessing to his teacher; if a teacher, he is a blessing to his student; if a ruler, he is a blessing to his subjects; if a subject, he is blessing to his ruler. In short, the worldly life becomes a paradise. Now tell me why this thing should not be achieved!

19. *Idara Ashrafiyah-Aziziyah*²⁵ (اداره اشرفیه عزیزیم) is introducing the very same thing. A comprehensive training system is being run under its supervision and guidance. It includes *Dars*²⁶-e-*Quran* (درس قرآن) every day after night prayers (*Namaḥ-e-Isha* - نمازِ عشاء) (except Saturday); *Majlis*²⁷-e-*Malfooḥat*²⁸ (مجلس ملفوظات) every day around *Ishraq*²⁹ - اشراق; Friday prayer's sermon at Madina Mosque in Peshawar University; weekly *Majlis-e-Dhikr* (مجلسِ ذکر) on Sunday, Monday, Tuesday, Wednesday, and Thursday at different places; a reformatory gathering (*ijtima'* - اجتماع) every month; a three days gathering (*ijtima'* - اجتماع) at cold areas in the summer every year; and a collective reformatory *e'takaf*³⁰ (اعتكاف) in the last ten days of the Holy month of *Ramadan* (رمضان). Get entered to this system and reap the benefits right away!

*Da'i Ilal Khair*³¹ (داعی الی الخیر)

Dr. Fida Muhammad

*Khalifah Majaz*³² of Hadrat Maulana Ashraf Sulemani (Allah's Mercy be upon him)

²⁵ **Idara Ashrafiyah-Aziziyah:** Idara means "institute"; Ashrafiyah-Aziziyah is the name of referred to idara.

²⁶ **Dars:** Literally means "lesson; lecture". Dars-e-Quran means a lecture on a lesson of Quran.

²⁷ **Majlis:** Literally means "assembly". Here it means "assembly for" (a particular purpose like sermon, *dhikr*, or for reading the saying of saints etc).

²⁸ **Malfooḥat:** The sayings of saints etc.

²⁹ **Ishraq:** Literally means "mid-morning". In Divine Shari'at it denotes the time around (ten to twenty minutes after) sunrise

³⁰ **E'takaf:** It means to stay in a mosque, where congregational prayers are said, for the pleasure and acceptance of Allah, and to intend and consider the stay as an act of *ibadaḥ*

³¹ **Da'I Ilal Khair:** One who invites towards virtue.

³² **Khalifah Majaz:** Khalifah means "vicegerent". Majaz literally means "competent; authorized". It means that the writer is vicegerent of Hadrat Maulana Ashraf Sulemani (Allah's Mercy be upon him) and has been authorized by him to run *sikilah*.