

## Who Is a *Fasiq*, and What Are the Signs of a *Fasiq*?

### Key Characteristics of a *Fasiq*

Every being in the universe has a balanced state. When it deviates from this state, it is considered abnormal. For instance, a cat instinctively hunts mice, and this behavior is part of its normal state. Similarly, a sheep naturally grazes on grass, as its digestive system is not designed to process meat. If a sheep consumes meat, this would indicate a deviation from its normal state, leading to imbalance.

The same concept applies to human beings, but their most critical deviation occurs not in the physical dimension, but in the spiritual one. This is because a person's true essence is rooted in his spiritual existence, not his physical body. A person may appear physically normal and capable, yet he could be abnormal in his inner state, and thus considered a *fasiq*.

But what are the signs of a *fasiq* or abnormal person, and how does one deviate from his normal state of balance?

We have touched on the concept of *fisq* in previous discussions. In this lesson, we will delve into the most prominent signs of a *fasiq*.

### *Fasiq* and Not Prioritizing the Beloveds

To grasp the concept of *Fisq*, we must first review the definition and the normal state of the human being. The human being has five existential dimensions: inanimate, vegetative, animal, intellective, and supra-rational. The first four

dimensions are shared with other beings, but the supra-rational dimension is unique to humans and defines their essence. Each dimension has its own set of beloveds, and when an individual attains them, he finds inner peace. For example, the inanimate dimension enjoys wealth, colorful jewels, driving a luxury car, and living in a spacious and desirable house. The vegetative dimension takes pleasure in the variety of colorful foods and having a beautiful body and face. The animal and intellectual dimensions have also their own specific beloveds and perfections. However, the supra-rational dimension's true and ultimate Beloved is the Divine Essence of Allah. Love for the *Ahl al-Bayt* (Household of Prophet Muhammad), and *jihad* (struggling in God's way) are other beloveds of the human dimension and emanate from God's love. Since the *Ahl al-Bayt* are the most perfect manifestations of Allah, it is impossible to reach Him without following their example and obeying them. And *jihad* is, in essence, a fight against all the obstacles that hinder reaching Him.

A normal and balanced human prioritizes these three beloveds above all other ones. otherwise, he falls into imbalance or *fisq*. The Quran describes this imbalance as follows:

Say [O Muhammed], "If your fathers, your sons, your brothers, your wives, and your tribes, and the wealth you have acquired, and the wealth you worry about, and the homes you love are more beloved to you than Allah, and His Messenger, and striving [*jihad*] in His cause, then wait until Allah executes His command. And Allah does not guide *fasiqs*."<sup>1</sup>

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<sup>1</sup>. 9:24

Someone may love Allah, the *Ahl al-Bayt*, and *jihad* and worship Allah but he may still be a *fasiq*. That is because merely loving Allah and the *Ahl al-Bayt* is not enough; these beloved ones must be prioritized above all other ones. This means that when choosing between great wealth and financial *jihad* in the path of God, the latter should be sweeter, more enjoyable, and even more vital for us. Therefore, anyone who abandons *jihad* in the path of God to pursue something else, even if that endeavor is something noble like acquiring knowledge, is considered a *fasiq*.

This does not mean neglecting the other dimensions of human existence. On the contrary, the desires related to the inanimate, vegetative, animal, and intellectual aspects are the tools that connect us with God. The problem arises when these desires are prioritized over the three main beloveds and make a person *fasiq*. Not organizing the hierarchy of love or *fisq* has some signs which we will discuss below.

### **Signs of a *Fasiq***

One of the signs of a *fasiq* is the absence of inner peace and happiness; for such an individual, limited beloveds—whether inanimate, vegetative, animalistic, or intellectual—are more desired than the beloveds of the human dimension, and he is constantly preoccupied with them. Meanwhile, our infinity-seeking soul seeks the Infinite Perfect Being or God and can never be satisfied with limited perfections and beloveds. We have all seen many examples of these individuals around us, such as wealthy people who, despite their vast possessions, feel no satisfaction or peace and continue to pursue even more wealth. Sorrow, grief, and anxiety are other signs of a *fasiq*. A *fasiq* is constantly worried about losing the beloveds of his lower dimensions and feels sadness and grief when he loses them.

Being easily offended, anger, quarrels, conflicts, feelings of emptiness, and many other issues and problems are all signs of a *fasiq*; this is because he has not properly arranged and engineered his beloveds, and when his love hierarchy is disrupted, his soul loses its balance.

Not deriving pleasure from worship and solitude with God is among the other signs of a *fasiq*. Such an individual finds joy when a four-*rak'a* prayer is reduced to two *rak'as* while traveling, or he finds activities like watching movies or making phone calls to his earthly beloved more enjoyable than intimate conversation and solitude with God. In other words, a *fasiq* does not have a loving relationship with God and the *Ah al-Bayt* (PBUT) and experiences feelings of boredom and depression during moments of solitude instead of engaging in heartfelt supplication with God. The *fasiq* has not arranged his love hierarchy based on his normal and human state, and his decisions, relationships, behaviors, and thoughts do not reflect what the Beloved of the human dimension desires.

In this lesson, we explored the signs of a *fasiq*. To this end, we first defined what it means to be a human, stating that the essence of a human being is his human or supra-rational dimension, which is in love with Infinite Perfection or Allah. Therefore, normally, Allah must be his primary and true beloved, and his human dimension must dominate other aspects of his being. If someone prioritizes inanimate, vegetative, animalistic, and intellectual beloveds over the beloveds of his human dimension—namely God, the *Ah al-Bayt* (PBUT), and *jihad*—this indicates that he is abnormal and *fasiq*. One of the signs of a *fasiq* is that he lacks inner peace and happiness due to being preoccupied with limited perfections and beloveds. That is because his true essence desires infinity and is not satisfied with

limited perfections. Further signs of a *fasiq* include irritability, anger, conflict, and despair.

What are your thoughts on *fisq*? Can you identify other signs of a *fasiq*?