



Four PILLARS OF KUFR

by ibnil-Qayyim al-Jawziyyah
from the book, al-Fawaa'id

translated by Shawana A. Aziz
www.qsep.com

The Pillars of Kufr are Four;

1. Kibr (arrogance, pride)
2. Hasad (resentment, grudge)
3. Ghadab (anger, rage, irritation, frustration)
4. Shahwa (desires)

Kibr forbids one from **submission** (to Allah),

Hasad prevents one from **accepting or giving good Advise**

Ghadab does not allow one (to act with) **justice**

Shahwa holds one from occupying himself in **worship**

If the pillar of Kibr is shattered, submission will become easy

If the pillar of Hasad is wiped out, accepting and offering advise will become easy

If the pillar of Ghadab is abolished, justice and humbleness will become easy

If the pillar of Shahwa is overcome, then patience, chastity and (devoting oneself for) worship will become easy.

Eradicating mountains from their places is easier than eliminating these four characteristics

from someone, who is afflicted by them - especially if these characteristics have become a deep-rooted habit, and an established trait.

One will never be upright unless he purifies himself from them, (for), whenever he exerts efforts to act, these four (characteristics) cause corruption in the deed.

All the harm is born from these characteristics.

If these characteristics take control of the heart;

- they will cause one to see falsehood as truth, and truth as falsehood,
- they cause the good to appear as falsehood, and falsehood as good to him,
- they will draw him closer to the dunya (worldly life and its affairs), and take him away from (the affairs of) the Hereafter.

If you ponder over the **Kufr of the (previous) nations**, then you will see that (their) Kufr stems from these (four characteristics), and due to these (four characteristics), punishment was incurred upon them.

And the mildness and severity of the punishment was in accordance with the mildness and severity of these (four characteristics).

So, whosoever gives these characteristics the upper hand over himself, has opened the door to all the evils - sooner or later.

And whosoever shuns these four characteristics, has shut the door to all evils, because these characteristics prevent him from Inqiyaad (submission), Ikhlas (sincerity), Tawbah (repentance), Inabah (returning to Allah), accepting the truth, advising the Muslims, and humbleness before Allah and His creatures.

Origin of these four (characteristics) is

- one's ignorance of Allah (i.e., His Attributes), and
- failing to know one's self (i.e., one's deficiencies, shortcomings).

If he had known

- His Lord, His Perfect Sublime Attributes, and
- his own-self and his own deficiencies,

He would not have become proud or angry, and he would not have envied anybody for what Allah had bestowed upon someone else, because, Hasad (envy), in reality, is a kind of enmity with Allah. (Because),

- He hates the blessings of Allah upon the (other) slave while Allah loves (that blessing for that slave),
- and he loves that those blessings be taken away from that slave, while Allah hates (that those blessings be taken away from that slave)

So, he is opposing Allah in His Will. It is for this (very) reason that Iblees was a real enemy. The crime of Iblees was that he was proud, and he held Hasad (against Adam ﷺ).



Read about the Kibr and Kufr of Iblees, and how, due to his Hasad, he persuaded Adam ﷺ to disobey Allah, in our book,

Exposing Shaytan

Tricks, Deceit and Means used by Shaytan in misguiding the children from it, and ways of protecting oneself from the accursed.

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Ripping these two characteristics

(I.e., Kibr and Hasad) is by

- Knowing Allah and His Oneness (Tawheed),
- Being pleased with it (Tawheed) and about it,
- Inabah (returning) to Him

Ripping the Ghadab is by

- Knowing (the value of) one's self i.e., it is not worthy of being angry for, or taking revenge for because being angry for one's self and seeking revenge for it, is
 - preferring one's soul over pleasure (Radha with Allah and His Decisions), and
 - (expressing) anger towards its (the soul's) Creator and Originator.

Greatest (means) which will dispel this disease (of anger) is
to (train oneself for) being angry **for** Allah, and being pleased **for** Him.

So, whenever Ghadab and Radha for Allah enter (the heart),
its opposite will depart i.e., Ghadab and Radha for one's soul, and
vice versa...



Ghadab is like a predator animal:

if he is set free by his owner, he will start eating him.

Shahwa is like fire:

if one kindles it, it will burn him.

Kibr is like arguing with the king about his dominion:

if he does not kill you, he will banish you from it.

Hasad is like fighting one, who is more powerful than you...