

Concept of ZUHD Meaning and Requirements, An Islamic Perspective

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Abstract: Every Muslim believes that Allah almighty is the Creator and Sustainer of the entire universe and it is the responsibility of every healthy person living on this planet to struggle day and night to provide the necessities of life for himself and his dependents with the help of his God-given abilities and resources. If he does all these things by the commandments of Allah and Sunnah of the Holy Prophet, then they all become acts of worship. But if, as a result of greed for wealth, he does not follow the rules of justice and moderation of Islam in these matters and breaks them and adopts illegal methods or starts usurping the rights of others, then this effort will lead to corruption and anarchy in the world and becomes a source of disgrace and punishment in the hereafter. Abstinence from this attitude is defined as Zuhd (Asceticism) Generally, the explanation and interpretation of verses and hadiths under this title are not only incomplete but sometimes the picture that emerges from it does not in any way accurately interpret the spirit of Islam. In the article under review, the nature of a Muslim's attitude towards the world has been clarified by explaining the meaning and requirements of Zuhd and has been examined in the Islamic context.

Keywords: Asceticism, Greed of wealth, Lust of word, Sofism, Monasticism

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1. Introduction:

Allah Almighty created the structure of man in such a way that when the extreme love of something takes root in his heart, he cannot love the opposite object, so under the same rule, when the love of Allah almighty awakens in the heart of man, the love of anyone other than Allah cannot make a place there, and when the love of anyone other than Allah is embedded in the heart, the love of Allah Almighty does not find a place there, and as a result, forms of laziness, lethargy, and deviance appear in the fulfillment of divine commands, and In

his mind and behavior, the distinction between what is forbidden and what is permissible as well as what is legitimate and what are illegitimate ends because the standard of success becomes the acquisition of wealth, position and power at any cost. If the crimes and sins committed in the world at this time are examined, then their relationship is often seen to be connected with personal and group interests to the extent of desire and greed. The prophetic hadith says, "The love (lust) of the world is the root of every sin." (1) Therefore,

stealing, cheating, deceiving in buying and selling, robbery, usury, breach of trust, gambling, and trading in forbidden things, bribing relevant institutions and individuals to get decisions in their favor and to usurp wealth through illegal means are negative and destructive phenomena and manifestation of love of world based on contemptible interests.

From the point of view of Islam, the world is not the final destination of a human being, but it is a temporary stop and a means to reach the destination (2), and making this attitude towards the world is called "Zuhd". If a Muslim considers the world as the destination instead of a symbol of the destination and becomes engrossed in the pursuit of their interests without considering the rights and interests of others, then this is a cause of destruction for him.

In the literal sense, Zuhd is the name of the trait of lacking enthusiasm for interest in things generally. (3) Islam requires its followers not to be so engrossed in the world and its related things and not to give priority to them in such a way that their true purpose is lost from their sight, which is the achievement of lasting success in this world and the hereafter through obedience to Allah. The exact meaning of Zuhd is not that a person should live a monastic life in

this world and abstain from worldly blessings, so the teaching of human well-being and success in the Holy Qur'an is related to both this world and the hereafter.

Allah says in the Holy Quraan:

Say, "Who has forbidden the (articles of) adornment of Allah which He has produced for His servants and the good [lawful] things of livelihood?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus We detail the signs for people who know. (4)

It has been clarified in the hadith of the Holy Prophet that Zuhd is neither in declaring something as halal and haram (lawful and prohibited) nor in wasting wealth. The meaning of Zuhd is not to put more trust in the things in one's custody than in the things that are directly in the possession of Allah. Also, there should be more desire to be rewarded by Allah almighty for the troubles that occur in the world. (5) In another hadith of the Prophet, the meaning of Zuhd has been clarified as follows:

(i) Love what your Creator loves and hate what your Creator hates. (ii) Stay away from the (wasteful use of) halal things of the world in the same way as you avoid the haram things, because there will be called to account for the use of the halal things of the

world and punishment for the use of the haram things. (iii) Treat all Muslims with mercy, compassion, and sympathy as you have sympathy for yourself. (iv) Abstain from idle talk as you abstain from what is forbidden. (v) Avoid overeating as you would avoid the most foul-smelling corpse. (vi) Avoid (the overly Indulging in) the pleasures and adornments of the world as you avoid fire and (vii) Keep your expectations about the world short. (6)

In light of these Quranic and Prophetic teachings, it would be correct to say that "Zuhd" is another name for balancing human attitudes.

As far as the condemnation of the world in the Qur'an and Hadith is concerned, the scholarly opinion is that the purpose of the condemnation of the world is not to condemn the age or times, which will remain in the form of day and night. On the contrary, the cycle of day and night has been described as a divine reward. The Almighty has said that Allah has made the night and the day to follow each other for those who want to understand or want to be grateful (7) that there are reasons in the eyes of the one who understands and rewards in the eyes of the one who is grateful (8) and the Holy Prophet said (peace and blessings of Allah be upon him) Do in the day and night that

for which they were created (9) In the same way, the condemnation of the world is not related to the place of the world, i.e. the earth, which Allah Almighty has made the abode and cradle for the children of Adam (10), nor is the condemnation of the world related to the things that Allah Almighty has given in the shape of mountains, seas, rivers, minerals and production etc. and neither is there any condemnation of the world with the animals and birds spread in it, because these are the blessings bestowed by Allah (11) in which for His servants, there is a basis for their thinking and reasoning about the oneness of the creator and his power and greatness, and man has been given the right and authority to benefit from these blessings without any discrimination.

The condemnation of the world is related to the actions, roles, and character of the human race that occur in the world because most of them prove to be harmful or useless in the end. (12) Therefore, it is not correct to say that Islamic teachings deny human role in worldly affairs and advise them to separate from social action, although this fact is not denied that Islam, being a religion of nature, necessarily rejects capital's dominance over labor, (13) that this attitude creates anxiety in the society and promotes class conflict in the society.

Viewpoint of Scholars and Sufis

The life of authentic and reliable Islamic scholars and Sufis is a mirror of the Islamic concept of Zuhd, but they also did not call poverty and hunger Zuhd. Here, the meaning of Zuhd is presented concerning the opinions of some well-known Sufis.

Sufyan al-Thawri (14) says that keeping one's hopes within one's limits and not extending them beyond one's (average) life span is Zuhd while eating without pleasure and wearing low-status clothing is not Zuhd (15). Ibn Jala (16) says that looking at the world from the point of view that it will fall is Zuhd and by this means it becomes detachment from worldly greed, becomes easy and simple (17). In other words, Zuhd requires keeping an eye on the end and adopting a cautious attitude. Junaid al-Baghdadi (18) says that Zuhd is the name of emptying the heart from the love of those things from which the hands are empty (19). That is, Zuhd is the name of an attribute of contentment beyond greed and lust. Imam Ahmad bin Hanbal (20) says that it is zuhd not to be overjoyed when one is rich with the resources of the world and not to be sad (too much) when they are out of hand. When he was asked if the owner of a thousand dinar could be a Zahid, he said yes, provided that he does not feel (overwhelmingly)

happy when he gets more than it and does not feel (heartfelt) grief when he gets less. So, in the same sense, the prophets of Allah almighty Hazrat Dawud and Hazrat Sulaiman (peace be upon them) were the greatest "Zahid" of their time, although they had wealth and the kingdom of the world, the companions of the Holy Prophet, Hazrat Uthman b. Affan, Hazrat Abd al-Rahman b. A'waf and Hazrat Zubair b. Awwam (may God bless them) were Zahid despite being rich. Ibn Taymiyyah (21) has an opinion in support of this is that giving up non-profitable affairs about the Hereafter is called Zuhd (22). In summary, the purpose of the Zuhd is not to refrain from fulfilling one's legitimate needs, but not to establish a heart-to-heart relationship with the world and its related things, because this greedy relationship cultivates corruption in the world (23).

Islam has emphasized the effort and struggle for halal sustenance in the world and has interpreted it as God's grace (24) Not only this but has considered this effort and struggle as one of the duties of mankind imposed by Allah almighty (25) On the same basis, Imam Malik b. Anas has described the human struggle to obtain halal wealth and keep one's desires short while living in a circle as zuhd (26).

Therefore, one's possession of wealth to fulfill his legitimate needs of life is not against Zuhd. Not only this, but it is the need of man in every era, so Sufyan Thauri says that in the past, wealth was disliked among righteous people, but today it is the shield of a believer in Allah almighty and if we do not have wealth, then the government will treat us as handkerchief (tissue paper) (27) That is, the powerful elements use us by taking unfair advantage of our helplessness and neediness to cover up their shortcomings and excesses for their power purposes.

It can be observed even in the present day that wealthy people try to get a certificate from them for their power authority capital and wealth in the name of appreciating the abilities of the people of knowledge and wisdom. Therefore, it was Sufyan Thauri's advice that whoever has wealth should not waste it, because this era is such that when a person is in need, the first thing he deals with is his religion (28).

Islam has rejected monasticism and has provided a balanced way of life for human society, therefore, according to it, the acquisition of worldly wealth is not prohibited provided that it is not acquired through illicit means and that no way of avoiding the payment of collective rights

imposed on the acquired wealth is adopted. Therefore, it is not correct to say that Islam has prevented its believers from getting involved in worldly affairs, on the contrary, the Holy Prophet (peace be upon him) has said, Faking hunger was a blessing for my companions, but It will be a blissful and virtuous for a believer in Islam to be "Ghani" (to stand on his feet and fulfill his needs in a good way) in later time. (29) And whoever takes from the worldly wealth according to his need and right, it will prove to be the best support for him and he will be blessed in it. (30)

Therefore, Islam has declared the society that receives its share from both the world and the hereafter as better (31) and has made it clear that the world should not be condemned, that it is like a good ride for the believer that through it he performs good deeds and gets rid of evil. (32) but it is important to avoid the attitude of preferring the temporary abode of this world over the destination of the hereafter, that this attitude leads to thoughtlessness and narrow-mindedness.

Allah Almighty said

But you people prefer worldly life, although the Hereafter is far better and far more lasting (33).In fact, in the eyes of the believer, they extend from this world to the

next world and fear of accountability in the hereafter is his characteristic. For this reason, it is stated in the hadith of the Holy Prophet that the house of this world is better for him who obtains the viaticum of the hereafter until he reaches the goal of God's pleasure through it, and the abode of this world is bad for him who becomes an obstacle in the way of the Hereafter and who keeps him from attaining the pleasure of his Lord. The abode of this world is bad for him for whom it becomes a hindrance in the path of the Hereafter and which prevents him from attaining the pleasure of his Lord. When a person blames the world for his misdeeds and curses it, the world replies by saying, "Woe to you, it has made us disobedient to our Lord." (34)

The summary is that Zuhd is another name for the reality between lust for wealth and monasticism, the adoption of which is a source of happiness for every believer in Islam and the welfare of every society.

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