

The Spiritual Journey

Self-Building and Self-Purification Program

INTRODUCTION

The advice to all Muslims is to embark on a sacrificial journey towards The Merciful Allah (SWT). Undoubtedly, there is within us an inherent desire to attend to some spiritual matters and near The Absolute Truth. In this way we would intensify our relationship with The Almighty and gain proximity. According to scholars, the intention and initiation of this spiritual journey was implanted into our souls by none other than The All-Merciful Allah (SWT). Apparently, *remembering Allah (SWT), cherishing the intimacy of solitude with The Absolute Perfection and Greatness* is the ultimate end of the hopes of the mystics and the final destination of the journey of the spiritual travelers.

The Prophet of Islam - Muhammad (S) is the best physician of the souls, and it is also strongly evident that all Prophets (AS) and The Infallible Imams (AS) are teachers and physicians of human souls. However, the responsibility for treatment, refinement, and purification of our souls has been assigned upon our own shoulders. Although, The Prophets and The Infallible Aimmah (AS) have lectured and explained to us in detail about the diseases of the soul and their symptoms, issued relevant prescriptions for their treatments, so that one becomes familiar with these techniques and practice them on a daily basis.

Islam demands from its followers, simultaneous to living and fulfilling our social obligations, we should be aware about our spiritual requirements and therefore, should focus ourselves on self-building and self-refinement and achieve higher status in The Eyes of Allah.

Therefore, it is now apparent as to the reasons why God, The Almighty sent Divine Messengers especially for this purpose. The individual's outcome of this World and Hereafter therefore depends upon how much effort he or she makes for self-building and self-purification. According to al-Amini, *it is from this consideration that self-building is regarded something of such vital importance because it determines ones eventual destiny*. Further, Allah, in His Most Sublime Nature, gifted such personalities with highest moral characteristics so they are able to train us in a very effective manner.

The Prophet (S) has said,

I emphasize the importance of good morals for you because God - The Almighty has sent me especially for this purpose.

Bihar al-Anwar vol. 69, page 375

He further said,

I was appointed for The Prophethood so that I may accomplish the important task of moral perfection within human souls.

al-Mustadarak, vol. 2, page 282

al-Sadiq (AS) said,

God, The Almighty appointed Prophets with good morals; therefore, whoever discovers these virtues within himself should be thankful to God for this bounty; whoever lacks these virtues must pray, cry, and shed tears before God Almighty asking for such blessing.

al-Mustadarak, vol. 2, page 283

The Commander of All The Faithful, Imam Ali (AS) said,

Supposedly, if neither there was any desire for Paradise nor there was any fear of Hell, and also there would have not been any belief about the reward and punishment in The Next World; even then it would have been befitting to strive for moral perfection, because, good morals are the path towards prosperity and victory.

al-Mustadarak, vol. 2, page 283

al-Baqir (AS) continues,

The most perfect believers from the point of view of faith are the ones who excel in moral conduct.

al-Kafi, vol. 2, page 99

The Prophet (S) has further said in this regard,

There is nothing better than good moral conduct, which could be written on The "Letter of Deeds" on The Day of Resurrection.

al-Kafi, vol. 2, page 99

And,

My community will enter into Paradise mostly on the basis of piety and excellence in moral conduct.

al-Kafi, vol. 2, page 100

From the above narrations, we can safely say that he whose two days are the same (making no spiritual progress) is at loss. al-Hasan (AS) wonders about *the person who contemplates about his nutrition but he does not consider the food of his intellect. Thus, he avoids of what hurts him in his stomach, but he lets his mind to be filled with what destroys him.*

Allah, Most Sublime says,

He is indeed successful who causes (his self) to grow, and he is indeed a failure who stuns its growth.

(Qur'an- Chapter 91, Verse 9 - 10)

The most famous mystic poet of Iran, Hafiz-e-Shirazi has so beautifully summarized the wayfarer's (spiritual traveler) endeavors in his following statement,

I remained vigilant guarding the heart's premises every night, so that no alien thought (except my beloveds') could make its entry.

al-Husayn (AS) has said,

The one who lacked and missed You, what did he find? And what is it that he lacks, the one who finds You? Certainly, the one who got pleased & inclined towards other than You, came to nothingness (and is a failure).

This person who has attained such 'Spiritual Perfection' will then acknowledge Allah (SWT)'s presence wherever he turns.

As Allah (SWT) puts it,

In addition, wherever you turn your face, you will find The Face (His Presence) of Allah (SWT).
(Qur'an- Chapter 2, Verse 115)

Allah (SWT) further states in Hadith al-Qudsi,

Neither (the vastness of) My Earth, nor (that of) My Heaven can contain Me. Indeed, it is the heart of the man of faith which can contain Me.

According to The Scholars of Mysticism, such richness and contentment will then pervade our hearts and souls that everything else (other than pleasing The Almighty) will become worthless in our eyes and we will become so spiritually accustomed to this new life.

Further, one can only maintain this spiritual journey towards his Lord through annihilation of the Self. Scholars have narrated and this tradition is quoted by Ayatullah Mutahhari (AR) that once a person was asked as to what he desired in this world. In reply he exclaimed,

I wish not to wish!

Ayatullah Mutahhari (AR) reports a tradition in al-Kafi that one day, The Prophet (S) saw a weak and lean young man whose color had turned pale, whose eyes were sunken and who could hardly balance himself and only with difficulty. When asked about his situation, the person replied,

It is my conviction that has grieved me, that keeps me awake during the night and that keeps me thirsty during the day (on account of fasting). It has made me oblivious of everything in the world. I see as if The Throne of Allah (SWT) was set up for the purpose of reckoning the deeds of the people who assembled in The Assembly square, and I being one of them. I see the dwellers of Paradise enjoying themselves and the dwellers of Hell undergoing punishment. It appears as if even now I was hearing the blasts of The Fire of Hell with my own ears.

Abdullah Ansari says,

You (humans) are immature in childhood, intoxicated in youth and weak in old age. Then when will you adore Allah (SWT)?

It would be paramount to quote here the famous sermon of Hammam from Nahjul-Balagha (Peak of Eloquence) explaining the qualities of pious and God-fearing persons. In this sermon The Commander of The Faithful, Imam Ali (AS) has explained what piety really means and what sort of human beings pious people are, describing the graphic details of their ways of living, thinking, praying, and dealing with other men. This narration is also an excellent summary of the 25 Rules and some exercises set forth by The Aimmah (AS) for a Self-Building and Self-Purification Program.

Hammam was one of the companions of Imam Ali (AS), a very pious and God-fearing man. He once asked Imam to explain at length the qualities of a pious person. He wanted the explanation to be so graphic and so vivid that he could get the picture of a pious man in his mind's eyes. Imam knew that Hammam had a very tender heart and was disinclined to explain piety in the way that Hammam had requested and evading the subject he replied,

Hammam! Fear God and do good deeds. Remember that God is always a companion of pious and good people!

But Hammam was not satisfied with this reply and wanted to hear something more. He pressed so much and others joined him and seconded his request that Imam reluctantly delivered the following sermon. After praising The Lord and praying Him to bless The Prophet (S), Imam Ali (AS) continued the sermon as follows,

When God created mankind He was not in need of their obedience and prayers, neither was He nervous of their disobedience. Because, disobedience or insubordination of men cannot harm Him, similar obedience of obedient people cannot do Him any good. He is beyond the reach of harm and benefit. After creating man He decided for him the variety of food which his body could absorb and assimilate, and the places which were congenial for him to live and to propagate. Among these human beings, excellent are those who are pious and who fear God.

They possess pre-eminence and excellence because they always speak truthfully, lightly and to the point, their way of living is based upon moderation, and their mode of dealing with other men is founded on their good will, fellow feeling and courtesy towards them. They deny themselves the things prohibited by God. They concentrate their minds upon knowledge of things which will bring them eternal bliss. They bear hardships and sufferings as happily as they enjoy comforts and pleasures. If God had not fixed the span of life for each one of them, their souls in desire of attaining His Heaven and out of fear of falling into His displeasure would not have stayed in their bodies for long.

They have visualized mentally The Glory of God in such a way that beyond him nothing in this world alarms, frightens or awes them. Everything other than His Might appears to them as insignificant and humble. They believe in The Heaven and its blessings like a person who has been there and has actually seen everything of The Heaven with his own eyes. Similarly, their faith in The Hell and its torments is as strong as that of a person who had passed through its sufferings. They feel that the tortures of The Hell are around them and very near to them.

The ways of worldly people make them sorry. They harm nobody. They do not indulge in excessive eating and pleasure seeking. Their wants are limited. Their wishes are few. They have accepted patiently sufferings and adversities in this mortal and transitory life for the sake of eternal bliss, which by The Grace of God proved for them a very profitable transaction. The vicious world desired their fellowship but they turned their faces away from it. It wanted to snare them, but they willingly accepted every trouble and discomfort to free themselves from its clutches.

Their nights they spend in carefully studying The Qur'an, because, of their weaknesses and short-comings, and try to find ways from this Holy Book for improvements of their minds. In the study of The Qur'an when they came across a passage describing The Heaven they feel highly attracted towards it and develop such a keen desire to reach it; that The Heaven with all its blessings is visualized by their minds, while a passage about The Hell frightens them and makes them feel as if they are seeing and hearing the raging fire and the groans and lamentations of those who are suffering the tortures of The Hell.

They spend the nights in praying before The Lord and requesting and beseeching Him to deliver them from The Hell. Days find them occupied with such works that clearly indicate their wisdom, depth of knowledge, virtuousness, and piety. Constant fasting, simple diet, avoidance of every aspect of luxury and regular hard work make them look lean and haggard, but they possess very sound and robust health. When people hear them discussing various problems of life they often take them to be whimsical fanatic or even half-witted. But it is not so, they are not satisfied with the quality and quantity of the work done by them in the cause of religion and humanity. The more they work the less they feel satisfied. Having set up a very high standard of efficiency for their work they fell nervous that indolence may not make it impossible for them to attain those heights.

If anyone of them is praised for piety, virtuousness and the good deeds done by him, he does not like to be so complimented; he is afraid that such praise may not allure him towards vanity, self flattery, and self glorification. He says, I know my mind and my work more than others, and God knows much more than me. O Lord! Please do not hold me responsible for what they have said about me. You know very well that I did not instigate them for such praises. Please Lord! Grant me excellence far greater than what they complimented me for. And Lord! Please forgive those of my short-comings which they do not know.

You will find every pious person possessing the following attributes. He is resolute though tender-hearted and kind. He is unwavering in his convictions and beliefs. He is thirsty for knowledge. He forgives those who harmed him, fully knowing that they have wronged him. Even when owning wealth his ways of life are based upon moderation. His prayers are models of humility and submissiveness to God. Even when starving he will maintain his self-respect. He will bear sufferings patiently.

He will resort only to honest means of living. Leading others towards truth and justice, will give him pleasure. He disdains avarice and greed. Though he does good deeds all the time, yet he feels nervous of his shortcomings. Every night, he thanks God for having passed one more day under His Grace and Mercy. Every morning finds him starting the day with the prayers of The Lord. During nights he is cautious that he may not carelessly waste those hours in comfort and ease. He starts his days happy with the thought The Lord has given him another day to do his duty.

If his mind wishes for something unholy and impious he refuses to obey its dictates. He desires to achieve eternal bliss. Worldly pleasures do not interest him. His wisdom is mixed with patience. His deeds reciprocate his words (he does what he says). Inordinate desires do not trouble him. He has few defects in him. He is courteous to others. He possesses a contented mind. He eats little, he does not harm anybody. He is easy to be pleased. He is strong in his faith. His passions are dead. His temper is controlled.

People expect good out of him and consider themselves immune from his harm. Even if he is found among godless people his name will be written in the list of Godly persons. If he is in company of those who always remember God, naturally his name will not be included amongst those who forget Him. He forgives those who harm him. He helps those who have forsaken him and have refused to help him. He is kind to those who have been cruel to him. He does good to those who do evil to him. He never indulges in loose talks. He has no vice in him, and his good qualities are outstanding, noticeable, and prominent, when facing dangers and disasters he is calm and undisturbed. In sufferings and calamities he is patient and hopeful. In prosperity he is thankful to God. He would not harm his worst enemy. He will never commit a sin even for the sake of his best friend.

Before anybody has to bear testimony to his fault he accepts and owns it. He never misappropriates anything entrusted to him. He never forgets what he has been told. He does not slander anybody. He does not harm his neighbors. When misfortunes befall any person he does not blame him, neither is he happy at the losses of others. He neither goes astray from the right path nor follows a wrong one. His silence does not indicate his moroseness nor his laughter is loud and boisterous. He bears persecution patiently and God punishes his oppressor. He is hard to himself and very lenient to others. He bears hardships in this life to attain eternal comfort and peace. He never wrongs a fellow being. If he avoids anybody it is to retain his piety and uprightness. If he forms contract with anybody it is on account of his kindness and clemency. He does not avoid anybody because of his pride and vanity, and he does not mix with others with ulterior motives of hypocrisy, pretense, and vile.

Nahjul-Balagha, Sermon 19

The narrator says that Hammam was hearing the sermon very attentively, and when Imam reached the above passage, Hammam fainted and died during the faint. Seeing this Imam said,

By God, I was hesitating to all this to Hammam because of this very reason. Effective advises on minds ready to receive them often bring almost similar result.

A Brief Note on Sincerity

Evidently, this Journey has to be made ONLY for the sake of Allah, and sincerity (Ikhlaas) is the main goal of every Spiritual Journalist.

According to The Aimmah (AS),

To persevere in an action until it becomes sincere is more difficult than (performing) the action itself, and sincerity of action lies in this that you should not desire anyone to praise you for it except God Almighty, and intention supersedes action. Lo, verily, intention is action itself.

Say, everyone acts in accordance with his intention.
(Qur'an- Chapter 17, Verse 84)

al-Baqir (AS) has said,

Perseverance in an action is more difficult than the act itself.

He was asked as to what is meant by perseverance in action? He replied,

A man does some kindness to a relative or expends something for the sake of God, Who is One and has no partner. Thereupon the reward of a good deed performed secretly is written for him. Later, he mentions it to someone and that which was written earlier is wiped out and instead the reward of a good deed performed openly is written for him. Later, when he makes a mention of it again, the vice of Riya is written for him (instead of the reward written earlier).

al-Sadiq (AS) has remarked,

Pure heart is one that meets its Lord in a state in which there is none in it except Him. Then he added every heart in which there is shirk or doubt shall fail. Indeed, He has meant by it (the purity of heart) nothing except abstinence concerning the world so that their hearts may be made ready for The Hereafter.

The honorable Gnostic and the wise wayfarer, Khwajah Abdullah al-Ansari (AR) says,

Ikhlaas means purging action of all impurities.

And the impurity mentioned here is a general one, including both that which arises from the desire to please one and other creatures. It is narrated from the great Sheikh Bahai that the people of the heart have offered various definitions for it. It has been said,

(Ikhlaas means) keeping action free from other-than-God having a role in it; that the performer of an action should not desire any reward for it in The World and The Hereafter.

The following tradition is a conversation between al-Kadhim (AS), and one of his faithful disciples, Hisham, son of al-Hakam (AR) and is another wonderful summary of the 25 stages that are going to be discussed later. Apparently, Hisham was popular for his exceptional ability in debate with the polytheists and the members of the heretical groups.

Hisham, son of al-Hakam (AR) narrates that al-Kadhim (AS) (The 7th Imam (AS) addressed him saying,

O' Hisham! Almighty Allah has given glad tidings to the people of reason and understanding to this effect,

Glad tidings unto My servants! Those who hear the sayings and follow the best of it. Those are whom Allah has guided and those who are the possessors of understanding minds.

(Qur'an- Chapter 39, Verse 17-18)

O' Hisham! It is through reason and understanding that Allah (SWT) has completed evidence of proof (in respect of Himself and His religion) for mankind. He has helped His Prophets and His Messengers by endowing them with the gift of eloquence and guided them to comprehend His overlordship through reason and understanding. As He says,

And your Lord is one Allah. There is no Allah but Him, The All-Merciful, The Compassionate. Surely in the creation of The Heavens and The Earth, and the alteration of night and day and the ship that runs in sea with profit to men, and the water Allah sends down from Heaven by which He revives the earth after its death, and His scattering abroad in it all kinds of crawling creatures, and the turning about of the winds and the clouds suspended between The Heaven and The Earth - Surely there are signs for the people of understanding.

(Qur'an- Chapter 2, Verse 163-164)

O' Hisham! Remember that reason is in alliance with knowledge. As Allah (SWT) has said,

And those examples we strike for people, but none comprehends them except those who have knowledge.

(Qur'an- Chapter 29, verse 43)

O' Hisham! Almighty Allah has said in His Book,

Surely in that there is a reminder to him who has a heart.

(Qur'an- Chapter 50, Verse 37)

'Heart' means reason. And Allah (SWT) has further said,

Indeed we gave Wisdom to Luqman.
(Qur'an- Chapter 31, Verse 12)

Wisdom means (the capacity of) understanding and reasoning.

O' Hisham! Luqman (AS) The Sage, counseled his son, 'If you bow before The Truth and The Inevitable, you will be the most wise among people, since a wise man treats himself as little before The Truth and The Inevitable. O' My Son! This world is like an unfathomable ocean in which many people have drowned. Make, therefore, the fear of Allah (SWT) as your boat in this ocean, your faith as the main plank of the boat, the reliance of Allah (SWT) as its sails, the reason as its power, the knowledge as its captain, and patience as its anchor.

O' Hisham! Everything has its indicator. Man's thoughtfulness is the hall-mark of his reason. The symbol of thoughtfulness is silence. Everything has its climax and the climax of reason is humility (before Allah (SWT)'s commands). It is enough to prove you are ignorant and unwise if you do what Allah (SWT) has prohibited.

O' Hisham! Almighty Allah (SWT) has mentioned about the people of reason in high terms, and has adorned them with the finest ornaments as per His own words,

He gives wisdom to whomsoever He wills, and whoever is given the wisdom, has been given much good; yet none will grasp the message but the possessors of understanding minds.
(Qur'an- Chapter 2, Verse 269)

And those who rooted firmly in knowledge say, 'We believe in it. All is from our Lord.' Yet none remembers, but the men who possess minds.
(Qur'an- Chapter 3, Verse 7)

What? Is he who knows what has been sent down to you from your Lord is The Truth, like him who is blind (void of knowledge)? Only the possessors of understanding minds will remember.
(Qur'an- Chapter 13, Verse 19)

(O Muhammad (S) A book We have sent down to you, blessed, that the people of understanding may ponder its signs and so remember.
(Qur'an- Chapter 38, Verse 29)

al-Kadhim (AS) continued by saying,

O' Hisham! Allah (SWT) has appointed His Prophets and Messengers (peace be upon them) to make people wise and mindful of Allah (SWT). The more they accept and believe in these messengers, the greater is their Allah (SWT)'s consciousness. The wisest among men is he who knows about Allah (SWT) most. He who is perfect in his reasoning enjoys the highest status among people in this life and the life of Hereafter.

O' Hisham! Allah (SWT) has given two proofs for the guidance of mankind - the explicit/external, and the implicit/internal. The explicit/external proof is in the form of Prophets, Messengers, and The Imams (divinely appointed guides, peace be on all of them). And the implicit/internal proof is in the form of reasoning and understanding.

O' Hisham! A man of reason does not let his lawful occupations prevent him from thanking Allah (SWT), nor does the attraction of unlawful acts wear out his patience.

O' Hisham! One who allows three things to be dominated by another set of three things, has actually destroyed his reason. The first thing is to allow the reason to be dominated by excessive hopes and expectations. The second thing is to allow the highest of wisdom to be dominated by excessive utterances. The third thing is to allow his admonition light to be extinguished/dominated by carnal desires. And the one who destroys his reason (by doing the above three) also destroys both his worldly life and his faith.

O' Hisham! Truth is a sign of obeying Allah (i.e. truth leads to obedience to Allah (SWT)). And there is no salvation except through obedience to Allah (SWT). Obedience to Him can only be performed by means of knowledge. And knowledge is a matter of acquisition, and this acquisition is only through reason and intellect. And there can be no knowledge except through the learned in divinity. And the consciousness of knowledge is through reason and intellect.

O' Hisham! Virtuous conduct of a learned man, though limited, is acceptable (to Allah (SWT) at many times of its value. On the contrary, virtuous conduct of a greedy, lustful, and ignorant person is totally rejected.

O' Hisham! Limited material possessions for a man with sound wisdom are perfectly acceptable to him. Whereas unlimited wealth for a man with little wisdom is not at all accepted to him; and this is why such people have actually earned profit of the trade of their life in this world. i.e. they will have no share of profit in hereafter.

O' Hisham! Lo! A man of reason pondered over the world and its people. He realized that he could not get the success in worldly life without hard struggle. Then he pondered over the life of Hereafter and again realized that the success in the life of Hereafter would not also be secured without hard struggle. Thereupon, the man of reason decided in favor of the struggle which brought eternal success, as compared with the temporary one of the worldly life.

O' Hisham! The wise people remain detached from the worldly possessions and its attractions, and they remain attached to the life of Hereafter. It is because they have realized that the world attracts/lures and is lured; and the life of Hereafter lures and is lured. However, the world itself runs after the man who struggles for the life of Hereafter to the extent that he receives in full the share, which has been allotted to him for this worldly life.

On the contrary, the one who spends his life and struggles for the worldly gains will continue until the life of Hereafter demands its own share in the form of death. It is then that he realizes that he is the loser of both, this life and The Hereafter.

O' Hisham! Whoever seeks comfort without wealth, and relief free from jealousy, and security for his faith, must implore Allah (SWT) from the bottom of his heart for making his reason perfect.

O' Hisham! The Almighty Allah (SWT) has related about a group of virtuous people who used to pray,

Our Lord! Let not our hearts deviate after You have guided us, and grant us mercy from Your Own Presence. For surely You are The Provider of Bounties without measure.

(Qur'an- Chapter 3, Verse 8)

In offering this prayer, they realized that human hearts could be deflected and could lend towards blindness and lowness. Secondly, they also understood that those who do not seek guidance and reason from Allah (SWT) are the people who are not afraid of God's punishments at all. And whoever is deprived of reason by Allah (SWT), can never be firm and steady in Allah (SWT), in a way as to enable him to realize The Truth of Allah (SWT) in his own heart. No one can reach this stage unless his deeds corroborate his words. Allah, The Almighty, never guides the inside of reason, except what comes out of it through deeds and the words.

O' Hisham! The Commander of Believers, Ali (AS) used to say, 'Of signs of a man of reason, one is that he has got three qualities, He replies only when he is questioned, he speaks when all others fail, and advises what is suitable for the good of the person (who is talking to).'

One who has none of these three qualities is stupid. The Commander of Believers (AS) further added, 'No one should preside over a meeting except when he possesses either all the three or at least one of the above qualities. If a person presides over a meeting without having all or (at least) one of the above three qualities, he is just stupid.'

O' Hisham! The Commander of Believers (Imam Ali (AS), used to say, 'Of all the observance and devotions offered to Allah (SWT), the best one is of and by (the people of) reason. Reason of a person does not reach perfection unless it possesses some specific characteristics. The characteristics (of a perfect reason) is that,

- (1) It gives immunity against disbelief and evil.
- (2) Virtue and true guidance is expected to follow from such a man (of reason).
- (3) He exhausts his excessive wealth in good deeds.
- (4) He protects himself from irresponsible gossips.
- (5) His share in the worldly life amounts to what is needed for his existence.
- (6) He is never fed up with knowledge throughout his life.

- (7) Humiliation in pursuit of (belief, obedience and favor of) Allah (SWT) is dearer to him than any honor in pursuit of things other than Allah (SWT).
- (8) Humbleness is dearer to him than dignity.
- (9) He regards the little good of others to him as much, and regards any good from him to others as little.
- 10) He regards people better than himself, and regards himself in his heart as of little consequence.

And this is the climax!

O' Hisham! He who has no generosity, has no religion; and he who has no reason has no generosity. The greatest man is he who never deems himself equal in value to the worldly life. Verily! There is no lower price for your bodies except to be sold in exchange for Paradise. Hence do not sell it for anything less than that.

O' Hisham! Allah (SWT) has condemned majority as criterion of truth with the words,

And if you obey the majority of those on earth, they will lead you astray from the path of Allah.

(Qur'an- Chapter 6, Verse 116)

And if you ask them, 'Who created The Heavens and The Earth?' Certainly, they will say, 'Allah.' Say, 'All praise belongs to Allah,' No! But the majority of them have no knowledge.

(Qur'an- Chapter 31, Verse 25)

And if you ask them, 'Who sends down water from Heaven thereby revives The Earth after its death?' Certainly, they will say, 'Allah.' Say, 'All praise be to Allah,' No! But most of them have no understanding.

(Qur'an- Chapter 29, Verse 63)

and He said,

But most of them do not know.

(Qur'an- Chapter 6, Verse 37)

and He said,

And most of them have no understanding.

(Qur'an- Chapter 5, Verse 103)

and He said,

But most of them are not thankful.

(Qur'an- Chapter 10, Verse 60)

O' Hisham! On the contrary, Allah (SWT) has praised the minority, by saying,

Few of My servants are thankful.

(Qur'an- Chapter 34, Verse 13)

and He also said,

And how few they are!
(Qur'an- Chapter 38, Verse 24)

and He said,

And those who believed, and they did not believe in him (Nuh (AS) but a few.
(Qur'an- Chapter 11, Verse 40)