

In the Name of Allah, the Most Merciful, the Most Compassionate

All praise belongs to Allah, who made the **tongues of the Imams from the family of Muhammad (peace be upon him and them)** the rising points of the lights of wisdom.

Whoever turns away from deriving light from them remains wandering in darkness.

And blessings be upon His servant sent for the guidance of nations —
Muhammad, the master of Arabs and non-Arabs —
and upon his **وصي** (successor), the learned standard,
Ali ibn Abi Talib — the best of cousins —
and upon the Imams from their pure progeny.

And upon their Du'āt al-Muṭlaqīn, each of whom is like a noble pen inscribing the lines of truth and light upon the tablets of the believers' hearts.

And upon the 51st among them, the sun of the Du'āt al-Muṭlaqīn,
Sayyidna Taher Saifuddin (RA), whose light dispelled every darkness.

And upon his appointed successor and inheritor of his **فضل** (virtue),
Sayyidna Mohammed Burhanuddin (RA), the channel through which divine blessings flow.

May Allah prolong his noble life until the day when He removes every sorrow from the believers.

Creation and the Role of Humanity

Allah Ta'ala, the Creator of the heavens and the earth, created this world through His power. Out of His mercy, He brought into existence various forms of creation.

Among all created beings, for a higher purpose, He created **the human being as the most noble**.

He granted the human:

- The essence of **intellect ('aql)**
- The power of **speech (nutq)**
- An upright physical form

And to fulfill the ultimate purpose of creation, Allah created among humans the **Perfect Human (al-insān al-kāmil)** —
the **Khalīfat Allāh (vicegerent of God on earth)**.

So that this representative guides humanity according to the command of Allah.

At every time, there exists among people:

- The **Khalīfa** of Allah
 - The **Ḥujjat Allāh** (proof of God on earth)
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Human Society and Formation of Communities

Allah established the system of human creation such that:

- Humans are created through the union of **male and female**
- Marriage leads to the formation of **families**
- From families arise **lineages, nations, and clans (nations & clans)**

Over time:

- Different groups settled across regions and islands of the earth
- These settlements led to the formation of **human societies (societies)**

Within these societies, individuals developed:

- Beliefs and ideas
 - Knowledge and skills
 - Customs and traditions
 - Moral character and etiquette
 - Ways of living
 - Language and clothing
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Definition of Culture (ثقافة / Culture)

Thus, **culture** is defined as:

The **مجموع** (totality) of:

- Beliefs and thoughts of a people
- Their sciences and arts
- Their customs and traditions
- Their morals and etiquette
- Their lifestyle and ways of living
- Their language and clothing

In another sense:

Culture is the **result of all these elements combined**,
and these elements are the **manifestations of culture**.

Importance of Culture

Allah granted humans intellect, speech, and upright form —
and through these blessings, culture came into existence.

One of its key benefits:

1. Culture distinguishes humans

Through culture, humans become distinct from other creations.

Allah says in the Qur'an:

"And indeed We have honored the children of Adam... and preferred them over many of those We created."

(Surah al-Isra 17:70)

One of the key signs of this honor is **culture**.

Animals do not possess culture —
it is a uniquely human attribute.

2. Culture distinguishes societies

Culture allows:

- One **nation** to be distinguished from another
- One **tribe** from another

It becomes a means of **recognition and identity**.

Allah says:

*"O mankind! We created you from a male and a female,
and made you into nations and tribes so that you may know one another..."*

The phrase **"لتعارفوا" (so that you may know one another)** is comprehensive.

It includes recognition through:

- Language
- Customs

- Beliefs
 - Social practices
 - and all distinguishing features
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Key Insight

The purpose behind diversity in nations and tribes is:

Identification, interaction, and understanding — not division.

Culture is therefore:

- A sign of human honor
 - A tool of recognition
 - A reflection of intellect and civilization
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Elements and Manifestations of Culture

Through:

- beliefs and ideas
- customs and traditions
- knowledge and arts
- language and clothing

—all these matters together form the **elements of culture** and its **manifestations**.

Thus it can be said:

Through culture and its manifestations, the divine purpose behind dividing people into **nations and tribes** is fulfilled and completed.

True معيار (Criterion) of Honor

In the second part of this blessed verse, Allah Ta'ala says:

“Indeed, the most honored of you in the sight of Allah is the most God-conscious (atqākum).”

In the world, for mutual recognition (ta'āruf), culture and its manifestations are necessary.

However, in the sight of Allah:

- Who is truly recognized?
- Who possesses the greatest honor?

It is:

“Atqākum” — the one who has the most taqwā (God-consciousness).

Central Role of Taqwā

The importance of taqwā is such that Allah repeatedly commands the believers toward it in the Noble Qur’an.

Through taqwā:

- A believer attains **honor** نَزْدَ اللَّهِ (in the sight of Allah)
 - A believer attains **salvation** (najāt)
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Transmission of True Culture (Islam & Iman)

For this reason:

- The Master of Messengers, Muhammad ﷺ
- And his successor, Ali ibn Abi Talib (AS)

established the **religion of Islam** and the **دعوة** of Iman.

Then:

- The pure Imams preserved this religion and Da’wat with great excellence
- The Du’āt al-Kirām (RA) established righteous practices within the **مدينة فاضلة** (virtuous society) of the Da’wat

As a result:

The believers received the **blessing of the culture of Islam and Iman**, whose foundation is **taqwā of Allah**.

Through this:

- They become known for goodness in the world
 - Their honor نَزْدَ اللَّهِ increases
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Adab (Ethics) as Cultural Manifestation

Al-Qadi al-Nu'man (RA), in his book *Kitāb al-Himmah fī Ādāb Aṭbā' al-A'imma*, explains the **obligatory etiquettes upon believers**, which are the **manifestations of Islamic culture**.

In the introduction, he summarizes:

"I have commanded taqwā of Allah, for within it is the جمع (totality) of all الخير (good) of this world and the hereafter."

Thus:

- The **adab of religion**
- The **manifestations of its culture**

are all contained within **taqwā**.

Modern Study of Culture

Today, people study culture through various disciplines:

- Anthropology
- Sociology

They analyze:

- Meaning of culture
- Its nature and manifestations

For example, Edward Tylor defines culture as:

A composite of knowledge, beliefs, arts, morals, and customs acquired by humans.

(Primitive Culture, London)

Spiritual Definition of Culture

The great داعي, Taher Saifuddin (RA), states in his munājāt (supplication):

"The loyalty to the family of Ṭāhā and their Du'āt is our ذخيرة (provision), and by Allah, the best of provisions.

Our path is to follow them in the best manner —
this is the best of ways.

Our duty is to glorify their names —
this is the best of duties.

Our insight is to be illuminated by their light —
this is the best of insight.

Our refuge is the Da‘wat of their truth —
this is the best of refuge.”

Conclusion: Islamic Culture Defined

From this elevated بيان (exposition), the meaning and manifestations of Islamic culture become clear:

Foundation of Culture

- Taqwā of Allah
 - Loyalty (wilāyah) to the Awliyā’ of Allah (Ahl al-Bayt and their Du‘āt)
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Manifestations of This Culture

1. **Following the Awliyā’ of Allah properly**
→ This becomes the believer’s constant way (watīrah)
 2. **Seeking knowledge (علوم و فنون)**
→ Leading to deeper recognition (ma‘rifah) of their ranks
 3. **Engaging in their dhikr (remembrance)**
→ Tasbīḥ of their names becomes a believer’s duty
 4. **Learning the language of Qur’an**
→ So that all knowledge, actions, character, and etiquette are illuminated by them
 5. **Strengthening inner insight (baṣīrah)**
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Language as a Cultural Medium

The Qur’an is in:

“al-lisān al-‘arabī al-mubīn” (clear Arabic language)

To reach this:

- The Du‘āt adopted **Lisān al-Da‘wat** as a medium
- Through it, they call toward Islam and Iman

Thus:

This language becomes **the language of the believers**.

The honored guides (Hudāt Kirām) granted a **garment of light (libās al-anwār)** in accordance with the **garment of taqwā (libās al-taqwā)** — this is the clothing of the believers.

Maintaining **modesty (purdah)**, wearing a **cloak (ridā)**, and preserving **dignity and restraint** are important signs and distinguishing features of the culture of Islam and Iman.

Religious Life as Cultural Expression

Attending the **houses of Allah (mosques)** for the remembrance of Allah and His Awliyā' is among the **loftiest manifestations of Islamic culture**.

Believers keep the mosques alive through remembrance.

Among all forms of remembrance:

- The remembrance of the **مظلوم** martyr, Husayn ibn Ali (AS),
- Remembering his suffering
- Crying and mourning (bukā' and mātam)

— all of this takes place in the **inner realm of the soul**.

Culture Within the Home

In a believer's home:

- The **fragrance of Islamic culture** is evident
- Qur'an recitation is heard
- The remembrance of the people of the Qur'an is spoken aloud

The home is characterized by:

- Cleanliness and purity
- Proper upbringing of children in faith
- Adherence to etiquette in eating and drinking
- Proper conduct in social dealings and marriage

Through following the Awliyā' of Allah (AS), the **qualities of faith culture** manifest, and believers receive their blessings.

The Danger of Deviation

Allah created Adam (AS).

Iblis refused to prostrate out of arrogance and disobeyed Allah.

He challenged Allah, saying he would mislead the children of Adam and turn them away from worship.

Allah replied:

Those who follow you will enter Hell,
but My true servants will not come under your control.

Influence of Shayṭān

Among humans are those who:

- Fall into the trap of Shayṭān
- Follow him
- Become disobedient to Allah

As Ali ibn Abi Talib (AS) said:

“They made Shayṭān the master of their affairs,
and he made them his partners.

He sees through their eyes,
and speaks through their tongues.

He rides them into error
and beautifies falsehood for them.”

Such people:

- Commit sins
- Follow Shayṭān
- Present sinful actions as “**fashion**” and “**modernity**”
- Spread corrupt beliefs, customs, and traditions
- Promote disobedience to Allah

They use modern **media and information systems** to:

- Beautify wrongdoing
 - Spread immoral practices
 - Label these as “culture”
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Attack on True Culture

Beyond this, they actively:

- Attack the culture of Iman
- Try to strip believers of their identity
- Spread false ideologies and customs

Their strategy is:

If the culture is removed, the people themselves will collapse.

Guidance in Response

In such times, the داعي of the Imam of the Age,
Mohammed Burhanuddin (RA), guided believers firmly:

“Do not loosen your hold on Shari’ah.

If your culture is attacked, defend it in every way possible.

If not, your culture will be lost — and then you yourselves will be lost.

The Da’wat will remain,

but those who do not preserve their culture will lose it.

Hold firmly to your culture with humility, obedience, and submission.

Preserve it for yourselves and for future generations.”

He further warned:

- Enemies will continue trying to erase culture
 - Even if not today, then after decades
 - Their goal is to weaken and destroy identity
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Responsibility of Believers

Therefore, it is necessary for believers to:

- Listen carefully to the guidance of their leaders
- Act upon their instructions
- Remain firm upon their religion and culture

So that:

- They remain believers
 - Their children remain believers
 - They are united in Paradise
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Final Supplication

May Allah grant long life to our Mawlā and guide,
and under his shadow keep believers steadfast upon:

- The religion of Islam
- The Shari'ah
- The Da'wat of Iman
- And its culture

until the Day of Judgment.
