The

Forgotten Talks

# By:

# Begum Hima Akhlaq Husain

# 

|  |  |  |
| --- | --- | --- |
| Title | : | The Forgotten Talks |
| Earlier Printed by | : | Peer Mohamed Ibrahim Trust |
| Re-Printed By | : | Ja’fari Propagation Centre  94, Asma Manzil, Room No. 10, Bazar Road, Opp. Khoja Masjid, Bandra (W), Mumbai – 400050.  Tel.: 2642 5777, E-mail: [jpcbandra@yahoo.com](mailto:jpcbandra@yahoo.com), Website: jpconline.org |

# Table of Contents

[Publisher’s Note 9](#_Toc257016042)

[Foreword 11](#_Toc257016043)

[Appreciations 16](#_Toc257016044)

[Dedication 19](#_Toc257016045)

[Introduction 20](#_Toc257016046)

[Belief in Allah 26](#_Toc257016047)

[**Chapter – I** 32](#_Toc257016048)

[Prohibitions 32](#_Toc257016049)

[Be not Disunited nor Rend Islam into Pieces 33](#_Toc257016050)

[Do not follow your Egotistic urges 35](#_Toc257016051)

[Do not be unjust when Marry Four Wives 36](#_Toc257016052)

[Do not ever go near Indecency: 38](#_Toc257016053)

[Do not prevent women folk from Remarriage, nor look upon the Remarriage of widows as Improper 39](#_Toc257016054)

[Do not Wed the Atheist and Polytheist 40](#_Toc257016055)

[Do Not Enter Into Wedlock With The Unrighteous 41](#_Toc257016056)

[Do Not Accuse Chaste Women 43](#_Toc257016057)

[Do Not Accuse Your Wives Without Due Evidence 43](#_Toc257016058)

[Do Not Kill Your Offspring’s For Fear of Poverty 44](#_Toc257016059)

[The Conditions of Justice Among Four Wives 45](#_Toc257016060)

[Gracious Behavior and Tenderness Towards Wives and Considerate Mutual Deference 46](#_Toc257016061)

[Command For Veiling 47](#_Toc257016062)

[Man’s Superiority to Women in Point of Physical Strength must be Admitted 48](#_Toc257016063)

[Women Too Invited To The Field of Action 49](#_Toc257016064)

[Do Not Indulge In Drink And Gambling 50](#_Toc257016065)

[Do Not Expose Yourself To Destruction 52](#_Toc257016066)

[Do Not Quarrel Among Yourselves 53](#_Toc257016067)

[Avoid Mutual Ridicule, Carping And Banter 53](#_Toc257016068)

[Avoid Suspicion, Spying, Backbiting 54](#_Toc257016069)

[Do Not Say What You Cannot Do 55](#_Toc257016070)

[Do Not Give Way To Conceit or Bluffing 55](#_Toc257016071)

[Do Not Berate The Supplicant 56](#_Toc257016072)

[Avoid Evil Company 57](#_Toc257016073)

[Secret Counseling Is Unseemly, Avoid It 57](#_Toc257016074)

[Do Not Counsel Others While Neglecting Your Own self 57](#_Toc257016075)

[Avoid Suicide 58](#_Toc257016076)

[Refrain From Mischief-Mongering 59](#_Toc257016077)

[Avoid Aggression Towards Others 59](#_Toc257016078)

[Do Not Take Into Confidence Any One Besides Your Own People 60](#_Toc257016079)

[Avoid Malversation 61](#_Toc257016080)

[Do Not Lay an Obligation in Charity nor Spend for Show 62](#_Toc257016081)

[Avoid Bribery And Usury 63](#_Toc257016082)

[Avoid Miserliness 64](#_Toc257016083)

[Avoid Extravagance 65](#_Toc257016084)

[Avoid Fighting Near The Ka’ba Unless The Infidels Take The Initiative 65](#_Toc257016085)

[Do Not Follow The People Of The Following Categories 66](#_Toc257016086)

[Do Not Befriend The Infidels Who Fight On Matters Of Religion 67](#_Toc257016087)

[**Chapter – II** 68](#_Toc257016088)

[Civil Administration, Civilization and State Craft 68](#_Toc257016089)

[Do Not Abuse Any One, Nor Use Vile Words For Others 69](#_Toc257016090)

[Avoid Lying 69](#_Toc257016091)

[Avoid Absurd Verification And Follow Not The Poets 70](#_Toc257016092)

[Avoid Rapacity 70](#_Toc257016093)

[Do Not Obscure The Knowledge of Religion 71](#_Toc257016094)

[Do Not Adjudge A Piece Of Information Without Due Investigation, Nor Act In Accordance Therewith 71](#_Toc257016095)

[Hours Of Privacy 72](#_Toc257016096)

[Avoid Delving Into Everything 73](#_Toc257016097)

[**Chapter – III** 74](#_Toc257016098)

[Commandments 74](#_Toc257016099)

[On the Excellence of Knowledge and the Incentive for its Acquirement 74](#_Toc257016100)

[Namaz 75](#_Toc257016101)

[Charity – Zakat 76](#_Toc257016102)

[Fasting 77](#_Toc257016103)

[Hajj (Pilgrimage) 78](#_Toc257016104)

[Jehad 79](#_Toc257016105)

[Khums 80](#_Toc257016106)

[Feed The Needy And Be Kind To The Orphans 82](#_Toc257016107)

[Game and Slaughter 83](#_Toc257016108)

[Goodness and Nice Behavior towards Parents, Neighbors, Friends, Kinsfolk, Etc. 84](#_Toc257016109)

[Judicious Meditation 85](#_Toc257016110)

[Speak the Truth 86](#_Toc257016111)

[Live Peacefully and United 87](#_Toc257016112)

[Fulfillment of Promises and Agreements 89](#_Toc257016113)

[Work With Mutual Consultation 90](#_Toc257016114)

[Rely On Allah 90](#_Toc257016115)

[Tender Evidence and Tender it Aright 91](#_Toc257016116)

[Keep Correct Measures: 93](#_Toc257016117)

[Learn the Habit of Patience 93](#_Toc257016118)

[Speak Gently Even to the Enemy 94](#_Toc257016119)

[Be Forgiving 95](#_Toc257016120)

[Be Careful of Your Duty to Allah 95](#_Toc257016121)

[Betake Yourself to Gratitude 96](#_Toc257016122)

[Avoid Frivolity 97](#_Toc257016123)

[Buying and Selling 98](#_Toc257016124)

[Draw up Regular Documents in Matters of Loans and Mortgages with Witnesses so as to Obviate The Possibility of Errors and Malversation 99](#_Toc257016125)

[The Trustee Should Redeem His Trust 100](#_Toc257016126)

[Muslims Should Betake Themselves to Bequests and Their Implementation 101](#_Toc257016127)

[To Say Insha Allah (If Allah Wills) Before Undertaking Any Affair 102](#_Toc257016128)

[Greeting a Muslim 102](#_Toc257016129)

[**Chapter – IV** 105](#_Toc257016130)

[Matters That Embellish Culture and Adorn Humanity 105](#_Toc257016131)

[Moral Culture 105](#_Toc257016132)

[Mildness and Cheerfulness 106](#_Toc257016133)

[Humility 106](#_Toc257016134)

[Preserve Your Honour by a Balance Between Tolerance and Self-Respect 107](#_Toc257016135)

[Honour the Erstwhile Associates 108](#_Toc257016136)

[Etiquette and Polite Talk 108](#_Toc257016137)

[Observe Cleanliness Everywhere In Everything, Even in Heart and Brain 109](#_Toc257016138)

[Debate Etiquette 110](#_Toc257016139)

[**Chapter – V** 111](#_Toc257016140)

[Prayers 111](#_Toc257016141)

[Prayers of Ibrahim (a.s.) 111](#_Toc257016142)

[Prayers of Zakarya (a.s.) 112](#_Toc257016143)

[Prayers of E’sa (a.s.) 113](#_Toc257016144)

[Prayers of The Companions of E’sa (a.s.) 113](#_Toc257016145)

[Prayer of Shoaib (a.s.) 113](#_Toc257016146)

[Prayer of Moosa (a.s.) 113](#_Toc257016147)

[Prayer of the Magicians 114](#_Toc257016148)

[Prayer of Noah (a.s.) 114](#_Toc257016149)

[Prayer of Yusuf (a.s.) 114](#_Toc257016150)

[Prayer of Ayub (a.s.) 115](#_Toc257016151)

[Prayer of Yunus (a.s.) 115](#_Toc257016152)

[Prayer of Lut (a.s.) 115](#_Toc257016153)

[Prayer of Suleiman (a.s.) 115](#_Toc257016154)

[Prayer of the Companions of The Cave 115](#_Toc257016155)

[Prayer of the Persevering 116](#_Toc257016156)

[Prayer For Every Muslim 116](#_Toc257016157)

[Prayers of Our Holy Prophet (s.a.w.a.) 118](#_Toc257016158)

The Board of Trustees,

PeerMahommed Ebrahim Trust,

Karachi.

Dear Sirs,

I understand that you are interested in printing and publishing my book named “The Forgotten Talks” and you wish to get it translated in other languages, so I hereby gladly authorize you to print and publish the above-mentioned book in Urdu and authorize you to get it translated in any languages of the world you like. I have no objection in your printing and publishing these translations on behalf of the Trust and allow you to sell the books published by you and its translation, as I think you are serving the cause of Islam by making efforts in the cause of propagation of Islamic literature.

I hope you will give me fifty copies of the book.

This permission is only for one edition of 2000 copies of Urdu and for printing and publishing the book in other languages you have unlimited permission from me provided only that you would give me 50 copies of the books published in other languages.

I hereby undertake not to publish or cause to be published the Urdu version for two years from the date of publication.

Yours Truly,

(Begum Hima Akhlaq Husain)

# Publisher’s Note

The Trustees of the Peermahomed Ebrahim Trust have undertaken to present to the general public good read­ing matter, suited to their physical, mental, moral and spiri­tual needs. The sensational pornographic reading material that goes by the name of literary production in the market has served to vitiate the whole social milieu, so that the restraints on social conduct are ever-more being relaxed, with resultant indiscipline in the home atmosphere, no less than in the wider fields of human activities outside the home. If such a situation is allowed to go on flourishing uncheck­ed, a veritable hell on earth is the natural outcome, as we are witnessing in the waves of crime sweeping over some of the so-called civilised countries of the West, which are already affecting us. “Back to Religion” is now the watchword of the saner elements among them. It is with this sense of perturbation that the trustees have embarked on the venture of publishing books, which are calculated to offset the baneful effect of low-grade, anti-social forms of reading material, and to inculcate a taste for and appreciation of sound and healthful mental food.

No commercialization is aimed at by this venture, as would be apparent to even the most superficial observer, from the standard of prices of the books, which are fixed below the actual cost, and that too, because free distribution of books depreciates the worth of the same in the eyes of the general reading public and are also waste.

The Trustees are conscious of the fact that in spite of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgement involuntarily for no one can be in a position to comprehend the entire field of knowledge on any subject. Of one thing, they can assure the discreet tenders, to wit, that the material for reading is being presented with the best of intentions for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts this objective, his observations in this behalf shall receive the maximum possible care to redress any remissness that may be pointed out as having crept into the reading matter with the best of wishes for the reader, we remain.

# 

# Foreword

**By Aali Janab Chaudhri Muhammad Ali Sahib,**

Taalluqah-Dar, Rawduli Sharif.

They say that after every thousand years of the world, a resplendent soul descends from Heaven. O Khaqani! Do not seek of that class in this age. Do not linger in the way, for the caravan will take time to arrive.[[1]](#footnote-1)

It would be a mistake for anyone to suppose that the same benefit would accrue from a recital of the Holy Quran today, as did accrue on hearkening it from the blessed tongue of the Holy Prophet (s.a.w.a.) or from that august presence. If this could have been possible, why should so many of the Prophets have been deputed? A book would have been revealed, which, would have served the purpose from (the time of) Hazrat Adam (a.s.) down the ages to this moment. It will be seen that the message of all heavenly revealed books is the same one, as a matter of course. But side by side with time; the complexion of the directives has undergone changes. This was the case of the auspicious age, whence only a few people were benefited, what is the dispensation for the ages to come, now? For the ages to come there is the Divine Law, which always exists in its place and shall stay forever. No change therein is possible. It is for complete guidance .and it fully suffices to make a man perfect, and it is the touchstone of every one of the creatures.

Both the Faith and action are enjoined in this Holy Book. Neither mere belief shall avail, nor shall action alone presume to be righteous before Allah (s.w.t.). All the three items profession with the tongue, attestation by the heart, action with the limbs is somehow necessary. There are fundamental verses in the Holy Quran, which are basic to the Book, and there are the esoteric ones, the meanings whereof are not mirrored to everyone. Towering personalities who have been created or may be created, may be knowing more or may (claim to) know more, but for people like you and I, the generality of Allah (s.w.t.)’s creatures, the manifest commandments alone fully suffice and are adequate to lead us to the cherished destination. There is no flaw lingering in them, nor can anyone say that any lacuna has been left, for us to lead life in all its exuberance. There are no fallacies and sophistications of the imposing problems of logic in the Book of Allah (s.w.t.). The language of the Ummul Kitab (the Mother of Books) is like the language of the mother, which on both sides on account of its love and good will even the dumb child can understand. Study it with sincerity of mind, when every word thereof shall become a draught of motherly milk. The Child is born. Neither does it understand the language of, its mother, nor does the mother understand its language. But because of love, she (at once) divines; its need, the moment it pouts its face. A month old child begins to look into her eyes. Both divine each other are meaning the moment their eyes meet. Similarly, if the Holy Quran is studied with sincerity, in other words not interpreted in consonance with one’s egotism, everything becomes clear. The Islamic Code is lenient without a trace of harshness therein. Go on leading a life of moderation in consonance with (the laws of) nature. Let there be action in accordance with Divine Commandments. Eat, earn and give alms out of what you earn. To live one must be fed. To be fed one must earn. There is natural sympathy on seeing someone in distress. As such, give some alms as well. Just as eating and earning are natural characteristics, so are alms giving natural as well. Who else can give a more lenient command in keeping with nature? Do not be extravagant lest you may have to repent. Nor be sordidly miserly, to tie your both hands behind the neck, so that no occasion does arise for extending your hand to give anything to another. Get permission before you enter another’s house. Do not weigh things fraudulently. Give truthful evidence when so required. Make no-distinction among Muslims and non-Muslims when adjudicating. Entertain social contacts among your­selves. Do not be split up into factions. Be linked up in the Divine Chain. According to (the laws of nature and the Divine Commandments, you cap clam compensation for every harm (done to you). But it is far more estimable if you forgive. Do, not indulge in corruption. Be well behaved towards the womenfolk. If you cannot pull on, give them a courteous sendoff. Do not usurp the property of a hapless orphan. Do not withhold from the neighbors the use of trashy articles. The neighbor has a right on you. Be well behaved towards your parents. Do not condemn the gods of other Religions, lest they unknowingly speak irreverently of Allah (s.w.t.). No ill will is manifested, while mention is made of the temples, of other Religions, since therein also Allah (s.w.t.)’s name is mentioned. Whoever among the non-Muslims believes, in Allah (s.w.t.), does good deeds, and has belief in the Hereafter, has a high rank too.

Be well disposed to those among the other Religions who are well disposed to you. Do not banish any one unlawfully. The Jews did this. They are severely condemned. If the non-Muslims do not molest you, there is the Ayatal Kursi, Qul ya ayyuhal Kafirun. If there be duress, there is the chapter Suratul Baraat, too, what more lenient commandment, what more observance of (the laws of) nature can there be? Fulfill your oaths when you swear. If it escapes involuntarily, the Creator, who is more compassionate than the parents, will not hold you to account. There is such a correspondence between the heavenly commandments, and (the laws of) nature, that there is no commandment which you cannot easily act upon. It is, however, a pre-requisite to study. The Holy Quran is revealed in an easy language. It is meant for the less erudite. Just think a little. Just try to seek guidance. You shall understand it, even if yours is an ordinary under­standing. If one does not possess even ordinary common sense, he is mentally unsound. He is (as such) absolved of all responsibilities. The same point has been repeated a number of times in the Holy Quran sometimes in the precise words, at other times with a change of words. The aim is that you cognize it somehow, that the points may be driven home in your mind. The recitation of the Holy Quran is a source of blessing. But you shall not get any help there­from in the daily life by reciting it without understand­ing it there shall remain the neediness to another, wherein lies great risk.

In the fifth Ruku of the Chapter Suratul Taubah, it is stated apropos the mention of the non-Muslims, “These people have taken as their Lord, their priests, Clergy and Masih, the son of Mary forsaking Allah (s.w.t.)”. We too, are human being, though there is very little risk thereof to the people who believe in One Allah (s.w.t.). Even then, it is better for a man to learn the Holy Quranic Commandments by himself. Emphasis on recitation with understanding has been laid, so that you may learn of these commandments in your own language. You may refer to the erudite too, that which may be obscure (to you). How can the Holy Quran be the Criterion for others than the Arabs, if it cannot be translated? As such, study it in your own language.

There is no language of the world into which the Word of Allah (s.w.t.) cannot be translated. All the difference that there is, will be in the interpretation etc. There is no difference in regard to the translation. The commands of interpretation are not such which may turn you from the straight path, or which may be an impediment in your day-to-day acts with some the prayers are performed with arms at the sides, with others with the hands folded. The Shafites (Hanbalis) and Shia recite Qanut (prayer) in the Namaz. Some other people too, recite it Many Muslims do not recite it. There is no harm in this. The obligatory parts are the same with all of them. You may express, annoyance at all this, but there is no reason to worry (about them). The world cultures may undergo changes, new discoveries may be made, apparent facilities may multiply or diminish, yet nature, which is the foundation of the Islamic injunctions, is unalterable.

The same urges, the same fear, the same valour; the same desire for vengeance, the same sentiment of sympathy, the same love, the same regard for kinship have prevailed and shall continue to prevail. If a man seeks guidance from the Holy Writ, through application of moderation, he can run every emotion on the right path. There is much difference in regard to Traditions, but this one tradition, “moderation is the best of affairs”, of the Holy Prophet (s.a.w.a.) commands unanimity everywhere. And this same axiom is sufficient to ameliorate the whole life of the Muslims.

If this point has pleased you, invoke blessings (Durud) on the Holy Prophet (s.a.w.a.). See what light of Faith is increased: Keep holds of the chain of the Holy Quran fast, all shall be well, Insha Allah. There is only one more point needing expression, after which there is supplication and prayer for the Muslims.

The Faith takes leave in the absence of content­ment. The Muslim takes leave in the absence of devotion. The wisdom underlying this couplet has been derived from Holy Quran itself. If the need for prayers and fasting is taken into consideration, the mind shall attest that action in consonance, with the open injunctions (i.e. the actions of the hands and feet), is as necessary as it is with the injunction of belief. On this account, for an unknown number of times have been emphasized prayers and fasting. As a matter of fact, everything mentioned in the Holy Writ is important to man, but some points have received particularly greater emphasis. It is obvious that items like prayers, fasting, Haj, Jehad (Pilgrimage, Holy War), poor rate etc., must be kept in view at all times. The Chief of the Prophets (on him be peace and commendation) said; O My Lord! My people did discard this Holy Quran.

This is a verse of the Holy Writ. It is obvious that this is the misfortune which encompassed the people of Islam, and (which still) encompasses them. The words show that it was a desire of Our Prophet (s.a.w.a.) that it should not have been so. The desire of the Beloved (s.a.w.a.) of Allah (s.w.t.) has been and would, certainly be fulfilled in the dispensation of the Almighty Allah, Insha Allah, and this blessed community would not be deprived of this boon, since Allah (s.w.t.) says: Do not despair of Allah’s Mercy.

If Allah (s.w.t.) allows, we should find time for the study of the Holy Quran, as a matter of course. Even if a man devotes five minutes daily to this business, the pan of life vouchsafed by Allah (s.w.t.) is extensive enough. The man shall receive guidance, Insha Allah. There should be an endeavor to study with understanding. There exist a number of translations. From the same is being presented to you the translation of some verses by the humble authoress. Just look at this same. The authoress has penned it with great sincerity. Allah (s.w.t.) does not waste any one’s labors. Both the authoress and the reader have a share in this goodness, Insha Allah.

# Appreciations

From Mr. Abu Bakr Ahmed Haleem,

Ex-Vice-Chancellor, Sind and Karachi Universities.

I have gone through the compilation “The Forgotten Talks”, by Begum Hima Akhlaq Husain, from end to end. The authoress has presented the Heavenly Commandments and the Islamic Principles with extreme elegance. The language is simple and the diction is captivating. Her labours are praiseworthy, and her aim is commendable. I hope that this book shall prove useful, not only to the students (male and female), but also to the general public.

Abu Bakr Ahmed Haleem. Sept. 10, 1948.

From AI-Haj Maulana Abdul Aleem Siddiqui.

“The Forgotten Talks” or the innocent talks of Begum Akhlaq Husain to the Urdu knowing Muslim sisters and brethren, is before me in the form of a book manuscript compilation. I regret to say that I have no time to read every letter thereof to be able to appreciate every sentence with a view to its simplicity of language and the delightful style. I have gone through portions thereof here and there in a cursory manner. Foremost of all, it was extremely pleasing to learn that among the educated ladies of the modern age also, there is surging not only the religious zest, but also the fervour of missionary zeal and that senti­ment of bidding goodness and forbidding evil, which the majority of the Muslim Community have in reality practically renounced. On this very account, this revered authoress has styled this book “Bhuli Huwi Baatein” (forgotten memories).

In the arrangement of the matter of this compilation, the admonition in respect of the forbidden has precedence over the inducement in respect of the bidden, perhaps with a view to clean up first the heart by rubbing off the rust of sins and polishing the mind by penitence and repentance, to be later able to enjoy, the true light for action in respect of the bidden.

In regard to the discussion on polygamy, the feminine nature of the spirit of the revered authoress is at work. It does not need any impeachment, criticism or comment, since even according to her own view, in time of need, the Real Supervisor suffices for the superintendence over its permissibility and the ascertainment of its contingency, since He Almighty alone is omnisciently aware of the deliberations of the mind.

What has appealed to me most in this cursory view is the liberal out-look of the authoress. She likes to steer clear of all sectarianism and to inculcate a disregard therefor in the minds of the readers of the book. To her the Shia-Sunni factionalism is abhorrent, and avoidance of matters likely to create or increase the gulf of differences, is more acceptable. She is seen in this book to wield her pen as an exponent of the wholly agreed matters and a missionary of the pure Religion of Hazrat Ebrahim (a.s.), the book of Allah (s.w.t.) and the Sunnah of the Holy Prophet (s.a.w.a.).

Through a study of this masterpiece compilation of a lady of the modern age, not only scholars of refined taste, but also the unrefined individuals, after a reading from end to end, we hope, shall by themselves arrive at the correct conclusion, that this book shall prove useful for every one male or female, young or old.

“The Education Authorities should supply copies of this book to the Libraries of each and every School and College for the students to study, in as much as this book has the status of a missionary of Religion and morality. And on us devolves but the responsibility of conveying the message”.

Muhammad Abdul Aleem Siddiqui,

Sept. 1, 1948. Adjoining Muhammadi Masjid, Saddar,

Karachi

# Dedication

To the name of the One Object of Worship who holds a rank in the heart higher than any created being, and whose limitless blessings are evidence of His dis interested love.

**“Hima”**

# Introduction

Like many other authors, I would also like to begin with a few words to explain how the idea of compiling this volume first occurred to me. Six or seven years of an intensive study of the Holy Quran taught me how invaluable this revealed Book is for man in leading his worldly life. At the same time, I noticed that housewives like me, and the educated and fashionable men and women of today, all alike are deplorably ignorant even of what is written in this Book. In consequence, most of the so-called educated people started calling the Holy Quran a Book “out of date”... this being an easy cover for, their own ignorance a fault otherwise inexcusable. On the other hand, most of our womenfolk, and especially those who had not allowed themselves to be eroded by the shallow but fast flowing stream of western culture were left either completely uneducated or at best mere semi literates. In either case, they presented an aspect of being just nothing; because having refused to become a piece of rootless and dead drift-wood, they also failed to take roots in the only soil they should have and could have; they failed to educate themselves and civi­lize themselves by the Holy Quran.

Yet, in truth and fairness, how can the blame be entirely upon these people? Since childhood, parents never instructed them in the Holy Quran, and occasionally when a little Arabic reading was taught, almost no hint was dropped about the context in an intelligent manner. Thus, the Book itself, un-introduced, gave the impre­ssion of being rather difficult at first sight and neither our leaders nor the Government ever deemed it neces­sary to insists that the Holy Quran be made a part of the curri­culum for everybody, as the Bible is in nearly all Christian countries (which happens to be, indeed, the most modern countries, whose everything......other than good and provided it is decadent enough ...... we ever strive to ape).

The result of it all is that today the only use of the Holy Quran is that, as a piece of Holy token, it forms as a part of every girls’ dowry, and when she reaches her new home, the Holy Quran is safely stowed away on some sufficiently high shelf.

When I first read the Holy Quran, I was surprised to find how enlightening and comprehensive this Book was, and it became quite clear in my mind that the sole cause of the present object plight of the Muslims all over was their continuing ignorance of the Holy Quran’s teachings. Consequently, I was ceaselessly gripped with the thought of how our people can be brought to read the Holy Quran intelligently. In the beginning, I tried to address my­self to individuals, and often the request was spurned outright. I realized, therefore, that the mere fluttering of a leaf in storm could never be audible. Yet I was de­termined to do my best and it was obvious that I had to adopt some other method.

In the end, I decided to take some verse of the Holy Quran and compile them as a short and easy introduc­tion to the Book itself. In this way, I thought, some people may get interested in the Holy Quran after glancing through this introduction. But, from the first moment I was also conscious that any such compilation by me will of necessity leave much to be desire for one thing because I did not feel myself adequate to the task, and especially in respect of the learning required I was certainly deficient. Consequently, readers will notice that I have tried to keep clear of all controversial involvements, and have contented myself with merely offering a concise and simple sample of an introduction to, the Holy Quran.

It is my considered view that the ignorance among our people in respect of the Holy Quran cannot be blamed upon them. The Book, and its teaching was never introduced to the people, as it should have been, after all we cannot say that these people lack understanding or intelligence, because in older times these same people were wise and learned, drawing it all from the Holy Quran and even today when books from Britain, Germany, France or Russia are offered to them, they read these diligently are impressed by them and even strive to practice this western knowledge. Then what possible cause can they have to hate or dislike knowledge, which is their very own? Obviously none.

The answer to this lies in the fact that from amongst us since a long time now no one has come forward to put in sufficient labour, with integrity and a missionary zeal, and produce any worthwhile literature on the Holy Quran in modern language and terminology, using modern concepts and in accordance with modern thought patterns. No leader has yet been born amongst us who has offered to take us practically on the path of true Islam. All those so-called modern principles of economics, politics, jurisprudence, etc. which have been today demonstrated valid and fundamental, and which all the world accepts and bows before, are there in the Holy Quran and have been there since the last thirteen and a half centuries. However, our own carelessness has today led all these treasures of the Holy Quran into oblivion. If anyone were to put in labour, even today, a unique literature could spring up all derived from the Holy Quran. Yet, this is the most lamentable part of it, our English knowing Muslim brothers are ignorant in Arabic, and the Arabic knowing Muslim, keep themselves hidden behind a prejudice ...... a sort of fear......against English. Although, “Seek knowledge, though it be in China” is a command to the Muslims, which should be equally binding on both the groups.

It is possible that on the face of it, the Holy Quran may appear to be very dry reading; but there is so much knowledge and useful instruction in it that if interpreted from various angles, these same Muslims, who are today so unfamiliar with the Holy Quran, would themselves like to read it, and they would also gain a lot from it, under­stand its spirit, and thus today on the battle ground of this worldly life they would have appeared as (true crusaders) better than many, and one good enough to defeat ten, for those who are righteous, God gives them strength of ten, yea, even more;

O Prophet! Invite the people of the faith to combat, twenty persevering men among you will over­come two hundred, and a hundred of you will overcome a thousand of the infidels, because they are a people devoid of understanding.

At the same time let me also say that merely wri­ting a book of this kind and sending it to the bookshops for sale is not enough. One must also strive to get this included in the syllabus so that it is necessarily read. Then, since reading alone does not achieve our purpose, it is our duty to see that the boys and girls who read it also practice its instructions.

In contemporary times, the cultural, economic and social life of the Muslims is passing through a very difficult phase and unless we do lead a truly crusading life, we will not achieve our ends. Therefore, it is necessary that we should arouse our instinct of self-preservation; and become acutely conscious of the dangers facing us; that we should cast away the cloak of a life of a luxury and ease and, like the God-worshipping Arabs of the rocky deserts, we should once again become true, hardly Muslims unburdened by numerous desires and in­flated egos, so that once again we may show the world that it is our principles which are the secret of humanity and civilization and it is the followers and practitioners of these principles who “shall inherit the earth” God willing.

“This earth, verily, will be inherited by righte­ous servants.”

After all, this world is merely a passing thing, and life itself is, on loan to us, which can be demanded back at any time. The paths of happy conduct are also limi­ted; where then is there room here for loot and arson, cruelty and oppression? Would it not be much better if this worldly congregation could be made into a happy and vibrant assembly wherein each member performs his duty conscientiously and with a care that no act of his should be such as to hurt or sadden others. All the laws and principles, which can make our life on earth such a happy association, are there in the Holy Quran. Further, even the advantages of following its precepts and the disadvantages of violating them, are listed in detail, Therefore the more each individual is aware of its teachings, surely the more delightful and peaceful, the more pure and radiant our life would become.

“And this is the blessed Book that we have revealed. So follow it and do your duty to Allah, that you may receive His Grace.”

But of course, the essential condition is that each one of us should recognize the true principles, and do our duty fully. Then alone do people achieve their goals, and then alone are nations made and countries colonized.

Man has come into this world to labour. Life has been given to him on trust, for the sustenance of which food, air and water have been provided. Just as with­out good food, pure air, and clean water the body is unable to find proper nourishment and growth, similarly without establishing principles man cannot lead a proper existence. Man is composed of body and life (for spirit); Faith is made up of knowledge and practice. Islam has shown one path in life following which Muslims have performed such feats that history is to date a wit­ness for them. Would that we would re-learn once again our forgotten lesson, and the light of Faith would once again illumine our hearts, and our bodies could become like moths around this new light of Faith. Just as when sadness grows, tears swell to the eyes, similarly nature demands that if there is the remembrance of Allah (s.w.t.) in the hearts then our body must pay respects to them. If one has the love for Allah (s.w.t.), then faith can come from following the example of the Holy Prophet (s.a.w.a.), for which there is instruction in the Holy Quran:

“Proclaim to all men,” If you love Allah, follow me. Allah will then love you and forgive you your sins, and Allah is Forgiving Merciful. Allah loves those who do their duty to Him.”[[2]](#footnote-2)

This is the true life of a Muslim... the life that he holds on trust from Allah (s.w.t.). To live this life as it should be lived is itself the worship of Allah (s.w.t.), and the means of revitalizing the haggard face of the Muslim world About, this very same Islamic way of life, Bernard Shaw has remarked in some such strain:

The Religion of Islam is excellent; It can be the means of world salvation if acted upon, but the trouble is that the Muslims themselves don’t act upon it.

In this book, an attempt has been made to take such, selections from the Holy Quran, which will present a com­prehensive view of the Islamic injunctions about every­day life affairs, so that people may see and know for themselves what their duties are. The instructions in the Holy Quran are so simple and straightforward that they can be easily understood, and because these instructions are so much in conformity with reality and human nature, their practice is not difficult. The Holy Quran itself says:

“We have made the Holy Quran easy for remembrance. So is there one to remember?”[[3]](#footnote-3)

Apart from this: Speak to the people in accordance with the level of their understanding.*[[4]](#footnote-4)*

After this we ought to rest content that the Holy Quran is in fact meant for our understanding, and it is not something which is entirely metaphysical and beyond ordinary comprehension. If it be said that the Book is in Arabic, well, there are translations also in Urdu.

Persian, Gujarati, English, and many other languages which are quite sufficient; provided, of course, one is willing to read the Book honestly and without prejudices which alter the vary purpose of a study of the Holy Quran. Read honestly, the Holy Quran is very clear indeed:

“Man achieves what he strives for”[[5]](#footnote-5)

The present book is divided into five chapters:

(1) Cognizance of Divinity (2) Taboos (3) Commandments (4) Ethics and (5) Prayers.

The first stage of “Belief” is cognizance of Allah (s.w.t.). Therefore, this topic has been taken up first, so that faith may be strengthened. Then, those things are discussed which since thousands of years past have proved themselves bad for us and any correction of our desire is not possible without first avoiding these same acts. In the Holy Quran, the history of peoples long since destroyed is frequently cited in order to forewarn us from repeating the same follies, which resulted in their destruction. After this, the Holy Quran mentions those things) which should serve as a guide for our worldly life. The fourth chapter is about a civilized conduct for man, and in the end, there are some prayers, with their translations, which, probably, would be excellent for the growth and nourishment of one’s soul and faith.

# Belief in Allah (s.w.t.)

The nature of man itself demands belief in a supernatural Omnipotence. Had it not been for this fact, firstly the idea of godhead would not have entered into his mind, and secondly, had some ingenious person, invented the concept it could not have persisted continuously for thousands upon thousands of years. Advancements in knowledge, changes in environment the cataclysmic transformation of societies at every stage in history, all these were enough to bring about the destruction of this idea if it had been without roots in the nature of man himself. Today, the eminent scientists, the greatest philosophers and the profoundest intellectuals who yet believe in One Supreme Allah are present in every country, every social or ideological group in the world.

Allah (s.w.t.) Himself does not benefit from a belief or disbelief in His Existence. On the contrary, belief in Him is necessary for man himself, in order to be able to live his life successfully in this strife-torn world. Without such belief, there is a constant disturbance and disequilibrium in the heart and mind of man and hence there is evident in his actions certain uneasiness and a lack of that true confidence which produces not militancy, but a serenity, which atone, strengthens also. Belief in Allah (s.w.t.) sets before us a purpose, which creates a deep calmness and order in our lives, without an anchor, and without direction, the ship of life rocks violently on the turbulent sea of this worldly existence.

Therefore, our first step should be to accept the fundamental and necessary device of “faith”, and then move forward.

It is obvious how much felicity will come from having faith. In spite of the apparent conflict with the world, in reality the chances of a clash will diminish greatly, since a real clash, such as upsets our lives, is always within us and not external, and indeed, if we reflect carefully we will find that this great asset alone is well-high sufficient for our success. This world, with all its allurements, is ever lying in wait for us, to mislead us from the even path. In these circumstances, we have to, perforce, and by the dictates of all reason, adopt that path which will place the least difficulties in our way. In other words, we are bound up with the world for every minute of our existence, and from that, we cannot get away; therefore, if we can alter our ideas and mental conditions to be able to adopt a successful path in life, we can improve our lot a very great deal.

Let us assume that in one instance we are able to face the odds, with patience and perseverance, without the help of belief. Yet, without a mainstay, patience and perseverance cannot last long and without hope in the future, our feet will seldom be firmly planted in the present. Therefore, reason and farsightedness dictate that we should grasp hold of a support whose strength is unparalleled, and whose end is incomprehensible and impossible.

Our senses have never either witnessed Allah (s.w.t.) directly or verified Him in any manner whatsoever; yet we know that belief in Him is an invincible force, which lends a remarkable strength and firmness to the purpose and actions of the Believers.

All things, which are within the field of our observation and experience, are passing, whether they be animate or inanimate, feelings or emotions, earthly or heavenly ...all these keep forever coming and going.

The intellectual greatness of man demands, however, that our Lord Supreme should be different, and above all these. We would not directly see such an Allah (s.w.t.): It does not matter. Because belief would be, there, and hence mental misery will depart and our steps will not falter. Some may object that this “Believes in the Unseen”. Yes, but this very thing has kept the intellect satisfied and contented with “Never despair of Allah’s Grace”.

This contentedness and unfailing support is a manifestation of and a mercy from, our Almighty Allah who helps us in every conceivable situation and transforms hesitancy into faith, and thus makes us into a “steel frame” to confront the life of this world. He keeps our heads and our spirits high all the while and we, keeping our Lord in our minds and souls, give nourish­ment to our spirits and keep our conscience at peace, in willing obedience to His Commands and Wishes, drawing inspiration all the while from Him and Him alone. After this, nothing is too great for man to achieve.

Before we go on to quote verses from the Holy Quran on these points, it would be proper to go through portions of a famous commentary on the Sura-Fateha ...that priceless gem of knowledge, of unfathomable depth and innumerable dimensions, with which the Holy Quran begins. It is possible that this commentary will add to, and help to strengthen the faith of the readers.

The very first word of the opening chapter of the Holy Quran, Al-Hamd dispels the erroneous view on the part of man about the Almighty, to whom he has been prone to attribute fear and awe in place of love... Hamd implies commendatory praise or praise for commendable attributes. Such praise befits Him alone Who possesses merit and beauty in their true essence. As such, the ideas of fear and awe cannot be coupled with commendatory praise. The Praise worthy cannot be fearful.

After Hamd, mention is made of the Almighty’s All-comprehending, Providence, Grace and Justice, thereby presenting a perfect sketch of Divine Attri­butes, that bestow upon man all that he needs to develop his personality, and guard him against all chimeras likely to mislead him in his journey to that end.

The word ‘Rabbul Aalamin’ (The Sustainer of the Uni­verses) signifies the Almighty Lord’s All Comprehending Providence, embracing all individuals, groups, nations and lands. This admission annihilates all those narrow-minded speculations of different nations and racial groups and they themselves were the monopolists of all divine favours and blessings to the exclusion of all other peoples.

The Word ‘Ad-Din’ in ‘Malik-e-Yaumid Din’ (The Lord of the Day of Requital) signifies the acceptance of the Law of Requital. Din in this sense of requital elucidates the fact that requital implies the natural consequences and properties of human actions. It is not that the Almighty Lord’s wrath and vindictiveness demand satis­faction by torturing human beings, since the word Ad-Din means requital and redemption.

The attribute denoted the words ‘Malik-e-Yaumid Din’ coming in the wake of Providence and Grace, expound the fact that if the qualities of Grace and Elegance subsist side by side with those of ire and majesty in the universe, it is because the Lord Almighty is just and He in His infinite judgment has appointed for everything its nature and properties and not that He is wrathful and vindictive. Justice is essentially Grace and is not inconsistent with it in any sense.

The expression used for worship is “Iyyaaka Na’bodo” and not “Na’budoka” which limits worship, “Thee alone do we adore” and another limiting expression “Iyyaaka Nastae’en – Thine help do we implore” are so employed as to fulfill all the purposes of “Tawheed”, the all-com­prehending oneness of His Being, and to close all paths to “Shrik” or polytheism.

The Path: of bliss and success is designated by the expression “Seraat al Mustaqim”, the right course. No better expression that this can be imagined, as there is none who does not distinguish between a straight and a crooked course or who does not desire the former.

Every land, every nation, every age, every individ­ual, but has two distinct roads of life clearly marked the one of successful men and the other that of frustrated individual, for such an evident, a self-evident fact the best way to point it out is just to indicate it. To say more than this is to complicate a simple issue. Every man has a natural faculty to grasp a tangible reality in preference to a subtle mental image and here a simple easily intelligible distinction is given in the expression “An-amta A’laihim” the way of those on whom You have bestowed favours, as against those who incurred Your displeasure, nor of those who go astray.

It is for this reason that the mode of prayer is adopted for this chapter, the other one of educating and command if adopted would have seriously impaired the value of its effectiveness. The prayerful attitude tells us as to what is and what should be the call of a righteous person treading the path of divine worship. This, in a way, is the exuberance of pathos and contem­plation of Divine adoration surging in the bosom of a Seeker after Truth.

“In the name of Allah, the Beneficent, the Merciful (all) praise is (only) Allah’s, the Lord of the worlds, The Beneficent, the Merciful, Master of the Day of Judgement, Thee (alone) we worship and of Thee (only) we seek help, Guide us (O’ Lord) on the Right path. The path of those upon whom Thou hast bestowed Thy bounties, not (the path) of those inflicted with Thy wrath, nor (of those) gone astray.”

Now let us read Sura-e-Ikhlas also and reflect: Such a light will be kindled in the breast which will clearly make visible the fact that it is Allah (s.w.t.) alone who is the Sustainer of all the worlds, the Preserver from tribulations, the Lord of the mean and the poor, the Supporter of the weak and helpless, the Hearer and Grantor of the prayer of the oppressed, the One who breaks the heads of the proud and the haughty, the Destroyer of the cruel and the oppressors, the Irresis­tible Lord of the heavens and the earth, the Lord of all the worlds, the Most Just, with Whose Name the Believer begins his task. In the name of Allah the Most Gracious, the Most Merciful, and in pain and happiness they look to Him alone. If there is pain: “We are Allah’s and to Him shall we return”, and if there be happiness, then “All praise is for Allah”. If the eyes can apprehend the quintessence of being, then again “Glory be to Allah” and if satanic forces mislead us, then “There is no power but with Allah” If it is the crusader in the field of battle, “Allah is Great”: so that these small sentences, enclosing within them the rays of a Holy Light, which are the priceless gems and jewels of Unity, the Oneness of Allah, make a true Muslim truly independent of this world … indeed this Universe!

“Say (thou O’ Our Prophet Muhammad”) “Who provideth you sustenance from the sky and from the earth? Or who controlleth the hearing and the sight? And who bringeth forth the living from the dead, and bringth forth the dead from the living? And who administreth (every) affair?” Then say (thou unto them) “Will ye not then guard (yourselves against His displeasure)?”[[6]](#footnote-6)

“And how many a sign in the heavens and the earth which they pass by (day and night), (and) yet they turn away from them”[[7]](#footnote-7)

“And He it is who made the stars for you that ye may be (rightly) guided by (observing) them in the darkness of the land and the sea. Indeed have we made plain the signs for the people who (can) know”[[8]](#footnote-8)

“He it is who hath produced you from one soul, then there is (for you) a receptacle and a depository; we have made plain the signs for a people who under­stand”[[9]](#footnote-9)

“He it is who sendeth down water from Heaven, then We bring forth with it buds of (all plants) from it green (foliage) from which We produced grain piled up in the ears; and of the palm-tree, of the sheaths of it come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, a like and unlike; see ye unto the fruit of it when it yields the fruit and ripening of it; “Verily in this are signs for a people who believe”[[10]](#footnote-10)

“Said their apostles! what! About Allah Is there any doubt, the Originator of the heavens and the earth. He inviteth you to forgive you your sins and grant you respite for a term appointed?”[[11]](#footnote-11)

# Chapter – I

# Prohibitions

Avoid Shirk, i.e. do not associate anything with Allah (s.w.t.). He is the Benign, essentially great, magnificent and without a peer.

Leave aside arguments. This is beyond our scope. Just for the sake of relevancy, consider the effect of setting up a few idols on our mental distraction result­ing necessarily and surely in the displacement of our center of attraction, with a weakening of the personality. Thus losing our center, we become prone to every attack from outside. Just at this point, hearken to the empha­tic proclamation of one who has his faith pinned to the One Allah (s.w.t.), “Thee alone do we adore and Thine help only do we seek”.

The literates of this age may perhaps say, “Who is such a fool in these days who will bow to stone idols?” This remark is certainly well founded to a certain extent. But ‘Shirk’ does not consist only in bowing to the stone idols. This is called unabashed open ‘shirk’. One can easily avoid it. A harder job is the clandestine or surreptitious ‘shirk’ which is referred to in Hadith as “the worst object of worship among creatures – lust”.

Now let us do a little heart searching and see the actions performed sincerely for the sake of Allah (s.w.t.). Is it not that we deceive ourselves? While the actual motives underlying our apparent virtuous actions are elevation in rank and a hunger for fame and distinction as means for the satisfaction of our egotism. It is imperative, therefore, that we scrutinize our egos, every now and then.

“Say! (O’ Our Messenger Muhammad) “I am forbidden to worship those whom ye call besides Allah:” Say Thou: “I follow not your inclinations for then indeed I should have gone astray and I will not be of those who are guided (aright)”[[12]](#footnote-12)

“Say thou: “Who delivereth you from the (dread of the) darkness of the land and the sea, (when) ye pray to Him (openly) humiliating yourselves, and secretly (say­ing)”; “If He delivereth us from this, cer­tainly we shall be of the grateful ones” Say Thou: “Allah, delivereth you from them, and from every distress, yet again ye associate (others) with Him”[[13]](#footnote-13)

“So call thou not with Allah another god, lest thou be of the chastised ones.”[[14]](#footnote-14)

## Be not Disunited nor Rend Islam into Pieces

Centuries have passed that the Holy Quran was Revealed and Islam began flourishing. This emphatic command is also as old. It is, however, unintelligible as to why after all, does this obduracy and the stubborn­ness of the human ego persist, and that it should bow the head and yet continue in the same obstinate strain.

O Allah’s Creature! When once the head is bowed how is any egotism left with us? Now whatever command our Lord gives, is to be faithfully acted upon, and whatever be His will, is our pleasure. In that case, it denotes that we are not Believers, otherwise the contravention of such a momentous command in the face of such a claim leads to something very unenviable.

Just look at the matter honestly. Have we the least right to be distinguished with the designation Shias, Sunnis, Hanafis, Shafa’eis, Wahabis etc? Let us admit that you have set up a distinctive emblem on the basis of a difference of opinion. Wherefrom, however, shall come the compensation for the loss suffered by a great community because of cessation of brotherhood and unity? Which has come about by the suppression of our organized power by way of the dismemberment of limbs into parts and which we have suffered through, being robbed at the hands of nations inferior to us, under the impression of folly and helplessness? Are we not ourselves responsible for this ruin? And have we not ourselves made ourselves a prey to disgrace and Imbecility on the basis of our sheer egotism? Is not Allah (s.w.t.) the Omniscient and All-wise Who gave us this categorical command never to be disunited, never to rend Islam into pieces, to remain united by preserving mutual regard and sincerity? Is it then a means to unity that a wide gulf may be set up, of varying sects among us? It may be admitted that certain grievances have sprung up among ourselves. These grievances, however, are certainly not against Allah Almighty, nor are they against the Holy Prophet (s.a.w.a.) why have we then become estranged from them? Or if some point of the Holy Quran was not intelligible, the same should have been referred for solution to the Holy Prophet (s.a.w.a.) and the progeny of the Holy Prophet (s.a.w.a.) who are the final authority on the Holy Quran and whose lives are an interpretation of the Holy Quran. What is left there now? The point is lost and so is the honour lost. With what face shall we confront the Almighty Allah and how shall we meet the sight of our Holy Prophet (s.a.w.a.) who had done his best for Islam to thrive, by labour­ing under starvation by being bled with grief’s and under­going sufferings of banishment? It is a point worth consideration that whereas our ancestors sacrificed all their own for the sake of Islam, we cannot give this little obduracy. People who did good or perpetrated evil shall have their recompense therefore themselves. Allah (s.w.t.) Himself is just and omniscient. He does not erase the names of those who work (for His sake). Why should we incur a huge loss by absorption in this minor concern? The Almighty Allah Himself is All seeing, else how would He have said thus?

O’ ye who believe fear ye Allah as ye should and (see that) ye die not but as Muslims.

And hold ye fast by the cord of Allah all together, and be not divided (among yourselves) and remember the bounty of Allah bestowed upon you, when ye were enemies (of each other). He united your hearts together with (mutual love, and thus by His favour, ye have become brethren and (while) ye were on the brink of the pit of the Hell-Fire then He delivered you therefrom: Thus doth Allah clearly explaineth His signs for you, so that ye may be guided.[[15]](#footnote-15)

And obey ye Allah and His Prophet (Muhammad) and quarrel ye not, for then ye will be weakened in heart, and will depart your power and be patient; Verily Allah is with patient ones.[[16]](#footnote-16)

## Do not follow your Egotistic urges

The egotistic urges are so disposed that they go on expanding the more they are satisfied. There comes a day at last when we become completely enslaved by them and then turn to any direction to which these wretched desires will lead us, like a hapless prisoner. Why should you, O brave man! put on fetters of this accursed ego while you possess limbs and energy? Why should you lose your independence while you possess power? You are magnanimous. You are master of hands and limbs. Why should you submit to the foul attacks of lust and greed? Gird up loins and with one sweep do away with the treacherous ego, otherwise this accursed entity will raze to the dust your dis­tinctive character and human glory. It has been well said:

Like a cat, the urge to sin was suppressed. It turned into a lion (A big beast) by a little pampering.

“O Dawood! Verily We have appointed thee a vicegerent in the earth, so judge thou between the people with justice and follow not vain desires, lest it should take thee astray from the Way of Allah for them shall be a severe chastisement for forgot they the Day of Reckoning.”[[17]](#footnote-17)

For this then invite on thou (unto the truth) and be thou steadfast (on the right way) as thou art commanded; and, follow thou not their vain desires, and say thou (O’Our Prophet Muhammad!): Believe I in what Allah hath sent down\* of the Book; and I have been command­ed to do justice between you; Allah is our Lord and your Lord; For us (is the res­ponsibility) of our deeds, and for you (that of) your deeds; No contention (need there be) between us and you; Allah will gather us together; and unto Him is the ultimate return.”[[18]](#footnote-18)

## Do not be unjust when Marry Four Wives

The Almighty Allah has no doubt permitted Muslim men to keep four wives at a time, but the permission given is attached with such conditions, which the generality of Muslims cannot fulfill, especially those Muslims of these days who are in doubt about the very existence of Allah (s.w.t.). How can they anyhow realize the weightiness of the divine conditions? As such, it is irresponsible and contrary to fact to say in one breathes that every Muslim can have four wives at a time. As such, it is necessary to cast a glance once again on the verses where there is a mention thereof for arriving at any decision.

“And if ye fear that ye cannot act justly among the orphans, then marry those who seem good to you, two, or three or four, and if ye fear that ye shall not deal justly (with so many) then (marry) one only, or (the slave women) whom your right hands have acquired; that is nigh keeping you from transgressing”.[[19]](#footnote-19)

It is clear from the illuminating verse that the Almighty Allah lays greater stress on Justice towards the wives and restraint against aggression than on keeping four wives at a time. Men have the doors open to four wedlock’s at all times. Before taking a step, however, thereto it is necessary to examine one’s self, and one should have the experience of control over one’s mind and ego, without due examination the permission does not stand. Consider the following verse:

“Ye will never be able to do justice between women, (wives,) even though ye may covet (it,) so incline not with a total inclination (to one) so that ye leave her as it were in suspense and if ye effect a reconciliation and guard yourselves (against) (evil), Verily, then, Allah is Oft-Forgiving, Merciful”.[[20]](#footnote-20)

Some of those who lay a claim to psychology assert that a man cannot manage with less than four, even three wives. There must be four in any case. Women, have to bear children (they argue). They have to feed the babies for two years then and so on. Man cannot be continent (they say). Who can, however, know better than Allah (s.w.t.), the Creator of the universe, who in regard to the wedlock with slave women instead of the free chaste believing women under conditions of poverty says:

“This (permission) is for him among you who feareth his falling into evil; and that ye be self-restraint is better for you; Verily, God is Oft Forgiving, All-Merciful”.[[21]](#footnote-21)

Certain commentators say that man can put up with this matter for not many days. How can it be said that Allah (s.w.t.) has taught anything against nature, especially when all Muslims agree that the teachings of the Holy Quran are in consonance with nature. Yet, leaving it aside, hearken to what Allah (s.w.t.) says:

“For those who swear to abstain from their wives, is ordained a waiting for four months, and if then they go back (from their oath) then verily God is Oft-For­giving, the Most Merciful”

“And if they resolve on divorce then verily God is All-Hearing, All-Knowing”[[22]](#footnote-22)

The said gentleman says that women become out of bounds for nine months of pregnancy followed by two years of the infant feeding, totaling to three years less one quarter. This they advance as the raison d’etre for four wives. What about the fact that women are mot to be left in suspense for more than four months? Leaving aside our personal opinions, let us refer to the Divine verses, for everyone to see for one-self and to base a judgement thereon. They may then do as they think proper. Allah (s.w.t.) has said:

“If ye do good, ye do it for your own selves: and if ye do evil it is (in like manner) for your own selves”[[23]](#footnote-23)

Four wedlock’s are surely permitted but not for the lustful, but for the just, God Conscious, Believing man.

## Do not ever go near Indecency:

Who can know our weaknesses better than our Creator? He knows that most of the men cannot stand for long in the face of lust and greed. They give way to the attacks of the fraudulent ego; which leads to great humiliation. It is not necessary that the conseq­uences of our misdoings should come about in the same manner to all of us or immediately. No Muslim can however, deny that there is reward and punishment for action. It may be after years or in the hereafter if not in this life. It is on this account that Almighty commands us never to move on the path whither danger lurks. Precaution implies, never to poke your hand into the snake’s hole. Many a fool is seen weeping and saying, we never had any concern with such matters, we never turned in that direction. These wretched friends, however, entangled us therein. They have all now departed. Whither should we go and to whom we should speak? None is a comrade in adver­sity, etc. etc. These commandments were revealed in this respect. Those who are intelligent lay great store by these verses. The fools, however, have their senses altogether dulled. We can show them the way. The following are the divine commandments in this behalf.

“We provide for you and for them, and draw ye not near unto shameful deeds, that which be apparent and that which be concealed, and kill ye not the soul which God hath forbidden save for justice; This He enjoineth you with, so that ye may understand.”[[24]](#footnote-24)

“And approach ye not adultery, verily, it is a shameful act, and an evil way (opening to many other evils)”[[25]](#footnote-25)

“And those shun the great sins and filthiness, and when they are angry, they forgive”[[26]](#footnote-26)

“And those who respond to their Lord, and establish prayer, and (conduct) their affairs with counsel among themselves, what We have provided them with their sustenance they spend”.[[27]](#footnote-27)

“And (those) who when afflicteth them any great wrong, they get helped by themselves”.[[28]](#footnote-28)

“And the recompense for an evil shall be an ill return like unto it, but (if) one pardoneth and amendeth, his reward is incumbent on God: Verily He loveth not the unjust”.[[29]](#footnote-29)

“The fornicatress and fornicator scourage ye each of them (with) a hundred stripes, and let not pity for them keep you away from enforcing the sentence of God, if ye believe in God and the Last Day; and let their chastisement be witnessed by a party of the Believers”.[[30]](#footnote-30)

## Do not prevent women folk from Remarriage, nor look upon the Remarriage of widows as Improper

It transpires from the (relevant) commandment and its style of address, that sexual urges are contingent to both male and female. As far as man is concerned, however, he is held responsible, as being the stronger of the species for waiting patiently, until he can bear the expenses of housekeeping. The woman does not have any obligations of providing for any one’s expenses. As such, it is a piece of goodness to arrange for her wedlock. It is altogether improper to prevent the remarriage of a widow. The Muslims have learned this practice from the Hindus in India. The woman has a full right, whether she is a widow or a virgin (Provided she is mature and possess­ed of reason); enter into wedlock according to her own liking. It is quite improper to compel her to any wedlock under duress. She too like the man has a right to make her life happy and thriving. Nothing indecent, however, can be permitted at any time to anyone whether man or woman.

“And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample giving, Knowing”.[[31]](#footnote-31)

“And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace”.[[32]](#footnote-32)

“And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise”.[[33]](#footnote-33)

## Do not Wed the Atheist and Polytheist

It is evident that when a Muslim male and female intend wedlock with a polytheist, it will be generally on the basis of sexual attraction, and who does not know that the perturbation of sexual attraction is a great nuisance? It is not only risking here ones Religion and beliefs but also it is a usual game to give to the winds ones such precious possessions as life itself in this business. Who knows better than Allah (s.w.t.) that the egotistic lust blinds a man? Even more than this:

It is a complete transformation. In this emotional state, a man has seldom any chance of thinking, whether such a relationship will help to steer clear the ship of life and whether it can ever lead to those ideas of agree­ment, sincerity and sympathy, which are necessary for the wellbeing of a family. The result of taking a step without weighing pros and cons is that when the heat of temporary emotions subsides the practical error begins to be felt, you may yourself imagine that when the beliefs of the husband and wife do not agree and both subscribe to different traditions and follow varying patterns of life, with the passage of time their lives will become more and more bitter. Not only will the life of the pair be ruined but also the poor progeny will be deprived of right training under this double regime. If a woman, God forbid, undertakes such a step, it will mean giving up a completely, Muslim family into the posses­sion of unbelief. As such, there is sufficient possibility for both of them to exchange belief for disbelief. The Almighty Allah, therefore, forbids undertaking a step wherein lies risk. Besides, there is also the divine pleasure that one should look to the welfare of one’s own community and nation. The wedlock should be within that circle. So long as their condition does not ameliorate, one should not go over to other circles. Every person is responsible for his own circle and group. As such, the interest of the same should have precedence. One should work for its benefit. This is an exigency of the time. Leaving once own business to do other People’s job does not lead to the accomplishment of either job, while persons who step over to the other side are disowned by either side. They suffer ill luck on all accounts. That is why Allah (s.w.t.) forbids it. If, however, one is bent on such wedlock, commonsense demands, that one should win over the other party to the faith and thereby add one more believing soul.

“And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful”.[[34]](#footnote-34)

## Do Not Enter Into Wedlock With The Unrighteous

The great importance contained in this command­ment may not perhaps be comprehended by people of ordinary understanding. On thinking it over, however, it transpires that it is a very appropriate point, which has been stated for our very great benefit. The punishment mentioned is also not too much to avoid wedlock with such people. Punishment is meted out in proportion to the crime, keeping in view that it should be deterrent also.

This particular crime is so degrading that not only the criminal but also a few other innocent persons arc also ruined thereby. Experience has shown that such indecencies and improper vices never can grant real happiness to man. It is axiomatic: Birds of same feather fly together.

If the husband and wife are both clean and right­eous, the result thereof will be something superlative. Persons who wander about lustfully how can they find satisfaction in a home? It is, therefore, but proper that such evil doing people should stay away where they should get similar companions. Why should they be allowed to infect clean healthful souls with the germs of their dirty breeds? They should get only what they deserve. Allah (s.w.t.) never commands but what is right.

One should not, however, be carried away with the idea that such unrighteous people, even after sincere peni­tence and virtue, are not fitted to enter into wedlock with people of the faith. Allah (s.w.t.) is all-forgiving when a man is penitent even after the greatest sin-polytheism - who will surely forgive other sins as well.

“The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the Believers”.[[35]](#footnote-35)

“Dirty women are for the dirty men and the dirty men are for the dirty women and the clean men are for the clean women and the good ones are for the good things; These are free from what they say: For them shall be forgiveness and sustenance honorable”.[[36]](#footnote-36)

## Do Not Accuse Chaste Women

It is very heinous. It is not something lighter for a man to accuse some innocent one than to commit a crime himself. The chastity of a woman affects her whole life. Speaking anything prior to due investigation, casting a blemish on her is deserving a divine wrath. The Almighty Allah does not like that; we should ruin the lives of other people by giving vent to such irresponsible words. In case anyone brings a dirty charge against any noble wo­man, he should marshal some trustworthy witnesses in proof thereof. Such people, who give vent to words without investigation and cognition of the weightiness of the matter, deserve eighty stripes and Allah (s.w.t.) heaps curses on them into the bargain.

“And those who accuse protected women (with adultery) (and) then bring not four witnesses (supporting the charge), scourge them (with) four score stripes, and (after that) accept ye not their testimony forever; and these it is the wicked (ones)”[[37]](#footnote-37)

## Do Not Accuse Your Wives Without Due Evidence

Wretched are the wives who commit transgression during the lifetime of their husbands and accursed are the men who accuse their wives without proper evidence. What, however, is the remedy for the complex situation when the husband brings in an accusation with full conviction and the woman denies the perpetration of the sin? The solution given thereof is that in the absence of witnesses the husband, to begin with should call Allah (s.w.t.) to witness that he is right and in the fifth instance he should say that if he lies, the curse of Allah (s.w.t.) may befall him. Even after this, however, the woman can escape chastisement if she also calls Allah (s.w.t.) to witness four times and says that the person lies and in the fifth instance says that if he speaks the truth the wrath of Allah (s.w.t.) may befall her. This is termed ‘lean’ and the result thereof is separation for good. In other words, there can never be wedlock now between them again.

“For those who accuse their wives while they have no witnesses save themselves, then the testimony of one of them (shall be taken) four times (swearing) by God that verily he is of the truthful (ones)”[[38]](#footnote-38)

“And the fifth (oath to be) that the curse of Allah be on him if he be one of the liars”[[39]](#footnote-39)

“And it shall avert the punishment from her if she testifies four times (swearing) by Allah, that verily he is one of liars”[[40]](#footnote-40)

“And the fifth (oath) to be that the wrath of Allah be on her if he be of the truthful ones”[[41]](#footnote-41)

“And had it not been Allah’s grace upon you and His mercy and that Allah is Oft Returning. All Wise (ye had been ruined indeed)”[[42]](#footnote-42)

## Do Not Kill Your Offspring’s For Fear of Poverty

The All Mighty Allah has used the expression Khat-an-Kabeera in this Verse, which means a heinous sin. If we ponder, the point can be understood as well, in-as-much as there are two equal offences committed as a matter of fact in one offence. In the first place, it is against human nature and humanity that the parents should kill the infant after having themselves brought it into life. In the second place, it connotes an absence of faith on the part of man in Allah (s.w.t.) being the Sustainer. Both are offences of equal, magnitude. There is yet another loss of almost equal amount which is not immediately realized but which too is very weighty all the same. It is the loss to society. Everyone knows that one’s action good or evil exercises great influence on the society. If a man has done one thing, there will appear ten men after a few days doing the same thing with pride. Gradually the result will be that our popula­tion will decline, the caliber will be lowered and the ob­jection of struggle for existence will disappear from sight altogether.

It is incumbent on every Muslim after professing faith in Islam to have complete conviction on Allah (s.w.t.) being the Creator as well as the Sustainer. Side by side with this, it is also our duty to act according to all His directions and to carry out our work with honesty and diligence. If we suffer from poverty today, we shall become well to do tomorrow because of the fruit of our industry, Insha’Allah.

And kill ye not your children for fear of want; We sustain them and yourselves (too); Verily killing them is a great sin.

## The Conditions of Justice Among Four Wives

Polygamy is permitted conditionally with balance justice. Permission to marry unto four wives exists, but not for every Tom, Dick and Harry, only for a true Believer exercising full control over his passions, having gone through all the preliminary tests successfully.

“And if ye fear that ye cannot act justly among the orphans-then marry those who seem good to you, two, or three or four, and if ye fear that ye shall hot deal justly (with so many) then (marry) one only, or (the slave women) whom your right hands have acquired; that is nigh keeping you from transgressing.”[[43]](#footnote-43)

“Give away women their dowry freely (without any restraint); but if, they of themselves (voluntarily with pleasure) remit unto you anything thereof, then (ye may) consume it with pleasure (and it shall be) wholesome (to you).”[[44]](#footnote-44)

“And give not away to the weak in mind your property which Allah hath made for you (a means of) your sustenance but maintain them therewith, and clothe them, and speak to them with kind words (for their good).”[[45]](#footnote-45)

“Ye will never be able to do justice bet­ween women (wives), even though ye may covet (it) so incline not with a total inclination (to one) so that ye leave her as it were in suspense; and if ye effect reconciliation and guard yourselves (against) (evil), Verily, then Allah is Oft-Forgiving, Merciful.”[[46]](#footnote-46)

## Gracious Behavior and Tenderness Towards Wives and Considerate Mutual Deference

“Lodge them wherever ye lodge accor­ding to your means, and ye harm them not to straighten (life for) them,”[[47]](#footnote-47)

This verse indicates that the All-knowing Omnis­cient Lord esteems mutual fellow feeling, companionships close-relationship and goodwill between the spouses and commands accordingly. This can be accomplished only by close contact and residence. The commandment requiring contiguity between the spouses even after divorce is not, therefore, without reason. Surely, Allah is Mighty, Wise.

“They are an apparel for you and ye are apparel for them;”[[48]](#footnote-48)

This verse also affords the instruction that the husband and wives are mutually sincere friends and familiar companions.

“But deal kindly with them, and if ye hate them, it may be that ye hate a thing while Allah hath placed in it abundant good.”[[49]](#footnote-49)

The foremost benefit thereof lies in a necessary order­liness of the household because of your gracious, treatment of your wife, besides its judicious management, a second even greater benefit will be that your gracious treatment will engender a cheerful disposition in your Wife, the custodian of the younger folk, who will grow up hale and hearty in an atmosphere of harmony, giving a good name to the family for years to come, contribu­ting to the welfare and progress of the human race, bringing to you the credit thereof. Tranquility in this, and the life to come will be ensured.

“Unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely, Allah sees what you do”.[[50]](#footnote-50)

## Command For Veiling

The matter is hotly argued, but to me the command for veiling is neither ambiguous nor intricate at all, of course, the matter is different with those averse to reason. A wide field exists for the dissenter.

It is obvious that womenfolk should concern them­selves to their duties within the limits laid down by modesty and self-respect. Men should be self-controlled with their looks cast down. Both have almost equal obligations. The woman has the additional need to put on a large sheet to ward off occasions for evil doing between men and women. The sheet should be so worn as to conceal all articles of embellishment. While going out the use of rouge powder lipstick and face make-up is not permissible. Roaming about the streets is taboo. If women need to go out to transact business or for recreation, they should do so with simplicity without ornamentation or unveiled face.

“And say unto the believing women that they cast down their gaze and guard their private parts and display not their adorn­ment save what is apparent of it, and to draw their veils over their bosoms, and they display not their adornment save to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands or their bro­thers, or their brothers’ sons, or their sister’s sons, or their women, or those whom their right hands possess, or the male servants void of sexual stimulant or the children who have not yet attained the carnal knowledge of women’s nakedness, and let them not strike their feet (in walking) that what they hide of their adornment gets apparent; and turn ye (repentant) unto Allah all of you, O’ ye Believers! that ye may be successful.”[[51]](#footnote-51)

“O’ ye who believe! enter ye not the houses other than your (own) houses until ye have sought familiarity and saluted their inmates; This is best for you, haply ye may remember.”[[52]](#footnote-52)

## Man’s Superiority to Women in Point of Physical Strength must be Admitted

None can dispute man’s superiority to women. Allah (s.w.t.) has so created both that women cannot rival men, however much they may long, nor can women carry the burden of responsibilities thrown on men’s shoulders.

None dare say that women are created worthless, “Not at all. What is meant to be conveyed is that each is created to perform distinct functions. Since manage­ment of worldly affairs is entrusted to man, his mind, brain and sinews, his courage and endurance have therefore a decidedly sterner mettle in comparison with similar traits of women. On the other hand, women have to function as mothers to rear up men as efficient responsible individuals. As such, women’s role is distinct from that of men. Women in consequence are endowed with extra fine qualities of sacrifice, affection, endurance and contentment. Men are possessed of a never-satiable lust for more. He casts evermore-discontented glances on his environment, and is ever hankering after something beyond the existing state. The Holy Quran and the other Revealed Books have for that very reason stressed in chapter after chapter the necessity for reining in the refractory passions. But for that, a single reminder should have sufficed a gentleman.

In short, women as mothers deserve gracious treat­ment at the hands of men. At the same time, it behooves women to be devoted to their husbands in their homes and as far as possible to give them their best devotion and love and leave the rest to good luck. Every person sis rewarded commensurate with the duties discharged.

“and for the women shall be similar rights (over men) in fairness, and for men (their rights) on women, is a degree above; and Allah is Mighty, Wise.”[[53]](#footnote-53)

“Men have authority over women on account of the qualities with which Allah hath caused the one of them to excel the other and for what they spend of their property: therefore the righteous women are obedient, guarding the unseen that which Allah hath guarded.”[[54]](#footnote-54)

## Women Too Invited To The Field of Action

The verse that follows indicates that if occasion demands women too must stand up to work side by side with men, whether it be the battlefield migration or national service. Every woman is duty-bound to put in her best efforts according to her capacity. Her reward is similar, therefore, to that of men.

“So their Allah did respond to them (saying) I will not suffer the work of any of you that worketh to be lost, be he male or female, the one of you being from the other, they, therefore, who did migrate and were turned out of their homes and suffered in My way and who fought and were slain, I will most certainly blot out their sins from them, and I will most certainly admit them into gardens beneath which flow streams; A reward from Allah! and Allah! Verily with Him (only) is the Excellent Reward.”[[55]](#footnote-55)

“Verily the Muslim men and the Muslim women and the believing men and the believing women and obedient men and the obedient women, and the truthful men and the truthful women and the patient men, and the patient women, and the humble men and the humble women, and the alms-giving men and the alms-giving wo­men and the fasting men and the fasting: women, and the men who guard their private parts and the women who guard (their private parts), and the men who remember Allah much and the women, who remember Allah (much), for them” hath been prepared forgiveness and a great recompense”[[56]](#footnote-56)

## Do Not Indulge In Drink And Gambling

The ill effects of alcohol are many while its advantages are few indeed. Firstly, the alcoholism grad­ually lose the power of working with their own strength and gradually slip into a condition where they cannot go on with the artificial and borrowed stimulation from drinks, secondly, the will power of the alcoholism almost completely disappears in time, and they are thus made; the victims of various moral and physical weaknesses which only degrade them.

There are also some people of a balanced tempera­ment who keep their drinking within limits. But it has been observed that even in such cases, both, physical and moral damage undoubtedly takes place and had they not taken even that limited quantity of alcohol, they would have been better people in every respect.

In his book “Applied Pharmacy” Dr. A. J. Clark has listed the findings of many experiments about the effects of alcohol consumption. Some excerpts would convey an idea of the conclusions reached by scientists:

In 1920, Smith and Mc dugall demonstrated experi­mentally that in the first stage of intoxication when the proportion in blood is less than two milligram per one cubic centimeter, apparently there is no effect on the system of the drunkard. But detailed experiments show that the speed of all activities and the general health are deleteriously affected. The inhibiting force of the emotions weakens and the centers exercis­ing control over the emotions are so vitiated that every impulse of the drunkard is immediately manifested.

The effects of alcohol are easily recognized at the second stage after careful study. All activities are tainted. Gait becomes unsteady and talk gets less circumspect. Well-developed movements become way­ward. Self-control is seriously impaired. Man gets into a stupor in the third stage, which borders on torpidity and stupefaction. Another increase in the alcohol content of the system damages the respiratory system.

The use of alcohol to maintain temperature is also absurd. It should never be used to counteract cold, for alcohol reduces the capacity to preserve bodily heat. Experiments on animals have proved that those who received alcohol were more readily killed by cold as compared with those that received nothing of the Sort. Alcohol is beneficial for persons who get shelter in a warm place after having been exposed to severe cold. Alcohol has little food value, for it is among the tissue building materials that replace shattered tissues of the body. There are two types of fuel-foods that maintain constant temperature of the body to with those that are stored in the body for use on appropriate occasions. Alcohol is excluded from this category. It may, however, be regarded as an easily assailable material, for it is assimilated by the blood within five minutes and starts its action accordingly.

Even with normal health, the use of alcohol does not activate the nervous system; rather it slows down the nervous process and renders their activities unstable. It throws a light veil over the brain. A peculiar effect of alcohol is that it lowers the scrutinizing potency and one’s actions in their crude form become satisfying to him. This defective judgment persists for hours. Alcohol deteriorates the ability to bear any kind of hard physical fatigue. Its use perverts action and brings on fatigue quicker.

After this, it is little else but regrettable that people still bring themselves to become so enamored of alcohol. It is a different matter if alcohol is taken on a doctor’s advice as medicine. But to get one’s self addicted to it, and become its’ slave, is positively unbecoming of the inherent dignity of man.

Besides, it is also a waste of good money. This is a case where man buys mad men with his hard-earned money! A person drinks this stuff only to lose his senses and his power of reasoning, and stoops to mere gibberish nonsense. Not too often, we find ourselves revealing important information to our very enemies’ under the influence of alcohol.

In short getting addicted to alcohol is like throwing one’s self in the gutters only to die in that muck. The house, the family, all is pushed into ruin, and there is no calamity, which is too great for alcohol to bring upon the heads of its worshippers.

Yet there are people who will not keep themselves away from it.

Gambling, too, is a similar demoralizing, seductive habit. May Allah (s.w.t.) save us from it. It is a vice, which deprives man of the capacity for action. He bids farewell to cultural norms. In short, it renders man extremely incapacitated and irresponsible. It leads to increasing self-centeredness and indecency. There are no scruples if the wife’s trinkets and even the whole house­hold go to the winds. God knows why people do not make any distinction between wherein lies their gain and loss. Says the Almighty Allah:

“O’ ye who believe! Intoxicants and games of chance (dedication of) stones (i.e. idols) and (divination by) arrows, are only an abomination of Satan’s handiwork, so be ye away from it so that ye may be successful”.[[57]](#footnote-57)

“The Satan only desireth to cause enmity and hatred in your midst through intoxicants and gambling and keep you away from remembering Allah and from prayer; will ye then abstain (from them)”[[58]](#footnote-58)

## Do Not Expose Yourself To Destruction

It is known to everyone that it is against good sense to expose one-self to destruction and that it is common sense to move carefully. Generally, however, people do not have an eye to the extensiveness of the orbit of destruction. The meaning of destruction here is much wider than that one may fall into a well knowingly. Spiritual destruction is more important than the bodily destruction. If we are careless while evil company or egotistic desires kill our souls, our existence and non-exis­tence will mean the same thing. In fact, existence in that case, is inferior to non-existence, in as much as the filth of our soul will vitiate the atmosphere and others too will come to destruction, infected by our evil germs. As such, we should do our best to avoid those moral ailments and egotistic evils, which strangle manliness. The Holy Quran points out to this as follow:

“And expend in the path of Allah and cast not yourselves with your own hands into perdition, and do good, for verily Allah loveth the beneficent ones”.[[59]](#footnote-59)

## Do Not Quarrel Among Yourselves

Just as factionalism and sectarianism have been weakening Islamic Unity, so also mutual quarrelling and friction have been the cause of the ruin of every nation, every community and every family. There is nothing more distasteful than quarrelling, what to say of mutual quarrelling. May Allah (s.w.t.) protect us from it, the world is turned into hell and life becomes unbearable. Quar­relling ruins all, whether a household, a family, a brother-hood or a nation. Ill-luck and dishonour super­vene. May Allah (s.w.t.) save even the enemy from mutual friction; in as much as this same is the forerunner of ruin.

Under the same principle, which the Holy Quran has laid down for the unification of the Islamic nation, come our social & private lives as well. If we cognize the Divine will, the sound principles which have been laid down are sufficient for guidance at every occasion of our life. In case we cannot act upon (the commandment) “Quarrel not among yourselves”, in our domestic life, and lose the honour of our family (thereby), how can we expect that the grand task of the unification of the Islamic nation will ever be accomplished by us? Hearken the magnifi­cent point laid down:

“And obey ye Allah and his Prophet (Muhammad) and quarrel ye not, for then ye will be weakened in heart, and will depart your power and be patient? Verily Allah is with the patient ones”.[[60]](#footnote-60)

## Avoid Mutual Ridicule, Carping And Banter

Before carping at others if a man looks to himself it will be found as to how much flaw exists here, which is allowed to be concealed under a thousand pretexts. One should have consideration for others just as if one’s own self. How will it feel to be ridiculed by someone else? How much is one injured by others carping? How much is one broken down by ill fame? Almost all are suffering from the same conditions here. The only difference is one of quantity and quality. Some may be thieves while some others may be faithless. Some may be fornicating while some others may be deceptive. Some may be liars while some others may be blood­thirsty. In short, they are all birds of the same flock, of one and the same nature.

“O’ ye who believe! let not a people laugh at (another) people (to scorn) who haply may be better than them; nor let women laugh at other women who haply may be better than these and find not fault with your own selves nor call ye one another by nick names; evil is a bad name (for any one) after his accepting the faith; and whoso turneth not (repent­ing against such of his conduct), these are they who are the unjust (ones)”.[[61]](#footnote-61)

“Woe unto every slanderer, defamer”[[62]](#footnote-62)

## Avoid Suspicion, Spying, Backbiting

It is unseemly to suspect any one without proper testimony, in-as-much as its evil effect falls on one’s own self in the first place. A man vitiates the atmosphere of his own mind by accusing others. It will be far more beneficial to spend one’s energies on one’s own improve­ment instead. It is a most vicious habit to be spying others. Allah (s.w.t.) condemns this vice. Why should we pry as to what sort of a person is the other fellow? Let him be wicked or devilish or a disgrace to his family. One may out of regard just tell another who may be fol­lowing a wrong path that it was wrong. Yet he has his option. It is not, however, proper to pry into the others flaw so as to propagate it by an unwholesome concern. It has been forbidden, and it is sin to do whatever is forbidden.

This same applies to backbiting wherein included egotism is generally. The mind gets loaded, while one’s temperament is degraded. If we just attend to the Holy Quranic words, backbiting will appear obnoxious and we would never betake ourselves to this obnoxious act. It is, however, necessary to make it clear that on certain occasions it is not only admissible but also bind­ing to bring into general notice the transgressions of individuals, like protests against aggressors. The door of aggression gets wider if the aggrieved do not comp­lain. Herein is aimed not only the interest of the aggrieved but also such castigation is necessary for the prevention of the aggression.

Thus has this point been explained in the Holy Quran.

“Loveth not Allah, open utterance of evil in speech except by one who hath been wronged, And Allah is the Hearer, the Knower”.[[63]](#footnote-63)

“O’ ye who believe! avoid such suspicion, for verily suspicions (in) some (cases) is a sin, and spy ye not, and let not some of you backbite the others; What! likest one of you to eat the flesh of his dead brother? But ye abhor it; and fear ye (the wrath of) Allah; Verily, Allah is Of returning (to mercy unto the repentant), the Most Merciful”.[[64]](#footnote-64)

## Do Not Say What You Cannot Do

Sensible people do not devaluate themselves by empty talk. Man becomes unreliable thereby. He loses his importance. Besides, it is a serious matter to have one’s hope shattered. Why should we not, therefore, say everything or promise (anything) after due deliber­ation? What is the use otherwise, of degrading oneself in the heat of passing emotions? The world is not taken in after a few experiments, when the person backing out of his promises is discredited as well as dis­graced.

## Do Not Give Way To Conceit or Bluffing

Conceit and pride have proved the downfall of many a great man here, what to say of the common people like ourselves, who are made of dust and to dust, will return, having no power even over our time and our life. Does it behoove us in the least to be conceited with this life? How foolish are those who are stiff-necked towards others forgetting their real worth and becoming arro­gant. Supposing they are well to do in comparison with the needy and they are more comely in comparison with the ugly, whose beneficence is this all? Surely, it is a gift from Allah (s.w.t.) who can bring everything to naught in the twinkling of an eye. How does it befit anyone then to show vanity or pride under such helplessness? It is but proper not to say anything that may rebound to our face. We should move like human beings in such humi­lity as not to injure Allah (s.w.t.)’s creatures and at the same time as may please Allah (s.w.t.). May Allah (s.w.t.) grant every Muslim such wisdom and foresight that he may cognize the meaning of Allah (s.w.t.)’s commands.

“And turn not thy face at people (in scorn) and walk not in the earth exulting; verily Allah loveth not any self-conceited boaster” “And be moderate (in thy movement); and lower thy voice: verily the most unplea­sant of voices is the braying of the assess.”[[65]](#footnote-65)

“And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height. All this-- the evil of it-- is hateful in the sight of your Lord”.[[66]](#footnote-66)

## Do Not Berate The Supplicant

The poor supplicant is distressed by his need. He begs from people considering them to be well to do and liberal. To berate him therefore is an aggression on one’s part. His heart will be injured and one’s moral sense will be sullied, giving rise to the displeasure of the Crea­tor and creatures. This same point has been expressed thus by Meer Anees:

O rich man you may keep the moneybag well tied, but for God’s sake do not knit your brows.

“And as to the beggar, chide him not”[[67]](#footnote-67)

## Avoid Evil Company

Who can deny the harm that springs from evil com­pany? Knowledge, experience and observation all testify that evil company is virulent poison for man, Its evil effects get soaked into the heart and the brain without a man’s knowing it, and soaked in a manner as if the best of all. Can evil action then be ever given up, whatever the amount of admonition may be from you or ourselves? I believe that the very association with evil company is a sign of Divine wrath. How else can a sensible man? Possessing reason and foresight become so foolish as not to realize his gain and loss.

“And when they hear idle talk, they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant”.[[68]](#footnote-68)

## Secret Counseling Is Unseemly, Avoid It

Whispering looks unseemly even in a party of four men, what to say of taking counsel for evil aims which is all the more reprehensible. In the first place the man before gets the impression that the talk may be concern­ing him, which can lead to heart burning and hatred. In the second place, whispering in a party is such an un­gainly acts, which only an uncultured man can attempt. It is not in consonance with the Islamic teaching. Allah (s.w.t.) forbids it as such and forbids it emphatically..

“Secret counsels are (stimulated) only by satan, that he may cause grief unto those who believe, but he shall harm them not in any way but with the permission of Allah; and upon Allah alone depend those who believe”.[[69]](#footnote-69)

## Do Not Counsel Others While Neglecting Your Own self

Has it ever come about that our counsel may have proved efficacious in the absence of the corresponding action? Never, how can we then counsel others until we right our own selves? The listeners will surely say on the back, if not on the face, that we quickly probe the flaws of others but fail to see our own shortcomings. Lo! It was a matter of goodness but evil has overtaken the same. Aye! The world is a hard place. It does not spare any one. As such it is better that we remain quiet until we get satisfied with our own selves, that we are not so. Allah (s.w.t.) speaks thus of such vain activity.

“What! Enjoin ye upon the people righteousness and ye forget your own selves? Yet ye read the scripture? What! do ye not understand”[[70]](#footnote-70)

## Avoid Suicide

It is altogether unlawful to aim at taking one’s own life, because of some trouble or sorrow and chagrin. It stands to reason as well, in-as-much as life is a trust with us bestowed from Allah (s.w.t.): What right have we to destroy it? Surely, we should take great care of it... If we fail to do it, it will be in the first place a misappro­priation. Secondly, it is the way of cowardice and faint­heartedness to seek escape under the stress of trouble. He alone is the brave man who does not give way to the stress of trouble but goes on acting steadfastly with reason and foresight.

Thirdly, Suicide denotes as if we have no one as our guardian and protector, nor can anyone have any pity for us to remove our troubles. Then there is the addi­tional defect there in that such a person leaves an example of his cowardice and faint-heartedness in the world,

Which can be followed by persons aberrant and sentimental like himself? Allah (s.w.t.) has forbidden man from it on these grounds and He has apprised him of the secret of valour in that he should try to get through life’s test by patience and perseverance. Lucky is he who knows the value of such exalted ideas.

“And kill not your (own) Selves; verily, Allah, is Merciful unto you”.

“And whoever shall do this in aggression and injustice, soon shall we cast him into the (Hell) fire; for this is (very) easy for Allah”[[71]](#footnote-71)

## Refrain From Mischief-Mongering

The Almighty Allah has forbidden mischief mongering very emphatically and it has been dubbed as a crime more serious than even murder. It must be borne in mind that mischief whether great or small, whether in a household or in a tribe or in a country is an evil of the same kind. The womenfolk should be particularly warned in-as-much, as they need this tool for pampering their egotism. They excite the affectionate and simple men-folk against their adversary in such a way that a household may get into turmoil or displeasure among a few considerate people may cause discord among them. The Holy Quran testifies that people who deprive Allah (s.w.t.)’s creatures from the love, which Allah (s.w.t.) commands and which leads to the beatification of the world, are inmates of the fire. They are oppressors and accursed. Undoubtedly the Almighty Allah curses those people who feel chagrined when they see two hearts united and who plan to bring about discord between them;

Who does not know that men lose their peace of mind through discord and the zest of life is reduced a great-deal? Through if, ruin overtakes the men, the household, the nations and the countries. Misfortune overwhelms and humaneness is lost. The offenders of this crime are not excusable. Their abode is hell until eternity.

“And fight in the cause of Allah (against) those who fight you but be not aggressive; for verily Allah loveth not the aggressors”[[72]](#footnote-72)

## Avoid Aggression Towards Others

Just think that it is not only sinful but also heinous to punish any one in excess of his offence or to deprive him of his lawful rights. If man is naturally disposed to be aggressive, it is also in his nature to stop aggression. If someone puts up with the aggression of someone else for the time being because of weakness or goodness and gentleness, it does not mean that he shall continue to put up with them all through life, not at all Such power of forbearance is rare in man, as a matter of fact he does not regard it as lawful to allow tyranny and aggression the upper hand, what is the result? A day comes when it becomes necessary to raise a voice against and do away the aggressor.

It has never been found that tyranny and aggression might have benefitted any one. Aggression is doomed to destruction some day or other, in-as-much as it is not pleasing to Allah (s.w.t.).

“And slay them wherever ye find them and drive them away whence from they drove you away for mischief is more grievous than slaughter”[[73]](#footnote-73)

## Do Not Take Into Confidence Any One Besides Your Own People

Among other points of common sense, one is that a man should think over into the future before undertaking any business, how-so-over small. Otherwise, the negli­gence of today has often to be suffered from after the lapse of years. The matter of secrecy is such that a great deal can be gained or lost thereby. If people other than you have been taken into confidence they will take advantage of your secrets whenever some discord comes about. They will frustrate your plans. Besides a great many individual entertain envy and Jealousy. Learning of your merit they will try to set against it by conspiracy, some of your foolish though sincere fellows are put to great losses by such follies of their own making. They regard others as their own, thinking them to be sincere and well intentioned like themselves. They take them into their secrets. These unlucky people do not realize that it will bite them as a snake in the sleeve, as has been the experience up-to-date. As such it behooves you to speak after due consideration for a friend and foe and not to give; way to such folly as to strike your foot with your axe.

The sign of a Believer according to divine teaching is not to lead his life as a simpleton, but it is obligatory on him to acquire the precise knowledge about this world and its inhabitants and by selecting the road of healthfulness and safety, he should move along in life. Otherwise, this life becomes a means of distress and the man will think that such is the divine dispensation.

“O you who believe! Do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand”.[[74]](#footnote-74)

## Avoid Malversation

Malversation is of many kinds. Defalcation in regard to money matters or goods, in conversation, in regard to duty and work, in short in everything and in every matter of duty entrusted to us, if we fail to keep it or do it nor as is required, constitutes malversation. “What is the harm therein? One may ask this question. It will be sufficient to say in answer that it is something very reprehensible for a self-respecting honorable man.

For the depraved person, however, even something more disgraceful, does not matter, the defalcator loses confidence and is deprived of esteem. Not only is this but also their loss of a great many future successes. A man possessed of reason and foresight will give to it great importance. In any case, a man is subject to reward and punishment. He will reap what he sows.

“And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know”.[[75]](#footnote-75)

“Surely, Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely, Allah admonishes you with what is excellent; surely, Allah is Seeing, Hearing”.[[76]](#footnote-76)

## Do Not Lay an Obligation in Charity nor Spend for Show

The purpose of charity is to fulfill some one’s needs for the sake of Allah (s.w.t.). If we are possessed of this view, there is surely no need to bring in a third person. We cannot in that case lay any obligation on the needy person, in-as-much as the charity springs from the heart for the sake of Allah (s.w.t.). As such, there is no question of laying any obligation. If, however, on the contrary someone gives in charity to be seen by others or proclaims it or by laying, an obligation on the receiver injures him by taunts, it may be understood that there was some extraneous motive in charity. Do not waste your chari­ty in this manner. The Almighty Allah is the Sustainer; He does not accept any one’s offering given half-hearted­ly. That is the reason He has apprised man, not to do it. It is obvious that any one does not awe Allah (s.w.t.)’s servant.

The sincere person to improve himself under Allah (s.w.t.)’s guidance at all times, and for that he prays to Him Who is his real support. What care has he for being regarded as great or small by the world? He desires merit from his Lord and he is occupied wholly in pleasing Him. Where we do not find it there is humbuggery. It is an act of adoration of the world. Rank and distinction is being sought from men. From this stems a weakening of the conviction that Allah (s.w.t.) and Allah (s.w.t.) alone is the source of all generosity. It is He Who gives us and it is He Who can take away from us. Such persons if they call them­selves Believers will be over reaching themselves. May Allah (s.w.t.) save us from such misconceptions?

“And those who spend their property (in alms) to show to the people and believe not in Allah and in the Last Day (of judgment); and he whose companion be Satan, (what) an evil companion then is he”![[77]](#footnote-77)

“O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people”.[[78]](#footnote-78)

## Avoid Bribery And Usury

Usury and bribery are such heinous offences, which estrange the offender from Allah (s.w.t.). The consequences thereof are so far reaching that all kinds of moral lapses can spring therefrom. The ego gets on degrading day by day. Such people are the inveterate enemies of the public; they throw dust into the eyes of men for their own benefit. No one knows the number of innocent people whose blood they suck. It goes without saying that usury drags down a man into the abyss of disgrace. The illegal extortion.

“And do not swallow up your property among yourselves by wrongful mean; neither seeks to gain access thereby to the authorities that ye may swallow up a portion of the property of men wrongfully while ye know”[[79]](#footnote-79)

“Those who swallow interest will not (be able to) stand (in resurrection) except as standeth one whom Satan hath confounded with his touch”.[[80]](#footnote-80)

## Avoid Miserliness

The affliction of miserliness is very disastrous to man. It degrades him in the eyes of his fellow men, while liberality covers many a flaw of the liberal person, miserliness does away with many good qualities of the miser, like the Qaroon’s hoard, his wealth goes on pressing him down day by day. The irony of all this is that the neediness and poverty for fear whereof he adopts this weakness pursues him all through life. The miser himself does not enjoy nor can he allow others to enjoy. He never has a sound sleep all his life because on his wealth, nor does he die in peace. What a bliss on the other hand is expressed by Anees:

We have no treasures to guard on earth.

At the approach of death, we stand ready to quit unburdened.

The miser all through his life sorrows that he has none to look to him. There may be none to moisten his throat in the agony of death. With death he carries, the load of the rights un-discharged while his wealth did not accompany him is an additional stroke. He failed to please his Lord and failed to achieve his object, a vain life altogether. What a blessing it would have been if he had acquired some provision for the Hereafter, which would have won for him Allah (s.w.t.)’s pleasure and peaceful death as well, he would have been remembered with pleasing memory as a meritorious person by his sur­vivors and acquaintances who would have prayed forgiveness.

“Those who are niggardly and bid people niggardliness, and hide away what Allah of His bounty hath given them; We have prepared for the disbelievers a torment ignominious.”[[81]](#footnote-81)

“And what (harm) would it have done them if they had believed in Allah and the Last Day of (Judgement) and spent (benevolen­tly) of what Allah hath provided them with; Verily Allah is (fully) aware of them”.[[82]](#footnote-82)

“And those who hoard up gold and silver and spend it not in Allah’s way; announce thou unto them a painful chastisement”.[[83]](#footnote-83)

“On the Day (of Judgement) when it shall be heated in the fire of hell, then shall be branded with it their foreheads and their sides and their backs; (saying unto them), this is what ye hoarded up for your selves, taste ye then what ye did hoard up”.[[84]](#footnote-84)

**N. B.:** It should be borne in mind that evading the divine commandments and not acting upon them comes under the heading of infidelity. (Kufr) Belief (Imaan) sim­ply implies the doing of whatever is ordained by the Lord. No Muslim can become a Believer unless he acts in accordance with divine commandments.

## Avoid Extravagance

It is generally found that the extravagant swerve from the path of normalcy in their nature. They neither give any consideration to their income nor to their exp­enditure. They even do not realize as to how they shall be able to safeguard their self-respect in case of emergen­cies. It is a matter of great importance to a self-respecting man that he should not be obliged to beg from anyone, our standing Islamic principle is to observe balance in all fields of life, action wherewith is obligatory on every Muslim male and female;

“And give to the near of kin his due and to the needy and the wayfarer, and squander not (thy earnings) wastefully.”[[85]](#footnote-85)

“Surely, the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord”.[[86]](#footnote-86)

## Avoid Fighting Near The Ka’ba Unless The Infidels Take The Initiative

The divine commandment says that the initiative to a vile act or indecency should not proceed from the Muslim. Self-protection is, however, necessary. Wanton war against the infidels is not ordered when, however, the infidels start fighting, and sword has to be unsheathed. The following verses make it fully clear...

This same principle has been kept in view in regard to fighting near the Ka’ba, that the Muslim should not undertake its sacrilege themselves. The sanctity of the Divine House contradicts fighting near it. If however, other take the initiative there is nothing for it, but to take the field.

“But fight not with them nigh unto the (Inviolable) Sacred Mosque until they fight with you therein but if they fight with you slay them (for) such is the recompense of the disbelievers”.

“But if they desist, then verily Allah is Forgiving, Merciful”.

“And fight with them until there is no (more) mischief and Religion be only for Allah but if they desist then there should be no hostility save against the aggres­sors”.[[87]](#footnote-87)

## Do Not Follow The People Of The Following Categories

It is a great sin to follow people who swear reckle­ssly, the meanly, the carping, the backbiting, the miserly the transgressing, the Sinful, the impudent. It is neces­sary to keep at a distance from these people.

People do not realize the importance of oaths. It is a fact, however, that generally the liars, the thieves and the aggressive people make use of the oaths as their tools. What need have the truthful to convince others, they know that, whoever wants will find conviction, now or the next day in-as-much as truth always prevails.

Those who seek the faults of others, those who backbite and those who injure the feelings of others by their impudence are also condemned. To follow them is to deviate from the right path, as such, avoid them politely. As for the miserly and the sinful, their men­tion has gone before and it needs no repetition. For the wise, a nod is sufficient.

“And yield thou not unto any despicable swearer.”[[88]](#footnote-88)

“Defamer, going about with slander.”[[89]](#footnote-89)

“Vehement hinderer of good, uncontrolled transgressor sunk deep in sin.”[[90]](#footnote-90)

“Cruelly violent, besides all that baseborn”[[91]](#footnote-91)

## Do Not Befriend The Infidels Who Fight On Matters Of Religion

The Holy Quran has forbidden befriending those infidels who fight to overthrow Islam and banish the Muslims.

Islam has never forbidden the Muslims to do justice to the infidels and to do well to them. In fact, it has been made quite clear to do good to those infidels who do not antagonize you in matters of Religion and do not intend to banish you.

“Forbiddeth not Allah unto you regarding those who have not made war upon you in the matter of (your) Religion, and drove you not out of your homes, that ye show them kindness and be just unto them; Verily Allah loveth the just ones.”[[92]](#footnote-92)

“Only doth Allah forbid you regarding those who made war upon you in the matter of (your) Religion, and drove you out of your homes and aided in your expulsion that ye make friends of them; and whosoever maketh friends of them, these are the unjust ones”[[93]](#footnote-93)

# Chapter – II

# Civil Administration, Civilization and State Craft

The Believer should not take the Infidels and Hypocrites as well-wishers and protectors.

As has been explained above it is not permissible to befriend the infidels at war with Muslims. Here, too, the Holy Quran has emphasized the same point, lest the Mus­lims might take the infidels and the hypocrites as their friends and guardians in preference to their believing; brethren. For it will be open hostility to Islam. In other words, do not behave hypocritically after profession of Islam.

“Let not the Believers take the disbelievers as their friends rather than the Believers, whoso shall do this then nothing of Allah is his, except (when) ye (have to) guard yourselves against (them) for fear from them, but Allah cautioneth you of Himself; for unto Allah is the end of your (life) journey”.[[94]](#footnote-94)

“O’ ye who believe! take not the disbelievers for friends rather than the Believers; Desire ye to furnish unto Allah against yourselves a manifest authority (proof) (to punish you)”[[95]](#footnote-95)

“O’ ye who believe! take ye not the Jews and the Christians for friends, they are friends one of the other; and whoever taketh them for friends of you, verily, he is one of them; Verily Allah guideth not an unjust people”.[[96]](#footnote-96)

## Do Not Abuse Any One, Nor Use Vile Words For Others

A man loses his worth by uttering vile words or abusing anyone, and he is lowered in the eyes of the listener. The man who is abused or condemned suffers no harm at all; one’s own tongue, however, becomes an outlet for vain talk. Add to this an impression of vul­garity and indecency.

“And abuse ye not those whom they invoke besides Allah, lest they abuse Allah in transgression without knowledge; Thus have We made fair seeming to every people their deeds, then unto their Lord is their return, so He will inform them of what they did”.[[97]](#footnote-97)

“Indeed successful are the Believers”.

“Those who in their prayers are humble”.

“And those who, from what is vain, keep (themselves) aloof”.[[98]](#footnote-98)

## Avoid Lying

Lying is such a serious offence that it can be called the basis of all human moral turpitudes. A man who lies is capable of doing easily everything evil. His words lose all value in the eyes of the strangers as well as friends. Cultured persons know well in their mind that the person is a liar, though they may not say so openly.

The liars, on the other hand think in their poor reason that they succeed in deceiving the world with falsehood. Those fools do not realize that the world possesses common sense much more than themselves, which takes stock of every detail of them. What is the use, then losing one’s object by lying and carnal blemish in addition? Besides, is it light misfortune that Allah (s.w.t.)’s curses fall on the liar? What great misfortune can there be than this?

“Shall I inform you (of him) upon whom descend the Satan’s”[[99]](#footnote-99)

“And unto him who disputeth with thee therein after the knowledge hath come unto thee, Say! (O’ Our Prophet Muhammad!) (Unto them) “come ye, let us summon your sons, and (ye summon) your sons, and (we summon) our women and (ye) your women, and (we summon) ourselves and (ye) your selves and then let us invoke and lay the curse of Allah on the liars”[[100]](#footnote-100)

“Shun ye therefore, the pollution of the idols; and shun vain words”.[[101]](#footnote-101)

## Avoid Absurd Verification And Follow Not The Poets

Absurd versification has an evil effect on man. In the first place, a poet’s brain is incapacitated from right thinking because of senseless speech and irresponsible talk. Secondly, such verses by their efficacy lead to moral lapses of the general public.

“And the poets, follow them the erring ones”.[[102]](#footnote-102)

“See thou not that they, in every valley they wander bewildered”[[103]](#footnote-103)

“And that they say what they (themselves) do not do”.[[104]](#footnote-104)

## Avoid Rapacity

Foolish persons do not realize as to what advantage they can get by false seizure of little land, estate or goods belonging to some poor fellow. It may be admitted that a few days of life may be (pleasantly) led with a little increase in land but for what number of days is it possible? One may have to leave this world with all its grandeur even this moment. As have been said: “In the twinkling of an eye the goods are transferred to others.” Lo, here are those who played foul with the right of others, and who filled their graves with fire and there came other claimants. This has been expressed thus: “Unlawfully gained, wasted unlawfully.” If he leave a progeny the malediction of those who were deprived, becomes a curse for them over and above the goods and lands. Allah (s.w.t.) alone knows whether they will be allowed really to revel thereof in peace or not. Experience has shown that the malediction of the hapless does bear fruit today or tomorrow.

“And do not swallow up your property among yourselves by wrongful means”.[[105]](#footnote-105)

## Do Not Obscure The Knowledge of Religion

“Verily, those that conceal what We have sent of (Our) manifest evidences and guidance, after what We have (so) clearly shown for mankind in the Book, (they are) those that Allah doth curse them and (also) curse them (all) those who curse (such ones)”[[106]](#footnote-106)

“Except those who turn (repentant) and amend (themselves) and make manifest (The Truth), these it is unto whom I turn (mercifully) and I am the Oft-returning (to mercy), the All-Merciful”.[[107]](#footnote-107)

## Do Not Adjudge A Piece Of Informa­tion Without Due Investigation, Nor Act In Accordance Therewith

It is a great source of penitence and fearful error to begin action or conjecture on hearing some­thing without due investigation. Allah (s.w.t.) forbid that we become so credulous as to take such a step in haste, as may be the cause of ruin of ourselves or some other innocent fellows, because of some information without ascertaining as to who has given the information, and whether it is really worthy of credence. We may have to repent for our unreasonable haste or anger when the same may be of no use. Commonsense and precaution demand that the matter should be sifted before undertaking any action.

“O’ ye who believe! if cometh unto you a wicked man with a news, ascertain carefully, lest ye harm a people in ignorance, and then repent ye for what ye have done”.[[108]](#footnote-108)

Just think now unfortunate it is that people may forget Him Who guides us thus and that they may ignore such golden pieces of guidance, and what can it be other than dire ill luck? May Allah (s.w.t.) grant us common sees again so that we may ameliorate our lot.

## Hours of Privacy

Privacy has equal importance for all men and women. We consider here the principles of life which are laid down for us, and which have been copied by all advanced and civilized nation. We are, however, quite ignorant of them, as if the same did not belong to us. Our scholars and religious leaders, perhaps, thought them to be useless. It seems to be due to this that the generality of Muslims are altogether ignorant of the golden principles. In fact, we are slumbering indolently. People who are better civilized than the general populace have their bearers and servants constantly moving about their bedchambers. By just a little thought it will be found how important and valuable those principles are. By observing the same we acquire dignity and importance in the minds of others. Why should a child or servant dry into your habits of privacy? Does not man feel flippant? As a matter of course, there is diminution in dignity and importance. Look at the English people. No one can go into the bedroom without permission, even orderly. Who could go in there when one is sleeping or resting? We, however, lie languidly about in compounds, verandahs, rooms, and halls. You may be sure that by observing such minor matters perseveringly, the people of Europe pose to be dignified nations.

“O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise”.[[109]](#footnote-109)

## Avoid Delving Into Everything

Here are meant those matters which Allah (s.w.t.) has regarded as proper mysteries for example, divine existence, and reasons cognizance of the Almighty Allah., and the meanings of such esoteric verses as “TA, HA, YASEEN, NS etc Just like human life Allah (s.w.t.) has laid a limit to human understanding. Trying to go beyond it is vain effort and a waste of time. This very point has been expressed thus by the Lord of the Universe.

“O you who believe! do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing”.[[110]](#footnote-110)

# Chapter – III

# Commandments

From here onward are taken up matters, which Allah (s.w.t.) has prescribed to be done and which fall under the obligatory, or auxiliary,

A deep conviction of the existence of Allah (s.w.t.) and the veracity of the Holy Prophet (s.a.w.a.) will certainly lend such weight to the commandments of Allah (s.w.t.), and the counsels of the Prophet (s.a.w.a.) as to render any deviation therefrom unthinkable on the part of those who know and hear the same. However, if belief is half-hearted, the weightiest of the commands can easily be waived aside. Allah (s.w.t.) is not visible to anyone, but He has detailed matters of discernment and wisdom. After this, one may do as one is pleased to do. However, it must be borne in mind that “the one who is endowed with discernment is endowed with abundant good”.

## On the Excellence of Knowledge and the Incentive for its Acquirement

Who is unaware of the need for knowledge, its grandeur and its beneficial merits? Who does not know the extensive difference in mental horizon affected by the acquisition of knowledge? Knowledge opens the eyes and improves the judgment. It is surely everybody’s experience that life as a whole is benefited by the acquisition of right knowledge and its exact application. Every Muslim, man or woman, is enjoined, accordingly, to acquire knowledge. Acquisi­tion of knowledge does not imply simply booklore leading to a proficient mastery over different languages. Rather a learned man is one whose far-sight and discernment, actions and movements, deportment and talk all testify to his scholarly station. The world should bow to him. His words should penetrate the heart. Consider the Holy Quranic verses:

“And of the people and beasts and cattle are of the various colours likewise; verily fear Allah only those of His servants endo­wed with knowledge; Verily, Allah is All-Mighty, Oft-Forgiving”[[111]](#footnote-111)

“Those who believe among you, and those who have been granted knowledge; Allah and Allah is All Aware of whatsoever ye do.”[[112]](#footnote-112)

## Namaz

It is difficult to achieve a real benefit therefrom without actually performing the prayers. A simple description does not lead us to feel that purity of spirit and heart which can be attained by prayers sincerely performed. The apparent benefit, however, can be known to anyone as to the discipline in life that is created by a regularity of the five times daily prayers. Control over the libido is facilitated, Man’s character is improved. Perversion and lustfulness are done, away with.

A five time’s daily prayer is, as, a matter of fact, made obligatory but there are other prayers besides, which it is appropriate to perform. As an instance, the midnight prayers of which spiritual relish can be had occasionally. Then there are the nawafil. In passing let me remark that prayers in congregation are emphasized. The purpose therein is that the Muslims should be well organized. Unity should be established among them. When as a matter of habit they will be gather­ing five times daily on hearing the call to Allah (s.w.t.), it will not be difficult for them to gather together in the service of Islam at any other time. Once a week the Jumah prayer is obligatory and it is especially stressed. It cannot be performed individually and addresses, sermons are a necessary part thereof. It means that at least once a week Muslims come together in Allah (s.w.t.)’s house to know important weighty matters, and foster fraternity and unison. This will mean killing two birds with one stone. The spectators will be impressed by the organization’s might and we shall have side by side with worship an opportunity to be well knit. Holy Quranic relevant verses are as follows:

“O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know”.[[113]](#footnote-113)

“Establish ye the prayer and give ye away the poor-rate and bow ye down (while ye) bow down (praying)”.[[114]](#footnote-114)

“Verily prayer restraineth (one) from filth and evil;”[[115]](#footnote-115)

## Charity – Zakat

Zakat is obligatory in the same way as the five times daily prayers. Just look to the whole of the Holy Quran, a very close connection is there between the performance of prayers and the payment of Zakat. Like prayers, Zakat is stressed again and again by Allah (s.w.t.). It is obvious that besides the prominent purpose that wealth should not accumulate in one place and the distress of the poor be relieved, there are special benefits underlying it for ourselves. What are they? Feeling a spiritual happiness by way of the happiness of the distressed, and attaining a merit for performing a duty. The delight and happiness therein may be gauged from a person who is glad to help the poor sincerely to please his Allah (s.w.t.). May Allah (s.w.t.) bestow upon every Muslim this same spirit to fulfill Allah (s.w.t.)’s will, see what He says,

“It is not righteousness that ye turn your faces towards the East and the West, righteousness is rather one who believeth in Allah and the last Day and the angels and the Books, the Prophets, and giveth his wealth out of love for Him to the kindred and the orphans and the poor and the wayfarer and the needy and for those in bondage; And established prayer and payeth the poor-rate; (Zakat) and those who fulfill their promise when they make a promise and the patient ones in distress, and affliction and in the time of war, these are they who are the Truthful and these are they who are the pious.”[[116]](#footnote-116)

“O’ ye who believe! Spend (in alms) out of what We have provided you with ere the day cometh wherein there shall be no bargaining, nor friendship, nor interces­sion; and those who disbelieve they are the unjust.”[[117]](#footnote-117)

“And the parable of those who spend their property to seek the pleasure of Allah and for the certainty ‘of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do”.[[118]](#footnote-118)

“Those who spend their wealth in the path of Allah (and) thereafter follow it not obligation or injury, for them is their reward with their Lord, and neither shall they have (any) fear and nor shall they grieve.”[[119]](#footnote-119)

## Fasting

Fasting is obligatory on every Muslim, man or woman. Besides the fasts of the month of Holy Ramzan, those fasts are also obligatory on time, which has been consecrated in the way of a benefaction, and the benefaction has been vouchsafed. They fall under our truthfulness and fulfillment of promises. Fasting is a great training for character and self-control. A continuous Jehad over the self for a full one month necessarily habituates a person to mildness and forbea­rance whereby he is enabled to rise to the rank of humanity and grandeur of creation. Besides, even the wealthiest person comes necessarily to gauge the hunger of the hungry, the thirst of the thirsty and the weakness of the weak. It is probable that a guarantee of health for a year is also achieved. The ailing and the weak are excused from fasting.

“O’ ye who believe! Fasting has been ordained unto you as it was ordained unto those before you so that ye guard, yourself (against evil)”[[120]](#footnote-120)

“For a fixed number of days, but whoso among you is sick or on journey then (he shall fast) that number of days; and those who are hardly able to do it, may effect a redemption by feeding a poor man, and (even) whoso of his own accord performeth a good deed, it is better for him: and that ye fast is better for you if ye know.”[[121]](#footnote-121)

“The month of Ramadhan that in which was sent down the Qur’an a Guidance for mankind and Clear Evidence of guidance and Discrimination (for the Right and the Wrong); So whosoever of you witnesseth the months, he shall fast therein; and whosoever is ill or on a journey (he shall fast) the same number of other days; Allah desireth ease for you and He desireth not for you hardship that ye shall complete the (prescribed) number (of days) and that ye may glorify Allah for His guiding you and that ye may be thankful (to Him).”[[122]](#footnote-122)

## Hajj (Pilgrimage)

Hajj, Hajjatul Islam is obligatory once in a lifetime on every man of means. One may be blessed by Allah (s.w.t.) for many pilgrimages. The great thinkers of Europe are struck with wonder at the regular arrangements made by Islam nearly fourteen hundred years back which governments of the day despite their progress have failed to do, to wit, a united assembly of all the countries where the representatives of each discuss over matters and solve mutual problems a thing that has just come to their mind. By prescribing Hajj on every Muslim of means and all Muslims of means of every Muslim country are commanded to assemble every year at one center.

Manifold advantages can be reaped from such assemblage. Their political needs, commercial matters, educational and cultural discussions all get the best chance. Above all things else, a Muslim having performed a spiritual exercise, gets better inclined towards sacrifice and sympathy in place of selfishness and dishonesty. Any agreement entered into with other Muslim brethren under the shade of Allah (s.w.t.)’s House is expected to keep in view national and religious advantage over and above those of personal and indivi­dual interests.

“Verily, the First House made for mankind is the one at, Makka Blessed and a Guidance for the worlds.”[[123]](#footnote-123)

“In it are clear signs; the standing place of Abrahim; and whoever entereth it is secure; and (purely) for Allah is incumbent upon mankind, the pilgrimage to the House, for those who can afford to journey thither; And whoever denieth then Verily. Allah is Self-sufficiently independent of the worlds.”[[124]](#footnote-124)

“And proclaim thou unto the people the pilgrimage (Haj)! They will come unto thee on foot and on lean camel, coming from every remote (high) way.”[[125]](#footnote-125)

“That they may witness the advantages unto them, and mention the name of Allah during the appointed days over what He hath provided them of the cattle quadru­peds (as sustenance) then eat of them and feed the needy the poor.”[[126]](#footnote-126)

## Jehad

What is Islam? Firm belief in the unity of Allah (s.w.t.)’s with the urge to action in His service, and kindness to His creation. This same urge to action is the enliven­ing spirit of Religion. Jehad is generally interpreted, to mean a war against the enemies of Islam. Etymologically it is connected with the word ‘Jahd’ meaning, striving, as a term it implies every kind of endeavor and sacrifice for the propagation and elevation of the Religion. It may be understood that the meaning of Jehad is very extensive and it includes control of the passions, endeavors with the Qur’an, fighting with arms and expenditure of wealth. In short, the life of a true Muslim is a perpetual Jehad. (Jehad is obligatory to guard Islam against the onslaught of disbelievers).

In case of an emergency Jehad is incumbent on every adult male Muslim armed properly. Jehad is obligatory when the Religion of Islam is in danger or a distressed Muslim is the target of persecution. Jehad is obligatory excepting the unarmed weak, and the sick. In such an emergency to desist from fighting on the part of Muslims is a heinous sin. Heinous sin because they have no reliance on Allah (s.w.t.) otherwise any weakness in their plans could come in. At the same time, it is necessary to avoid unnecessary war.

“And what hath happened to yon that ye fight not in the way of Allah and for the weak among men, women and children who (in helplessness) say “O’ our Lord! take us out of this town whose inhabitants are tyrants, and appoint for us from Thee a helper.”[[127]](#footnote-127)

“Those who believe fight in the way of Allah and those who disbelieve fight in the way of Satan, fight therefore against the friends of Satan; Verily the craft of Satan is weak.”[[128]](#footnote-128)

“And (O’ Muslims!) Fight ye in the path of Allah, and know ye that Allah’ is Hearer and Knower (of all things)”[[129]](#footnote-129)

## Khums

Khums means a fifth part of anything and it is prescribed to be apportioned in the following:

1. Spoils of war that is the property, which, comes to hand thereby.

2. Gold and silver mining

3. Hoarded wealth if found by anyone.

4. Articles extracted from rivers and seas.

5. The Profits of agriculture or profession.

6. Money saved after the household expenditure at the end of a year.

7. The sale price of a land purchased by a non-believing subject from a Muslim.

A fifth part of all these should be apportioned for Allah (s.w.t.) and His Prophet, as a matter of duty on every Muslim.

“And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things”.[[130]](#footnote-130)

“And whatever hath Allah bestowed on His Prophet from them, yet pressed not against it any horse or a camel, but Allah granteth authority unto His Prophets against whomsoever He willeth; and Allah over all things is All-Powerful.

Whatever Allah has restored to His Apostle from the people of the towns, it is for Allah and for the Apostle, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not be a thing taken by turns among the rich of you, and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil).

(And also) for the poor ‘Mohajirs’ (who fled), those who were expelled away from, their homes and their possessions, seeking the grace of Allah and (His) pleasure; and aiding Allah and His Prophet; These it is that are the truthful ones.

And those (who believed) before them and had made (their) homes (in the city of Medina) and are (firm) in faith (and) love they those who have fled unto them and find not in their breasts (hearts) any need of what has been given to them, (the Mohajirs) and prefer (the Mohajirs) over their own selves, though their own lot be poverty; and whosoever is saved from the niggardliness of his self, these it is that are the successful ones.

And they who come after them say:” “O’ Our Lord! Forgive us and our breth­ren who have preceded us in faith, and Create not in our hearts any ill will unto those who believe; O’ Our Lord! Verily Thou art the Ever-Kind, the All-Merciful.”[[131]](#footnote-131)

## Feed The Needy And Be Kind To The Orphans

“Nay! Rather ye honour not the orphan. Nor urge ye one another to feed the poor. And yet devour heritage, devouring (everything) in greed (indiscriminately). And ye love wealth with exceeding love”[[132]](#footnote-132)

“What would make thee know what the Ascent is steep? (It is) the freeing a slave or a captive. Or feeding in the day of hunger. To an Orphan, being near of kin. Or to the poor one lying in the dust. Besides this to be of those who believe, and enjoin steadfastness on each other and enjoin mercy on each other. These are the people of the Right Hand”[[133]](#footnote-133)

“So unto an orphan, oppress not! And as to the beggar, chide him not![[134]](#footnote-134)

“And the camels (of sacrifice) We have made them for you among the signs of Allah for you in them is good; so mention the name of Allah on them (when they are drawn) in rows (to be sacrificed); and when fall they down (sacrificed), on their sides, eat of them and feed the contented (poor ones) and the beggar; thus have We subjugated them unto you that haply ye may give thanks”[[135]](#footnote-135)

## Game and Slaughter

Game and slaughtered creatures on which the name of Allah (s.w.t.) has been uttered are permissible. The game brought in by hunting creature let loose by uttering the name of Allah (s.w.t.) is also permissible. In a State of Ahram, however, only water game is permitted, the land game is taboo. The dead animal, blood, pork, and an animal killed by twisting its neck are also taboo. In case of an emergency, however, if there is no other way to save life it may be resorted to, provided no defiance or willfulness is intended.

“Forbidden unto you is the Dead (that which death of itself) and blood, and flesh of swine, and what hath been (slaughtered) in the name of any other than that of Allah, and the strangled and the beaten to death, and the killed by a fall, and the gored to death by a horn, and that which the wild beasts ate, except what ye slaughter (in accordance with the prescribed law) (also forbidden is to you) what is sacrificed on altar stones (unto idols), and that (which) ye divide by consulting arrows All these is abomination; This day are despaired those who disbelieve, against your (reverting from your) Religion, so ye fear them not but fear Me; This day have I perfected for you, your Religion, and have completed My favour on you, and chosen for you Islam (to be) the Religion; But whoever is helplessly forced by hunger, not inclining to sin then Verily, Allah is Oft-Forgiving All-Merciful”[[136]](#footnote-136)

## Goodness and Nice Behavior towards Parents, Neighbors, Friends, Kinsfolk, Etc.

All commandments of Islam are in consonance with nature. Here too the natural tendencies have been kept in view and emphasis laid thereon. The best entitled to goodness and favorable treatment is those who are nearer to you. The first rank of honour is that of the parents in this respect, for no one can be nearer than they. Their favours are beyond computation and beyond limits. Humanity and good breeding, therefore, demand never to maltreat a benefactor. Only in regard to religious principles, they cannot be followed in their erroneous beliefs because here one has to look to the greatest Benefactor in fact their own Benefactor. In other matters, the self has to be suppressed. We have very often to suppress our unrighteous urges under the demand of civilization, why not then give such consideration to the parents?

Next in title to the parents are our kinsfolk. They too have the same blood. It is against consanguinity to maltreat them. Next, our neighbors also deserve \consideration; as a matter of fact, we can be expected to influence the people at a distance with our good behavior only when we can please those near about us and when our behavior towards them is at its best, he who cannot cherish those near about what can be expected of him by others.

It has been said that the virtues and the vices of a person are attested by the opinions of his neighbors.

“And commanded thy Lord hath that thou shalt worship not (any one) but Him, and, goodness to parents; if either or both of them reach old age with thee, utter not unto them (even so much as) “Fie” nor chide them, and speak unto them a generous word.

And lower unto them the wing of humility out of compassion, and say thou: “O’ My Lord! Have mercy on them as they cherished me when I was little”[[137]](#footnote-137)

“And give to the near of kin his due and to the needy and the wayfarer, and squander not (thy earnings) wastefully.”[[138]](#footnote-138)

“Then give thou to the near of kin his due, and to the needy, and the wayfarer; this is best for those who desire the pleasure of Allah, and these it is who are the successful ones.”[[139]](#footnote-139)

“And We have enjoined on man goodness unto his parents; and if they (either of them) strive (to force) thee to associate (others) with Me (in worship) of which thou hast no knowledge, then thou obey them not; Unto Me is the return of ye (all) and then will I inform you of what ye were doing.”[[140]](#footnote-140)

“And We did enjoin upon man concerning his parents; beareth him his mother in weakness upon weakness and his weaning taketh two years (and) saying: “Be thou grateful unto Me and unto thy parents; (and remember thou that) unto Me is the ultimate return (of all)”[[141]](#footnote-141)

**N.B:** My own experience is that those who maltreat their parents or are insolent seldom live a happy life.

## Judicious Meditation

Meditate judiciously. It means adoption of right and well-tried methods for leading this life on the basis of the experiences and consequences of events in this life so as to reduce to the minimum opportunities for repentance and frustration. Acquire good knowledge so as to understand the divine organization of nature and to avail of the hidden mysteries thereof. Undertake steps for peaceful living after due consideration of the transitory period of this world and your own life. So deport yourself among the people of the world as a rose does amidst thorns, in company therewith it remains unaffected by their vices. Rather it blossoms and spreads its fragrance amidst them, so should we get on with our own business avoiding the vices of the vicious:

“Verily, in the creation of the heavens and the earth and the alternation of the night and the day, there are signs for men who possess wisdom.

Those who remember Allah standing, and sitting and reclining on their sides and think (seriously) in the creation of the heaven and the earth; saying “O’ Our Lord! Thou hast not created (all) this in vain! Glory be to Thee! Save us then from the torment of the (Hell) fire.”[[142]](#footnote-142)

“And the life of this world is naught but play and vain sports; and certainly the abode of the hereafter, is the best for those who guard (themselves against evil); Do ye not then understand?”[[143]](#footnote-143)

## Speak the Truth

The foremost advantage born of the principle is the confidence other people come to repose in us, and our word carries weight, a first step to success. All the divine commandments prescribing or prohibiting certain actions, have cent percent our benefit in view, He Himself being above all profit or loss considerations. It behoves us, then, to weight matters and to do the right. It is generally seen that persons possessing power and influence, ignoring justice and fair play, speak, and act partially in favour of their kinsfolk and companions, with the consequence that the rightful person is denied justice and evil flourishes under such willful attitude. A person who perpetrates injustice and inequity is not tolerated a long time. A time comes when people openly upbraid him and disburdens him of all his authority. They efface his power a dishonor that lasts his lifetime. The hereafter the everlasting abode is no less spoiled.

Then why not give weight to what our Allah (s.w.t.) has commanded, depending completely on His Infinite Wisdom and Discernment, and even in matters of the smallest detail to say everything well-weighed on the criteria of truth and justice as He has commanded. No one, whether friends, kinsfolk, progeny, even our own selves can carry any weight against our Lord and our hereafter. As a matter of fact the world, honours and esteems him alone whose activities are nurtured by healthful thinking and word. And what objections have you to “take the pure and leave the impure”. Say only what is true, what is right, and what is just and then see both the worlds in your possession.

“O ye who believe! Guard yourselves (against the wrath of Allah) and speak ye the right word.

He will set right for you your deeds, and forgive you your faults; and whoever obeyeth Allah and his Prophet, then indeed he hath achieved a great success.”[[144]](#footnote-144)

“And when we speak be just; though it be against a kinsman; and fulfill ye Allah’s covenant; This He enjoineth you with, so that ye may be mindful.

And (know ye) Verily this My path, is the straight (right) one, so ye follow it, and follow ye not (other) ways for they will scatter you away from His path; this doth He enjoin you with, so that ye may guard (yourselves against evil)”[[145]](#footnote-145)

## Live Peacefully and United

The advantage of leading a robust, disciplined life through mutual regard and peace is self-evident. Who is unaware of the ruin “a ruin difficult to prevent” befalling a household, a family or a nation as a result of disunion and separatist tendencies of individuals. It is as a result of disunion that Islam is felt to have been degraded after its grandeur. Personal interests, worldly temptations, extreme ignorance destroyed the emphatic commandments of Allah (s.w.t.) and His Prophet (s.a.w.a.), breaking it at last into seventy schisms, eventuating into our disgrace.

Would that the Muslims opened, their eyes even now and they began cherishing one another by suppressing their anarchic tendencies and mounting a single untainted Islamic platform and eschewing forever the separatist tendencies. If the fine mental qualities of the people of yore and of today and their precious hours -albeit few- that were spent in fruitless schismatic discussions, had been used in reformatory and beneficial ways, it would have led to great good and the Muslims, thereby had materially advanced.

Nothing is even now lost. The Holy Qur’an is there with us, if we would open our eyes and study it dispassionately.

Besides this peace and union, Allah (s.w.t.) has stressed emphatically the need for maintaining conjugal peace and love in the third verse of the following. Besides its other advantages, which may or may not be achieved, the real benefit of this divine inducement is a good breeding of the children as a result of this comradeship, If the husband and wife live together in love and) harmony, all affairs of the household will be settled by the councils of both. The children will receive at all times the love, the admonition and the supervision of both equally. The household atmosphere will be pleasant. The children will grow up well behaved. They will come to have fine temperaments under the influence of the mild and sincere conversations of their parents. Thousands of life’s blessings will be their portion thereby.

Who can deny that the children pick-up what they see about in the house, and mould their character according to the patterns set before them? What is there to demur, if the Lord of the Universe commands us to behave with mutual elegance, love and mildness for the sake of the children, the coming generations, His pleasure, and our own harmonious life? Life implies a control over untoward lusts and appetites and action in consonance with right beneficial principles. Without this, the world is a place worse than hell and no less than the evils.

“And be not like those who got divided and disagreed after clear evidences have come unto them; and these! For them is a great torment.

(On) the Day when some faces will be bright and some faces will be black! And as to those whose faces will have turned black; (it will be said unto them) Why Did you disbelieve after believing? Taste ye, then, the chastisement for what ye were disbelieving.

And as to those whose faces shall have become white they shall be in the Mercy of Allah therein shall they abide.”[[146]](#footnote-146)

“And obey ye Allah and His Prophet (Muhammad) and quarrel ye not, for then ye will be weakened in heart, and will depart your power and be patient; Verily Allah is with the patient ones.”[[147]](#footnote-147)

“And if a woman fears ill-usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people’s) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do”[[148]](#footnote-148)

“And woe unto those praying ones. Who are heedless of their prayer. Who do (a good deed only) to be seen. And (also) withhold alms,”[[149]](#footnote-149)

## Fulfillment of Promises and Agreements

This is an exalted quality of human character and one that imparts lustre to the humanness of man, making him trust worthy and dignified. Every field of life demands this quality from the people of a household to the Majesty of the Lord. Undoubtedly, the bearer of this quality is the ideal man. Womenfolk, too, are responsible for acquiring this quality. Just notice the authoritative tone of Allah (s.w.t.) in commanding it.

“O’ ye who believe! Fulfill the contracts made (by you)”[[150]](#footnote-150)

“and when ye speak be just; though it be against a kinsman; and fulfill ye Allah’s covenant; This He enjoineth you with, so that ye may be mindful”[[151]](#footnote-151)

## Work With Mutual Consultation

The foremost prominent benefit of consultation is self-evident. By the collaboration of two instead of one and four instead of two, an opportunity to get closer to the exact Judgment is obtained. The second rather clandestine necessary advantage reaped from consultation is the mutual harmony, sincerity; and unison born thereof and the advancement thereof a great blessing.

“And those who respond to their Lord, and establish prayer, and (conduct) their affairs with counsel among themselves, what We have provided them with their sustenance they spend.

And (those) who when afflicteth them any great wrong, they get helped by themselves.

“And the recompense for an evil shall be an ill-return like unto it, but (if) one pardoneth and amendeth, his reward is incumbent on Allah; Verily He loveth not the unjust.”[[152]](#footnote-152)

## Rely On Allah (s.w.t.)

Reliance on Allah (s.w.t.) implies a complete turning aside from every creature and depending on Him for all gains and losses, and he allots perfect satisfaction with whatever by way of comfort or affliction. Many people interpret reliance on Allah (s.w.t.) to mean to sit idle and count upon Allah (s.w.t.) to work out everything Himself, and yet it is not so. Rather it is incumbent on us to use our sinews, our faculty of reason, our brains to requisition in a satisfactory manner the resources for our survival and safety of every kind, to make due provision for the morrow by acquiring, knowledge and power. Then being contented with whatever fruit we get in return for our honest efforts, as counting the pleasure of Allah (s.w.t.), is ‘Reliance on Allah (s.w.t.)’.

What advantages accrue to us thereby, only those people of understanding who are endowed with such wealth can gauge. To them may appear as mere passing shadows the thousands of worries and sorrows magnified as mountains by others. The reliant keep their steps firm, the hearts unperturbed in the face of the severest buffets of affliction. They keep their eyes under all circumstances fixed on “Do not despair of Allah’s grace” as the haven of tranquility.

Remember what passed in the lives of the Prophets of yore and in that of our own Prophet (May he be blessed). It was through reliance on Allah (s.w.t.) and His Grace that all was borne to fulfill the mission of Prophethood.

It has been related that the Holy Prophet (s.a.w.a.) asked Gabriel the meaning of “Tawakkul”, Gabriel said, To get convinced that no creature can do any harm nor do good, neither can it give anything nor prevent anything, to get independent of all creatures. When, one reaches this stage, he will not fix his hopes except on Allah (s.w.t.), nor shall he fear nor be tempted.

“Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely”.[[153]](#footnote-153)

“And remember thou, the name of thy Lord, and devote thyself unto Him with an exclusive devotion.

“The Lord of the East and the West, there is no god but He, take Him then as the Protector”[[154]](#footnote-154)

“and whosoever relieth on Allah then sufficent is He for him;”[[155]](#footnote-155)

“And if Allah toucheth thee with affliction, none can remove it but He; and if He toucheth thee with Good, then He hath power over all things.”[[156]](#footnote-156)

## Tender Evidence and Tender it Aright

Supposing there is a dispute between two persons. One of them is dishonestly perpetrating injustice. The other man is subjected to inequity and outrage. A third person is aware of the facts. If he keeps mum under the impression that it is no business of his to meddle in other people’s affairs, to earn the ill-will of any party and to get into uncalled for trouble, it will mean besides an increase of occasion of inequity to the injured side, a veil thrown on the right and a nourishment of the selfish tendencies of the man in the know of the factual position. If a considerable number of people make up their minds to raise their voices against inequity, if an occasion arises that they shall not eschew truth, I think the criminals would not be swelled in numbers at such defiant rate.

In wrong imitation of the Britishers, selfishness has come to such a head that inequities are perpetrated under their very eyes without provoking the least response on their part. These short-sighted people fail to realize that the Britisher in his country never adopts such an attitude of nonchalance toward helping other or openly speaking the truth to save his skin and set up a wrong precedent; Such an attitude becomes only a nation that has thrown to the winds its lessons of humanity and is traversing the road to decline and ruin. May Allah (s.w.t.) help us. Let us once again attend to the favours of Allah (s.w.t.) and see what he says:

“O’ ye who believe! Do stand firmly with justice, Witnesses for Allah’s sake, though it be against your own selves or your parents or your kindred, be he rich or poor, for Allah is closer (than you) to them both; Therefore follow not your inclination, lest ye deviate, (from the truths and if ye swerve (from the truth) or turn aside, then Verily Allah is All-Aware of what ye do.”[[157]](#footnote-157)

“O’ ye who believe! be always upright for Allah, bearing witness with justice, and; let not hatred of a people incite you not to act equitably; Act ye equitably that is nearer to piety, Fear ye Allah; Verily Allah is (fully Aware of what all) ye do”[[158]](#footnote-158)

## Keep Correct Measures:

Besides other matters, correct measures are insisted by Allah (s.w.t.) as an important part of human morale. Not once but eight times has the relevant commandment been repeated in the Holy Qur’an. It implies that fraud even in the most insignificant details is regarded as a great evil.

“So give ye full measure and weight, and diminish ye not to men their things, and make ye no mischief in the earth, after its reform; This is better for you, if ye be Believers.”[[159]](#footnote-159)

“Give ye just measure and be not of those who lessen (to deceive). And weight with balances correct, upright. Defraud not people in their (due) goods, and work not evil in the earth making mischief”[[160]](#footnote-160)

“Indeed sent we Our Prophets with dear proofs, and sent We down with them the Book and the scale that people may establish themselves in justice”[[161]](#footnote-161)

Woe to the defrauders, Who, when they take the measure (of their dues) from men take it fully, But when they measure out to others or weigh out for them, they are deficient. Do not these think that they shall be raised again For a mighty day, [[162]](#footnote-162)

## Learn the Habit of Patience

Patience in this world is that essential tool, without which nothing can be achieved. In fact, it will be true to say that without patience man is a prey to unbearable sufferings. He loses his brave determina­tion and perseverance. Says Allah (s.w.t.):

“O’ ye who believe! seek help with patience and prayer; Verily Allah is with the patient ones”.[[163]](#footnote-163)

“Verily he who practiceth piety and is patient (is always rewarded) for verily Allah wasteth not the reward of the doers of good”.[[164]](#footnote-164)

Hazrat Luqman advised his son in the following way after his long experience of life:

“and be patient against what befalleth thee; verily this is the task of steadfast­ness”[[165]](#footnote-165)

The Lord Almighty expresses it:

“verily, only the patient ones will be paid their recompense without any account”.[[166]](#footnote-166)

“And indeed, whosoever remaineth patient and forgiveth, verily this is an act of great resolution”.[[167]](#footnote-167)

“And wait thou patiently for the command of thy Lord, for verily thou art before Our eyes, and celebrate thou the praise of thy Lord when thou risest”.[[168]](#footnote-168)

## Speak Gently Even to the Enemy

It is a great boon. He alone can appreciate it who is endowed with this quality. Experience, however, demonstrates that if effort can change the destiny of a person, then it can change his temperament as well, It will fetch in something for the person who acquires it by steady effort, though not of the character of the inherently endowed person, with whom it is like a previous stone well set in a ring.

“And, say thou (O’ Our Apostle Muham­mad!) unto My servants they should utter (only) that which is best; Verily Satan soweth dissensions among them; Verily Satan unto man is an open enemy”.[[169]](#footnote-169)

“Repel thou (evil) with what is the best, when Lo! he between whom and thee was enmity, shall be as though her were a warm friend. And receive it not but those who are steadfast, and receive it not but those with the greatest good fortune”.[[170]](#footnote-170)

## Be Forgiving

This quality too is one of the most exalted qualities of man. Would that Allah exalted every Muslim, any every human being with its grandeur. The existing uncleanliness and degradation of the world would have been somewhat lessened thereby, and our lives in this world would have been relatively; satisfying.

“And the recompense for an evil shall be an ill-return like unto it, but (if) one pardoneth and amendeth, his reward is incumbent on Allah; Verily He loveth not the unjust.”[[171]](#footnote-171)

“Adopt thou moderation, and enjoin virtue and turn thou away from the ignorant ones.”[[172]](#footnote-172)

## Be Careful of Your Duty to Allah (s.w.t.)

The word ‘Ittiqa’ has a wise connotation. It is emphasized a great number of times in the Holy Qur’an. The following verses will make it clear that man’s dignity depends on carefulness of duty to Allah (s.w.t.), and only a virtuous person’s actions are approved. It will be seen on due reflection that without virtue indeed sincerity cannot permeate our actions and deeds, and anything done without sincerity is useless. Briefly, stated ‘Taqwa’ (Virtue) is the heartfelt emotion created in the mind of a Believer of firm belief as a result of the impressive awe and grandeur of the Commandments of Allah (s.w.t.). Its result is that men can suppress every urge to disobedience. On the whole, it may be understood to mean to act in the true spirit upon the commandments positive and negative. The following verses will make the meaning clear:

“So far ye (the wrath of) Allah as much as: ye can, listen ye (unto His word), obey ye (only Him), and spend ye (in His way), it is better for yourselves; and whosoever is saved from the greed of his (own) self, these it is who are the successful ones.”[[173]](#footnote-173)

“O’ ye who believe fear ye Allah as ye should: and (see that) ye die not but as Muslims”[[174]](#footnote-174)

“and made you in nations and tribes, that ye may recognise each other; Verily the most honoured of you with Allah is the one of you who guardeth (himself) the most (against evil), verily Allah is All Knowing, the All-Aware”[[175]](#footnote-175)

“Verily, God doth accept (an offering only) from those who guard (themselves against evil)”[[176]](#footnote-176)

“It is not righteousness that ye turn your faces towards the East and the West, righteousness is rather one who believeth in Allah and the Last Day and (he Angels and the Book, the apostles, and giveth his wealth out of love for Him to the kindred and the orphans, and the poor and the wayfarer and the needy and for those in bondage; And established prayer and payeth the poor-rate; and those who fulfill their promise when they make a promise and the patient ones in distress and afflic­tion and in the time of war these are they who are the Truthful and these are they who are the pious.”[[177]](#footnote-177)

## Betake Yourself to Gratitude

The Almighty Allah says, “We increase Our blessings for those, who are grateful...” We know this to be a divine statement and it is a pity if we go against it. Gratitude does not connote only that you utter the words “My Lord! I offer a thousand thanks for the fine great deal you have vouchsafed” Real gratitude, on the other hand is, to make use of the boons conferred by Him in accordance with what pleases Him, and not use them in a defiant way. Spend to relieve the poor of what He has bestowed upon you. Be kind and considerate towards His distressed and needy creature in thankfulness for His Mercy. Adore Him whole-heartedly and sincerely express yourself, “My Lord Thou art the real Bestower of blessing, while I am ever needful for Thy Grace”.

“Imagine ye (O’ Muslims!) that ye (all) would enter Paradise? When Allah knoweth yet not those (of you) who strove hard among you (in His way) and knoweth (also) the steadfast.

And certainly you desired death before you met it, so indeed you have seen it and you look (at it).

And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful”[[178]](#footnote-178)

“O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.”[[179]](#footnote-179)

“And when declared your Lord: If ye be grateful I will increase (My favours) unto you, and if ye be ungrateful, Verily my torment is indeed severe.”[[180]](#footnote-180)

## Avoid Frivolity

An evil loses its importance as such if once a man succumbs to perpetrate it; it is an axiom fraught with considerable truth. With the gradual lightening of its wickedness, indulgence therein is augmented. At the same time, a distressing aspect comes into the fore in that the silent rationalizations begin to alter the pattern of thought and judgment. The best among men of high station come down, at last, into the abyss of disgrace, deprived of lofty grace.

“Those who in their prayers are humble”[[181]](#footnote-181)

“And those who, from what is vain, keep (themselves) aloof. And those who act for purification. And those who guard their private parts. Except from their wives or those whom their right hands possess for then verily they are not blameable. But whosoever seeketh beyond that, then these are they the transgressors of the bounds”[[182]](#footnote-182)

“And shun vain words.”[[183]](#footnote-183)

A literal translation thereof is “Avoid frivolity”, but from the word ‘Qaul’ the frivolity in conversation will have to be gleaned therefrom, for example, uttering falsehood, using vile language, talking non­sense, taking an interest in these or associating there­with, or singing or listening to songs calculated to affect morals adversely, or leading to inflaming of passions.

## Buying and Selling

Islam has laid great emphasis on commerce, and the Muslims were well versed in the art. They however, got deprived of this art side by side with other points of merit as a result of age-old indulgence in sensual pursuits with consequent penury and want. Would that the Muslims once again remember, their forgotten arts and they set out to impress the world with their flourishing commerce. A note of caution, however, must be sounded to the effect that profiteer­ing, fraudulent dealings, and dishonesty ruin the traders mind side by side his trade. Unless the Muslims give up such vices, their trade cannot flourish:

“O’ ye Believers! devour not each other’s? property among yourselves unlawfully save that be trading by mutual consent; and kill not your (own) selves; Verily Allah is Merciful unto you.”[[184]](#footnote-184)

## Draw up Regular Documents in Matters of Loans and Mortgages with Wit­nesses so as to obviate The Possibility of Errors and Malversation

Islam has laid down three levels in the matter of loans and their repayment. It is for the creditor’s breadth of mind to associate himself with the level of his choice.

1. People sometimes need to borrow and some virtuous servants of Allah (s.w.t.) come out with the inclination for goodness to the needy. Matters get vitiated, through error or evil intention when it comes to-repayment of the loan. To avoid evil and to maintain good behavior and considerateness the best way is to draw up a regular document of the loans and mortgages to keep a clean slate and prevent malice entering the hearts.

2. The creditor must necessarily be in possession of ampler means in comparison with the debtor. It will, therefore be consonant with humaneness to extend the period of repayment, in case the debtor is found to be hard pressed and lacking funds for repayment after a scrutiny of his circumstances. To write off the debt would be still better and the creditor will then be a benefactor as well as lucky.

3. The third level is explained by the Almighty Allah in a way as if goodness and benevolence towards human being is as if it were Allah (s.w.t.) Himself in debt to the benefactor, a debt which He will repay in a variety of ways by forgiving sins, doubling worldly goods, creating among men a correct influence, bestowing true happiness and soon. The creditor, therefore, if he remits his debts to the hard-pressed debtor and never demands repayment thereof, is above all deserving of divine reward. This way of dealing with loans is, according to Tradition, even better than offering alms. It stands to reason too. A man’s self-respect is not injured in borrowing and the mind does not feel the degradation, which is a necessary consequence of free beggary. In case the debtor wants to repay, it should not be declined for the same reason it smacks of conceit.

O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.[[185]](#footnote-185)

## The Trustee Should Redeem His Trust

It is a matter of great felicity for us to be one among the best trustees. Who is unaware of the trustworthiness of the Holy Prophet (s.a.w.a.), The narratives of the trustworthiness, the esteem, the truthfulness of the Holy Prophet (s.a.w.a.) are known the world over, the impression of His uprightness on other minds can be gauged only by those who had known Him or had dealings with Him. Never did He cast a covetous glance on any man’s belongings, nor did ever an evil thought cross His mind. These are the firm fundamentals of honest and trustworthiness, and thus do the exemplar humanity with his understanding of this world and the hereafter, preserve the decorum.

“Verily Allah doth command you to render back your trusts to their owners, and when ye judge between men, to judge with justice; verily, how excellent is what Allah exhorteth you! Verily, Allah is the Hearer and the Seer.”[[186]](#footnote-186)

“And from among the people of the Book are such whom if thou entrust (even) a heap of gold, he will restore it unto thee; and from among them are such whom if thou entrust (even) a dinar, he will not restore it unto thee unless thou keepeth standing firmly upon him demanding it; This because they say ‘It is not incumbent on us’ (to be faithful) to the ignorant and they utter a lie against Allah while they know (what they do is wrong). Yea, whoever fulfills his promise and guards (against evil) then surely Allah loves those who guard (against evil)”[[187]](#footnote-187)

“And those who keep well their trusts, and (honour) their promises.”[[188]](#footnote-188)

## Muslims Should Betake Themselves to Bequests and Their Implementation

It is a pity that Muslims in these days shirk the making of a will as if making a will amounts to an invitation to death; whereas death is quite a separate thing. Our elders, as a principle made their wills Islam insist on it. The testator is entitled to heavenly reward if the will does not purport to harm or deprive any one and his relatives are saved from bickering and litigation. As for the fear of death, it is ever staring us in the face. Who can escape it? A speedy making of the will is accordingly enjoined.

“It is prescribed for you when death approacheth (any) one of you, if he leaveth behind any goods that he maketh a bequest for parents and (the nearest) kinsmen - in goodness (this is) a duty (incumbent) upon the pious (ones). Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.”[[189]](#footnote-189)

“But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.”[[190]](#footnote-190)

## To Say Insha Allah (If Allah (s.w.t.) Wills) Before Undertaking Any Affair

Self-confidence is a fine virtue. How many of us, however, maintain a balance in this respect without perpetrating conceit. I feel that conceit before action paralyses the limbs of action. Students of psychology would certainly testify that a cent percent self-confidence damps down our best endeavors and we fail despite our strong hope. It behoves us, therefore, to strengthen our confidence by a faith in and a repetition of Insha’Allah Ta’ala (if the Allah Almighty wills it), working with a clear concept of freedom; and restriction of human will. Our labours in that case are sure to be fruitful.

“And do not say of anything: Surely I will do it tomorrow. Unless Allah pleases; and remember your Lord when you forget and say: Maybe my Lord will guide me to a nearer course to the right than this.”[[191]](#footnote-191)

## Greeting a Muslim

Side by side with instruction on self-improvement, Islam lays stress on considerateness for other’s welfare­ by felicitations and prayers for Divine Grace in their favour.

I was reminded of a certain habit of ants, when studying the relevant verses of the Holy Book. While moving about, each ant stops to meet the ant coming from the opposite side. Heaven knows what they say, but this much is certain that they convey to each other their feelings of sincere fellowship and in a way as if each ant has made it obligatory on itself. The Almighty Allah (s.w.t.) in that same way guides the Muslims to offer felici­tations before anything else, on meeting a person or entering a house without distinction of poverty or riches. The person initiating the greetings is given a higher role, while the response is made obligatory. At the same time, it is emphasized to make the response cheerfully and sincerely or at least in the same spirit as shown by the person offering the greeting.

Viewed superficially, it may sound insignificant to us, but going a little deeper, we notice on ocean con­densed in a drop of water. A cheerful salutation with “Assalamo Alaikum - may peace be your portion” draws human beings closer to us. Both get possessed of a fellow feeling and humane kinship.

Maulana Farman Ali in explanation of the Qur’anic verse relating to salutation says. “To offer greetings is approved by Sunnah, but the response thereto is obliga­tory. To begin the greetings is more highly prized than the making of a response, while failure of response is sinful.”

The principles governing greetings may be laid down thus: The smaller number should greet; the larger number of people, the rider should salute the pedestrian, the one on mule back to the one on donkey back, the one on horseback to the one on mule back, the youn­ger to the elder, the way-farer to the seated. The salutation arid its response should be audible. The idol worshipper the drunkard at his table, chess players at play, the eunuchs, slanderers of married women, usurers, the adulterer, the person performing prayers, should not be accosted with greetings. A handshake for the resident and a caress for the traveller may be an addendum. Allah (s.w.t.) has made mention of it in three places:

“When ye are greeted with a greetings then greet ye with a better (than it), or return it; Verily, Allah, of all things taketh account.”[[192]](#footnote-192)

“And when come unto thee, those who, believe in Our signs, say “Salamun-alaikum” (peace be on you) your Allah hath prescribed mercy on Himself, (so that) if any one of you doth evil in ignorance, then turneth (repentant) after that and amendeth (himself) then verily He is the Most-Forgiving, The Most Merciful”[[193]](#footnote-193)

“and when ye enter houses greet ye your people with a salutation from Allah, bles­sed (and) goodly; Thus doth Allah maketh clear unto you His signs, that ye may understand.”[[194]](#footnote-194)

# Chapter – IV

# Matters That Embellish Culture and Adorn Humanity

## Moral Culture

The word ‘Akhlaq’ (morality) is a comprehensive term plural of ‘Khulq’ meaning habit. As such, it inclu­des good and bad habits, but generally, it is used to connote good morals.

A study of morals comprehends three aspects, firstly the aspect relating to the reformation of personal habits and characteristics, secondly that dealing with domestic matters and those connected therewith, called household management, and thirdly what concerning the administration of Social life called political theory. As such, whatever has been set forth in this book and what which is to follow should be regarded as a whole within the purview of ‘Morals’. As a matter of fact, the Holy Book is replete with moral principles, while the main purpose of the prophethood of the Holy Prophet (s.a.w.a.) is the consummation of morals in his own words:

“And most surely you shall have a reward never to be cut off. And most certainly thou standest on sublime morality.”[[195]](#footnote-195)

Scholars are agreed that so comprehensive is the instruction given in the Holy Book and traditions of the Holy Prophet (s.a.w.a.) that no books on Ethics needed to be compiled on the subject by the Muslims for ages, while we have kept buried all that, as if it never existed. The name of the Qur’an is there, the Book itself is preserved under several folds, perched up high on shelves. Its utility consists in the airing when some deplorable opinion regarding it is current that it is out of date. Behold! Without having studied it, an opinion has been formed that it has out-lived its utility.

My view is that as long as man exists in his Nature, this Book is weighty and authentic and comprises guidance in all matters of life, the trivial as well as the grand. One needs only to study and ponder over it.

“And help ye (one another) in righteous­ness and piety, and help ye not (one another) in sin and aggression and take ye shelter in Allah (for) Verily, Allah is severe in punishment.”[[196]](#footnote-196)

“Mix ye not the truth with falsehood and hide ye not the truth when ye know (it),”[[197]](#footnote-197)

## Mildness and Cheerfulness

The address here is to the Holy Prophet (peace be on him), but it is meant for every ear concerned with life on earth, so as to achieve popularity while alive and be remembered after death. In the words of Sa’adi: “Comfort yourself in life in a way that at your death all may be tearful whilst you yourself may be smiling.”

“Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.”[[198]](#footnote-198)

## Humility

This quality is very auspicious. One has fewer occasions for being knocked to ground and in case a need arises, sympathy is available generally.

“And the servants of the Beneficent (Allah) are they who walk on the earth humbly; and when address them the ignorant, say they Salam (peace).”[[199]](#footnote-199)

“And warn thou thy relatives of nearest kin”

“And be kind unto him who followeth thee, of the Believers.”[[200]](#footnote-200)

## Preserve Your Honour by a Balance Between Tolerance and Self-Respect

Look, superficially, tolerance and self-respect appear to be contradictory terms, but in reality, there is no contradiction. A balance between the two is, however hard to achieve. A slight inclination towards one disturbs the balance. Overweening self-respect is conceit, while tolerance is co-terminus with object servility. It is defined as of Believers that they neither permit a loss of self-respect nor is their behavior, prompted by wrathful disdain. They are not unbalanced by the uncivil or the ignorant. One blessed with these boons has so to say a guarantee of honorable life. As; Mir Anis says:

“Maintain honour intact with acquaintances, and not, be put to shame with king or the beggar. The feet must tread in the Allah’s way and the hands must be raised, only before Him”.

“And when hear they any vain talk, they withdraw from it, and say they: “For us shall be our deeds, and for you shall be your deeds, peace be on you, we desire not the (society of the) ignorant.”[[201]](#footnote-201)

“Adopt thou moderation, and enjoin virtue and turn thou away from the ignorant ones.”[[202]](#footnote-202)

The Holy Prophet (s.a.w.a.) is addressed in this verse and: perhaps some may excuse themselves from its observance, regarding it as an obligation on the Holy Prophet (s.a.w.a.). Yes! The Holy Prophet (s.a.w.a.) is addressed no doubt, but as Hindi proverb says “the daughter is advised to guide the daughter-in-law.” Allah (s.w.t.) likes the Muslims to ascend to the highest rungs of the ladder. He who cherishes these virtues seeks his own good. In the Allah (s.w.t.)’s own words, “He who is endowed with intelligence is endowed with untold bliss.”

## Honour the Erstwhile Associates

It is part of a fine moral culture. Just think who cares for a poor person, while all acknowledge the rich. We must be especially considerate towards old associates. Poverty and riches are fleeting things. In the words of Mir:

“He is a block-head who considers himself a sage. Never deem the other person inferior. It is a sign of high build and righteousness to admit superiority in the inferior”.

“And restrain thou thyself with those who call unto their Allah morning and evening seeking His pleasure, and let not thy eyes turn away from them.”[[203]](#footnote-203)

## Etiquette and Polite Talk

The verses revealed in this respect pertain to occa­sions when someone behaved in an uncivilized manner through ignorance towards the Holy Prophet (s.a.w.a.) or in his presence. It was also, however, the divine will to make it known that such behavior is against etiquette on other similar occasions, as ill advised for the Muslims. I wonder sometimes as to the lessons, which appear new to us now, which were taught to the world by Muslims and which the far off sensible notions of the world took to heart. We neither know our own princi­ples of life nor care to seek them, one wonders with what force was this message revealed by Allah (s.w.t.) and with what zeal was the same driven home to us by the Holy Prophet (s.a.w.a.).

“O’ ye who believe! raise ye not your voices above the voice of the Prophet, and speak ye not loud unto him as speak aloud some of you to the others, lest (all) your (good) deeds become null while ye perceive not. Verily those who lower their voices in the presence of the Prophet of Allah, they are those whose hearts Allah hath proved for their guarding (themselves against evil); for them shall be forgiveness and a great recompense.”[[204]](#footnote-204)

“O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.”[[205]](#footnote-205)

## Observe Cleanliness Everywhere In Everything, Even in Heart and Brain

Cleanliness has untold benefits. The foremost benefit is one’s own sense of satisfaction. People com­ing from outside are gratified on sight of the household cleanliness. They do not feel any reluctance in the use of Pan, water-cot or the bed. Health of inmates of the house is benefited. What is the difference between an animal and a person un-interested in cleanliness and non-abhorrent of dirtiness? It even goes so far as to say that even animals have a sense of cleanliness. How helpless is the man who degrades himself below the level of animals.

External cleanliness leads to internal cleanliness. To that effect, is the emphasis laid on cleanliness before prayers are void if the clothes, the body, or the spot of prostration were unclean? Ablutions are obligatory over again after the least defilement.

Spiritual cleanliness is the second aim. Only when the heart is illuminated by the slight of faith, the thoughts are purified and the temperament if free from the worldly deceits, forgeries, malice, ill will, enmity, vendetta, is a man entitled to be called pure. Mere external cleanliness is not enough.

“Therein are men who love that they be puri­fied; and Allah loveth the purified ones.”[[206]](#footnote-206)

“And thy raiment, purify!”

“And every kind of abomination, Shun it!”[[207]](#footnote-207)

## Debate Etiquette

Debate impels a scrutiny of the ideas. Man is so constituted by nature that he becomes haughty when he deems someone else intends to criticize him. He puts on at once a hostile attitude and every effort in this behalf gets away. ‘Once fallen from the roof, it is difficult to be re-seated.’

It is for this reason that Allah Almighty commands us to betake ourselves to ingenuity and nice counsel to bring people to the path of righteousness to discuss matters intelligently and very politely, so much so that not a single word should escape our tongue likely to disagree with the addressee. He may be displaced otherwise and become adamant to all argument, here as the Holy Quranic commandment:

“And dispute not with the people of the Book save what is best.”[[208]](#footnote-208)

“Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.”[[209]](#footnote-209)

# Chapter – V

# Prayers

These prayers have been consolidated here in one place to facilitate the search and to obviate the necessity for a hunt among the folios of the entire Book.

A second idea for taking this step was the unrivalled nature of the prayers, which if gone through may profit many a creature of Allah (s.w.t.).

Among them are prayers used by the Prophets of Allah (s.a.w.a.) for gaining His Grace. Others relate to them, which they employed soliciting for progeny, sustenance, peace, tranquility and restoration of health alter illness, We can also profit by them now.

## Prayers of Ibrahim (a.s.)

“My Lord! make this a city (a place) of a security and provide the dwellers therein with fruits such of them as believe in Allah and the Last Day”[[210]](#footnote-210)

“My Lord! make this city secure, and keep me away and my sons from worshipping idols.”[[211]](#footnote-211)

“Praise is Allah’s, who hath granted unto me in old age, Ishmael and Isaac: Verily my Lord is the Hearer of Prayer.

“O’ my Lord! make me establish prayer and (also) some from my offspring (to do the same); O’ our Lord! Accept Thou my prayer!”[[212]](#footnote-212)

“O’ Our Lord! Forgive me and my par­ents and the Believers on the day when the reckoning shall be established!”[[213]](#footnote-213)

‘O’ my Lord! Grant me a righteous (son)!”[[214]](#footnote-214)

“O’ Our Lord! On Thee (alone) do we rely and unto Thee (only) do we turn! And unto Thee (alone) is (our) final return. O’ Our Lord! Make us not a trial for those who disbelieve, and forgive us O’ Our Lord! Verily Thou art the Ever Prevalent, the All-wise.”[[215]](#footnote-215)

“O’ My Lord! Grant Thou unto me authority and unite me with the righteous! And cause for me a Truthful tongue (goodly mention) among the posterity. And make me of the heirs of the garden of Bliss. And forgive my father; verily he was of those who have gone astray.”[[216]](#footnote-216)

## Prayers of Zakarya (a.s.)

“Lord! Grant me from onto Thee a good offspring; Verily, Thou art the Hearer of Prayer.”[[217]](#footnote-217)

“He said: My Lord! Surely, my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee: And verily I fear my kindred (cousins) after me, and my wife is barren, so grant me from Thyself an heir! Who shall inherit me and inherit from the family of Jacob; and make him O’ my Lord! one with whom Thou art well pleased!”[[218]](#footnote-218)

“O’ my Lord! Leave me not alone (with­out an issue) though Thou art the Best of heirs!”[[219]](#footnote-219)

## Prayers of E’sa (a.s.)

“O’ Allah! Our Lord! send down unto us from heaven a table set with food that it may be for us a recurring happiness, to the first of us and the last of us, and a sign from Thee; and provide us (with our) sustenance and Thou art the Best of the Sustainers.”[[220]](#footnote-220)

## Prayers of The Companions of E’sa (a.s.)

“O’ Our Lord! We believe in what Thou hast sent down and we follow the Apostle (Jesus); record us then with those who bear witness (unto him)”[[221]](#footnote-221)

## Prayer of Shoaib (a.s.)

“Our Lord! Decide between us and between our people with truth, and Thou art the Best of Deciders.”[[222]](#footnote-222)

## Prayer of Moosa (a.s.)

“O’ my Lord! Expand for me my breast. And make easy for me my task. And loosen the knot of my tongue. (That) they may understand my speech. And appoint for me an aider from my family. Aaron my brother. Strengthen my back by him. And associate him (with me) in my affair. That we may glorify Thee much. And remember Thee much. Verily Thon art ever seeing of us”[[223]](#footnote-223)

“O’ my Lord! Deliver me from the unjust people!”[[224]](#footnote-224)

“O’ my Lord! Verily of what Thou hast sent down unto me of the good, I stand in need”[[225]](#footnote-225)

“Thou causeth whosoever Thou wiliest to-stray and guideth whomsoever Thou pleaseth Thou art our Guardian, so forgive as and bestow Thy mercy upon us, and Thou art the Best of the forgivers.”[[226]](#footnote-226)

“And ordain Thou for us good in this world and in the hereafter; (for) Verily we turn unto Thee;”[[227]](#footnote-227)

## Prayer of the Magicians

“O’ Our Lord! pour out upon us patience and cause us to die submitting (unto Thee, i.e. as Muslims.”)[[228]](#footnote-228)

## Prayer of Noah (a.s.)

“O’ My Lord! Verily I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou forgiveth me not and have mercy on me, I should be of the losers.”[[229]](#footnote-229)

He (Noah) said: “O’ my Lord! help me against what they belie.”[[230]](#footnote-230)

And say thou! “O’ my Lord! disembark me with a blessed landing for Thou art the Best of all who cause to land.”[[231]](#footnote-231)

“Verily I am overcome (by these people) so give help.”[[232]](#footnote-232)

## Prayer of Yusuf (a.s.)

“O’ Originator of the heavens and the earth! Thou (alone) art my guardian in this world and the hereafter; cause me die a Muslim (in submission unto Thee) and join me with the righteous.”[[233]](#footnote-233)

## Prayer of Ayub (a.s.)

“Verily hath touched me distress, and Thou art the Most Merciful of the merciful ones!”[[234]](#footnote-234)

## Prayer of Yunus (a.s.)

“There is no god but “Thou (O’ my Lord!), Glory be to Thee, verily I was of the unjust ones!”[[235]](#footnote-235)

## Prayer of Lut (a.s.)

My Lord! “deliver me and my family from what they do!”[[236]](#footnote-236)

“O’ My Lord! Help me against the mischi­evous people!”[[237]](#footnote-237)

## Prayer of Suleiman (a.s.)

“O’ My Lord! arouse me to be thankful for thy bounty which thou hast bestowed on me and my parents, and that I do good such as Thou wouldst be pleased with, and admit me by Thy mercy, among Thy righ­teous servants.”[[238]](#footnote-238)

“O’ my Lord! Forgive me and grant me a dominion such as shall not befit any one after me, verily Thou alone art the Bounteous Bestower!”[[239]](#footnote-239)

## Prayer of the Companions of The Cave

“O’ Our Lord! Grant us mercy from unto Thee and provide for us in our affairs a right course.”[[240]](#footnote-240)

## Prayer of the Persevering

“O’ Our Lord! Forgive us our sins and our excesses in our affairs and set our feet firm and help us against the disbelieving people.”[[241]](#footnote-241)

“For me Allah is the Best of Guardian. How Excellent the Master and How excel­lent the Helper!”[[242]](#footnote-242)

“On Him (alone) do I rely, and unto Him (alone) do I turn.”[[243]](#footnote-243)

## Prayer For Every Muslim

“Our Lord! Give us good in this world and good in the hereafter and save us from the torment of the (Hell) Fire”[[244]](#footnote-244)

“O’ Our Lord! hold us not responsible if we forget or make a mistake; O’ Our Lord lay not on us a burden as thou didst lay on those before us and lay not on us that which we have not the strength (to bear) pardon us; and forgive us, and have mercy on us;. Thou art our Lord, so help us then against the unbeliever people!”[[245]](#footnote-245)

(They pray) “Our Lord! Suffer not our hearts to perverse after Thou hast guided (aright) and grant us from unto Thee mercy, for verily Thou, and Thou (Alone) art the Ever-Bestower.

Our Lord! Verily Thou art the Gatherer of mankind unto the Day (of Judgement) about which there is no doubt (Be Mer­ciful to us then); Verily Allah faileth not His promise”[[246]](#footnote-246)

“O’ Our Lord! Indeed we believe, so for­give us our sins and save us from the torment of the (Hell) fire”[[247]](#footnote-247)

“O’ Allah! Master of the Kingdom, Thou givest the kingdom unto whomsoever Thou likest and takest away the kingdom from whomsoever Thou likest! Thou exaltest whomsoever Thou likest and abasest whomso­ever thou likest; in Thine hands is all good; verily Thou art over all things Mighty.

Thou causest the night to pass into the day, and Thou causest the day to pass into the night, Thou bringest forth the living out of the dead, and Thou bringest forth the out of the living, and Thou givest sustenance to whomsoever Thou likest, without measure”[[248]](#footnote-248)

“O’ Our Lord! We have indeed heard the voice of a Crier (Apostle), calling (us) unto faith, saying, “Believe ye in your Lord!” and we did believe. O’ Our Lord! Therefore Forgive us then our sins and remove away from us our evil deeds, and cause us to die with the virtuous ones.

O’ Our Lord! And give us what Thou didst promise us through thy Prophets, and disgrace us not on the Day of Resur­rection: Verily, Thou breakest not Thy promise.”[[249]](#footnote-249)

“Sufficeth me Allah; There is no god but He; On Him do I rely, and He is the Lord of the great ‘Arsh’ (i. e. the Glorious Throne of Mighty Power.”[[250]](#footnote-250)

“On Allah (alone) rely! O Our Lord! Make us not (subject) to a trial from the unjust People.

And deliver us by Thy mercy from the disbelieving people.”[[251]](#footnote-251)

“O My Lord! Cause me to enter a goodly entrance and cause me to go out (of) a goodly exit, and grant me from unto Thee an authority to assist (me)”[[252]](#footnote-252)

“O’ My Lord increase me in Knowledge”[[253]](#footnote-253)

“and unite me with the righteous”[[254]](#footnote-254)

“O’ our Lord we believe, so forgive us and have mercy on us, and Thou art the Best of the Merciful ones”[[255]](#footnote-255)

“O’ my Lord! Forgive and have mercy, and Thou art the Best of the merciful ones”[[256]](#footnote-256)

## Prayers of Our Holy Prophet (s.a.w.a.)

“O’ my Lord! If thou wilt make me see what (chastisement) they are promised. O’ my Lord! Then place me not amidst the unjust people.”[[257]](#footnote-257)

“O’ my Lord! I seek refuge unto Thee from the (evil) promptings of the satans; I seek refuge unto Thee O’ my Lord! from their access to me”[[258]](#footnote-258)

“O’ my Lord! Judge Thou with truth; and Our Lord is the Beneficent, Whose help is sought against what ye ascribe (unto Him)”[[259]](#footnote-259)

“Never shall afflict us (anything) save what Allah hath decreed for us; He is our (Liege) Lord; and on Allah should the Believers rely”[[260]](#footnote-260)

“Grace is in the hands of Allah; He granteth it unto whomsoever He liketh; and verily, Allah is Omniscient, All-Knowing. He singleth out for His mercy whomso­ever He liketh; and verily, Allah is (the Lord) of Great Grace”[[261]](#footnote-261)

“and (there) is no succour but from Allah, the Mighty, the Wise”[[262]](#footnote-262)

Following these, there are certain invocations, which though not Holy Quranic word for word are, nevertheless in my opinion among the best invocations, and they can be the means for the acceptance of prayers, in-as-much as they mostly aim at seeking forgiveness, which can follow regular prayers.

(i)

O Whom the hearkening of one voice does not prevent from hearkening the other voice! O Whom the multitude of (simultaneous) supplicants does not mislead! O Whom the entreaties of (crowding) implorers does not incapacitate! Vouchsafe to me the relish of the sweetness of Thy Grace and the coolness of Thy forgiveness and com­passion.

(ii)

I seek forgiveness of Allah (s.w.t.) besides whom there is no deity; Who is Ever-Living Self-Existent; Who is the Lord of Majesty and Bounty, and to Him alone do I turn.

(iii)

There is no god beside the One Allah (s.w.t.), Who fulfilled His promise, Who succored His servant Who honoured His own best, and caused the rout of (opposing) forces in the face of His own host. As such for Him alone is the sovereignty, and all praise is due to Him alone who gives life and He alone brings about death, and He has power over all things.

(iv)

Glorious art Thou. There is no deity beside Thee. Forgive all my sins, for no one but Thyself can forgive all the sins.

(v)

I seek forgiveness of Allah (s.w.t.) for all sins, which I committed intentionally or inadvertently, covert­ly or overtly and I turn to Him from the sin of which I am aware and of which I am not aware. Surely Thou art the best knower of all mysteries, the greatest Forgiver of sins, the greatest shielded against (the consequences of) shortcomings, the greatest Reliever from afflictions, while we have no (sort of) power nor competence, but by the Grace of the Almighty Allah.

(vi)

O the Compassionate One! O the Beneficent One! Guard me against the evil, against which I have no power and aid me in that for which I have the strength.

(vii)

O my Lord! I supplicate before Thee alone, O my sustainer! I invoke Thee alone. O my Master! I pin my hope on Thee alone. and O my Sovereign! I cherish my expectations for the acceptance of my supplication on Thee alone, as Thou hast promised, and I have invoked Thee in the way Thou have commanded. Thou do unto me, O the Gracious One, as befits Thee, and all praise is due to Allah (s.w.t.), the sustainer of the universes and may Allah’s blessing be on Muhammad (s.a.w.a.) and on his holy progeny of impeccable purity.

viii. The Supplication To Follow Namaz For The Immediate Acceptance Of The Prayer

O my Allah (s.w.t.)! I have not performed, this Namaz (under any impression) that Thou art in need thereof, or that Thou wishest for it. Rather it is by way of the reverence for Thee and it is in obedience to the Command Thou hast given me. My Lord! if there be a flaw or fault in the bowing and prostration thereof, call me not to account therefor, and O’ The Most Merciful of all, be Gracious to me by accepting (this Namaz) and by forgiving (the shortcomings).

ix. Supplication for safeguarding against indecencies and vices

O my Lord! I seek refuge from the surging of greed, from the raging of wrath, from the over­whelming of envy, from the weakening of patience, from the subsidence of contentment, from indecent conduct, from the urging of the ego, from the subservience to lusts, from the aberration from the straight path, from the stupor of heedlessness from undergoing unnecessary suffering, from pre­ferring untruth over truth from persistence in sin, from making light of disobedience, from exaggera­ting (the wages of) obedience from the arrogance of the rich, from offensiveness to the needy, from evil domination over the subordinates, from ingra­titude to the benefactor, or abetment of the tyrant, or withholding help to the aggrieved or aiming at what is not proper to our situation, or speaking on religious matters without knowledge, and we seek refuge through Thee that we entertain any evil intentions towards anyone, or that we feel enraptured with our deeds and pin high hopes thereon, and we seek refuge through Thee from evil disposition and from making light of minor sin, and from the domination of the Satan (as well), or that the world should put us to trouble, or that the ruler should oppress us, and we seek refuge through Thee from the evil tongues of the enemies, and from neediness towards our compeers, and from adversity in livelihood, and from death without due wherewithal for the Hereafter, and we seek refuge through Thee from the heavy grief, the great calamity, the dreadful misfortune, the evil ending, the deprivation from heavenly garden, and the eventuation of the catastrophe. O my Lord! Shower blessings on Muhammad (s.a.w.a.) and on his progeny and vouch-safe refuge to me, all the believing men and the believing women from all these through Thine Grace, O’ the most Beneficent of all.

1. Khaqani [↑](#footnote-ref-1)
2. Holy Qur’an, Surah Aal-e-Imran 31 [↑](#footnote-ref-2)
3. Holy Qur’an, Surah Qamar 17 [↑](#footnote-ref-3)
4. Amirul Momineen (a.s.). [↑](#footnote-ref-4)
5. Holy Qur’an, Surah Najm 39 [↑](#footnote-ref-5)
6. Holy Qur’an, 4:31 [↑](#footnote-ref-6)
7. Holy Qur’an, 12:105 [↑](#footnote-ref-7)
8. Holy Qur’an, 6:97 [↑](#footnote-ref-8)
9. Holy Qur’an, 6:98 [↑](#footnote-ref-9)
10. Holy Qur’an, 6:99 [↑](#footnote-ref-10)
11. Holy Qur’an, 15:10 [↑](#footnote-ref-11)
12. Holy Qur’an, 6:56 [↑](#footnote-ref-12)
13. Holy Qur’an, 6:63-64 [↑](#footnote-ref-13)
14. Holy Qur’an, 26:213 [↑](#footnote-ref-14)
15. Holy Qur’an, 3:102-103 [↑](#footnote-ref-15)
16. Holy Qur’an, 8:46 [↑](#footnote-ref-16)
17. Holy Qur’an, 38:26 [↑](#footnote-ref-17)
18. Holy Qur’an, 42:15 [↑](#footnote-ref-18)
19. Holy Qur’an, 4:3 [↑](#footnote-ref-19)
20. Holy Qur’an, 4:129 [↑](#footnote-ref-20)
21. Holy Qur’an, 4:25 [↑](#footnote-ref-21)
22. Holy Qur’an, 4:226-227 [↑](#footnote-ref-22)
23. Holy Qur’an, 17:7 [↑](#footnote-ref-23)
24. Holy Qur’an, 6:151 [↑](#footnote-ref-24)
25. Holy Qur’an, 17:32 [↑](#footnote-ref-25)
26. Holy Qur’an, 42:37 [↑](#footnote-ref-26)
27. Holy Qur’an, 42:38 [↑](#footnote-ref-27)
28. Holy Qur’an, 42:39 [↑](#footnote-ref-28)
29. Holy Qur’an, 42:40 [↑](#footnote-ref-29)
30. Holy Qur’an, 24:2 [↑](#footnote-ref-30)
31. Holy Qur’an, 24:32 [↑](#footnote-ref-31)
32. Holy Qur’an, 24:33 [↑](#footnote-ref-32)
33. Holy Qur’an, 2:240 [↑](#footnote-ref-33)
34. Holy Qur’an, 2:221 [↑](#footnote-ref-34)
35. Holy Qur’an, 24:3 [↑](#footnote-ref-35)
36. Holy Qur’an, 24:26 [↑](#footnote-ref-36)
37. Holy Qur’an, 24:4 [↑](#footnote-ref-37)
38. Holy Qur’an, 24:6 [↑](#footnote-ref-38)
39. Holy Qur’an, 24:7 [↑](#footnote-ref-39)
40. Holy Qur’an, 24:8 [↑](#footnote-ref-40)
41. Holy Qur’an, 24:9 [↑](#footnote-ref-41)
42. Holy Qur’an, 24:10 [↑](#footnote-ref-42)
43. Holy Qur’an, 4:3 [↑](#footnote-ref-43)
44. Holy Qur’an, 4:4 [↑](#footnote-ref-44)
45. Holy Qur’an, 4:5 [↑](#footnote-ref-45)
46. Holy Qur’an, 4:128 [↑](#footnote-ref-46)
47. Holy Qur’an, 65:6 [↑](#footnote-ref-47)
48. Holy Qur’an, 2:187 [↑](#footnote-ref-48)
49. Holy Qur’an, 4:19 [↑](#footnote-ref-49)
50. Holy Qur’an, 2:237 [↑](#footnote-ref-50)
51. Holy Qur’an, 24:31 [↑](#footnote-ref-51)
52. Holy Qur’an, 24:27 [↑](#footnote-ref-52)
53. Holy Qur’an, 2:228 [↑](#footnote-ref-53)
54. Holy Qur’an, 4:34 [↑](#footnote-ref-54)
55. Holy Qur’an, 3:195 [↑](#footnote-ref-55)
56. Holy Qur’an, [↑](#footnote-ref-56)
57. Holy Qur’an, 5:93 [↑](#footnote-ref-57)
58. Holy Qur’an, 5:94 [↑](#footnote-ref-58)
59. Holy Qur’an, 2:195 [↑](#footnote-ref-59)
60. Holy Qur’an, 8:46 [↑](#footnote-ref-60)
61. Holy Qur’an, 49:11 [↑](#footnote-ref-61)
62. Holy Qur’an, 104:1 [↑](#footnote-ref-62)
63. Holy Qur’an, 4:148 [↑](#footnote-ref-63)
64. Holy Qur’an, 49:12 [↑](#footnote-ref-64)
65. Holy Qur’an, 31: 18-19 [↑](#footnote-ref-65)
66. Holy Qur’an, 17: 37-38 [↑](#footnote-ref-66)
67. Holy Qur’an, 93:10 [↑](#footnote-ref-67)
68. Holy Qur’an, 28:55 [↑](#footnote-ref-68)
69. Holy Qur’an, 58:10 [↑](#footnote-ref-69)
70. Holy Qur’an, 2:44 [↑](#footnote-ref-70)
71. Holy Qur’an, 4:29-30 [↑](#footnote-ref-71)
72. Holy Qur’an, 2:190 [↑](#footnote-ref-72)
73. Holy Qur’an, 2:191 [↑](#footnote-ref-73)
74. Holy Qur’an, 3:118 [↑](#footnote-ref-74)
75. Holy Qur’an, 3:75 [↑](#footnote-ref-75)
76. Holy Qur’an, 4:58 [↑](#footnote-ref-76)
77. Holy Qur’an, 4:38 [↑](#footnote-ref-77)
78. Holy Qur’an, 2:264 [↑](#footnote-ref-78)
79. Holy Qur’an, 2:188 [↑](#footnote-ref-79)
80. Holy Qur’an, 2:275 [↑](#footnote-ref-80)
81. Holy Qur’an, 4:37 [↑](#footnote-ref-81)
82. Holy Qur’an, 4:39 [↑](#footnote-ref-82)
83. Holy Qur’an, 9:34 [↑](#footnote-ref-83)
84. Holy Qur’an, 9:35 [↑](#footnote-ref-84)
85. Holy Qur’an, 17:26 [↑](#footnote-ref-85)
86. Holy Qur’an, 17:27 [↑](#footnote-ref-86)
87. Holy Qur’an, 2:191-192-193 [↑](#footnote-ref-87)
88. Holy Qur’an, 68:10 [↑](#footnote-ref-88)
89. Holy Qur’an, 68:11 [↑](#footnote-ref-89)
90. Holy Qur’an, 68:12 [↑](#footnote-ref-90)
91. Holy Qur’an, 68:13 [↑](#footnote-ref-91)
92. Holy Qur’an, 60:8 [↑](#footnote-ref-92)
93. Holy Qur’an, 60:9 [↑](#footnote-ref-93)
94. Holy Qur’an, 3:28 [↑](#footnote-ref-94)
95. Holy Qur’an, 4:144 [↑](#footnote-ref-95)
96. Holy Qur’an, 5:54 [↑](#footnote-ref-96)
97. Holy Qur’an, 6:108 [↑](#footnote-ref-97)
98. Holy Qur’an, 23:1-2-3 [↑](#footnote-ref-98)
99. Holy Qur’an, 26:21 [↑](#footnote-ref-99)
100. Holy Qur’an, 3:61 [↑](#footnote-ref-100)
101. Holy Qur’an, 22:30 [↑](#footnote-ref-101)
102. Holy Qur’an, 26:224 [↑](#footnote-ref-102)
103. Holy Qur’an, 26:225 [↑](#footnote-ref-103)
104. Holy Qur’an, 26:226 [↑](#footnote-ref-104)
105. Holy Qur’an, 2:188 [↑](#footnote-ref-105)
106. Holy Qur’an, 2:159 [↑](#footnote-ref-106)
107. Holy Qur’an, 2:160 [↑](#footnote-ref-107)
108. Holy Qur’an, 49:6 [↑](#footnote-ref-108)
109. Holy Qur’an, 24:58 [↑](#footnote-ref-109)
110. Holy Qur’an, 5:101 [↑](#footnote-ref-110)
111. Holy Qur’an, 35:28 [↑](#footnote-ref-111)
112. Holy Qur’an, 58:11 [↑](#footnote-ref-112)
113. Holy Qur’an, 62:9 [↑](#footnote-ref-113)
114. Holy Qur’an, 2:43 [↑](#footnote-ref-114)
115. Holy Qur’an, 29:45 [↑](#footnote-ref-115)
116. Holy Qur’an, 2:177 [↑](#footnote-ref-116)
117. Holy Qur’an, 2:254 [↑](#footnote-ref-117)
118. Holy Qur’an, 2:265 [↑](#footnote-ref-118)
119. Holy Qur’an, 2:262 [↑](#footnote-ref-119)
120. Holy Qur’an, 2:183 [↑](#footnote-ref-120)
121. Holy Qur’an, 2:184 [↑](#footnote-ref-121)
122. Holy Qur’an, 2:185 [↑](#footnote-ref-122)
123. Holy Qur’an, 3:96 [↑](#footnote-ref-123)
124. Holy Qur’an, 3:97 [↑](#footnote-ref-124)
125. Holy Qur’an, 22:27 [↑](#footnote-ref-125)
126. Holy Qur’an22:28 [↑](#footnote-ref-126)
127. Holy Qur’an, 4:75 [↑](#footnote-ref-127)
128. Holy Qur’an, 4:76 [↑](#footnote-ref-128)
129. Holy Qur’an, 2:244 [↑](#footnote-ref-129)
130. Holy Qur’an, 8:41 [↑](#footnote-ref-130)
131. Holy Qur’an, 59:6-10 [↑](#footnote-ref-131)
132. Holy Qur’an, 89:17-20 [↑](#footnote-ref-132)
133. Holy Qur’an, 90:12-18 [↑](#footnote-ref-133)
134. Holy Qur’an, 93:9-10 [↑](#footnote-ref-134)
135. Holy Qur’an, 22:36 [↑](#footnote-ref-135)
136. Holy Qur’an, 5:4 [↑](#footnote-ref-136)
137. Holy Qur’an, 17:23-24 [↑](#footnote-ref-137)
138. Holy Qur’an, 17:26 [↑](#footnote-ref-138)
139. Holy Qur’an, 30:38 [↑](#footnote-ref-139)
140. Holy Qur’an, 29:8 [↑](#footnote-ref-140)
141. Holy Qur’an, 13:14 [↑](#footnote-ref-141)
142. Holy Qur’an, 3:190-191 [↑](#footnote-ref-142)
143. Holy Qur’an, 6:32 [↑](#footnote-ref-143)
144. Holy Qur’an, 33:70-71 [↑](#footnote-ref-144)
145. Holy Qur’an, 6:152-153 [↑](#footnote-ref-145)
146. Holy Qur’an, 3: 105-107 [↑](#footnote-ref-146)
147. Holy Qur’an, 8:46 [↑](#footnote-ref-147)
148. Holy Qur’an, 4:128 [↑](#footnote-ref-148)
149. Holy Qur’an, 107:4-7 [↑](#footnote-ref-149)
150. Holy Qur’an, 5:1 [↑](#footnote-ref-150)
151. Holy Qur’an, 6:152 [↑](#footnote-ref-151)
152. Holy Qur’an, 42:38-40 [↑](#footnote-ref-152)
153. Holy Qur’an, 9:51 [↑](#footnote-ref-153)
154. Holy Qur’an, 73:8-9 [↑](#footnote-ref-154)
155. Holy Qur’an, 65:3 [↑](#footnote-ref-155)
156. Holy Qur’an, 6:17 [↑](#footnote-ref-156)
157. Holy Qur’an, 4:135 [↑](#footnote-ref-157)
158. Holy Qur’an, 5:9 [↑](#footnote-ref-158)
159. Holy Qur’an, 7:85 [↑](#footnote-ref-159)
160. Holy Qur’an, 26:181-183 [↑](#footnote-ref-160)
161. Holy Qur’an, 57:25 [↑](#footnote-ref-161)
162. Holy Qur’an, 83:1-5 [↑](#footnote-ref-162)
163. Holy Qur’an, 2:153 [↑](#footnote-ref-163)
164. Holy Qur’an, 12:90 [↑](#footnote-ref-164)
165. Holy Qur’an, 31:17 [↑](#footnote-ref-165)
166. Holy Qur’an, 39:10 [↑](#footnote-ref-166)
167. Holy Qur’an, 42:43 [↑](#footnote-ref-167)
168. Holy Qur’an, 52:84 [↑](#footnote-ref-168)
169. Holy Qur’an, 17:53 [↑](#footnote-ref-169)
170. Holy Qur’an, 41:34-35 [↑](#footnote-ref-170)
171. Holy Qur’an, 42:40 [↑](#footnote-ref-171)
172. Holy Qur’an, 7:199 [↑](#footnote-ref-172)
173. Holy Qur’an, 64:16 [↑](#footnote-ref-173)
174. Holy Qur’an, 3:101 [↑](#footnote-ref-174)
175. Holy Qur’an, 49:13 [↑](#footnote-ref-175)
176. Holy Qur’an, 5:30 [↑](#footnote-ref-176)
177. Holy Qur’an, 2:177 [↑](#footnote-ref-177)
178. Holy Qur’an, 3:142-144 [↑](#footnote-ref-178)
179. Holy Qur’an, 2:172 [↑](#footnote-ref-179)
180. Holy Qur’an, 14:7 [↑](#footnote-ref-180)
181. Holy Qur’an, 23:2 [↑](#footnote-ref-181)
182. Holy Qur’an, 23:3-7 [↑](#footnote-ref-182)
183. Holy Qur’an, 22:30 [↑](#footnote-ref-183)
184. Holy Qur’an, 4:29 [↑](#footnote-ref-184)
185. Holy Qur’an, 2:282 [↑](#footnote-ref-185)
186. Holy Qur’an, 4:58 [↑](#footnote-ref-186)
187. Holy Qur’an, 3:75-76 [↑](#footnote-ref-187)
188. Holy Qur’an, 23:8 [↑](#footnote-ref-188)
189. Holy Qur’an, 2:181 [↑](#footnote-ref-189)
190. Holy Qur’an, 2:180-182 [↑](#footnote-ref-190)
191. Holy Qur’an, 18:23-24 [↑](#footnote-ref-191)
192. Holy Qur’an, 4:86 [↑](#footnote-ref-192)
193. Holy Qur’an, 6:54 [↑](#footnote-ref-193)
194. Holy Qur’an, 24:61 [↑](#footnote-ref-194)
195. Holy Qur’an, 68:3-4 [↑](#footnote-ref-195)
196. Holy Qur’an, 5:3 [↑](#footnote-ref-196)
197. Holy Qur’an, 2:42 [↑](#footnote-ref-197)
198. Holy Qur’an, 3:159 [↑](#footnote-ref-198)
199. Holy Qur’an, 25:63 [↑](#footnote-ref-199)
200. Holy Qur’an, 26:214-215 [↑](#footnote-ref-200)
201. Holy Qur’an, 28:55 [↑](#footnote-ref-201)
202. Holy Qur’an, 7:199 [↑](#footnote-ref-202)
203. Holy Qur’an, 18:28 [↑](#footnote-ref-203)
204. Holy Qur’an, 49:2-3 [↑](#footnote-ref-204)
205. Holy Qur’an, 58:11 [↑](#footnote-ref-205)
206. Holy Qur’an, 9:108 [↑](#footnote-ref-206)
207. Holy Qur’an, 74:4-5 [↑](#footnote-ref-207)
208. Holy Qur’an, 39:46 [↑](#footnote-ref-208)
209. Holy Qur’an, 16:125 [↑](#footnote-ref-209)
210. Holy Qur’an, 2:126 [↑](#footnote-ref-210)
211. Holy Qur’an, 14:35 [↑](#footnote-ref-211)
212. Holy Qur’an, 14:39-40 [↑](#footnote-ref-212)
213. Holy Qur’an, 14:14 [↑](#footnote-ref-213)
214. Holy Qur’an, 37:100 [↑](#footnote-ref-214)
215. Holy Qur’an, 60:4-5 [↑](#footnote-ref-215)
216. Holy Qur’an, 26:83-86 [↑](#footnote-ref-216)
217. Holy Qur’an, 3:38 [↑](#footnote-ref-217)
218. Holy Qur’an, 19:4-6 [↑](#footnote-ref-218)
219. Holy Qur’an, 21:89 [↑](#footnote-ref-219)
220. Holy Qur’an, 5:117 [↑](#footnote-ref-220)
221. Holy Qur’an, 3:52 [↑](#footnote-ref-221)
222. Holy Qur’an, 7:89 [↑](#footnote-ref-222)
223. Holy Qur’an, 20:25-35 [↑](#footnote-ref-223)
224. Holy Qur’an, 28:21 [↑](#footnote-ref-224)
225. Holy Qur’an, 28:24 [↑](#footnote-ref-225)
226. Holy Qur’an, 7:155 [↑](#footnote-ref-226)
227. Holy Qur’an, 7:156 [↑](#footnote-ref-227)
228. Holy Qur’an, 7:126 [↑](#footnote-ref-228)
229. Holy Qur’an, 11:47 [↑](#footnote-ref-229)
230. Holy Qur’an, 23:26 [↑](#footnote-ref-230)
231. Holy Qur’an, 23:29­ [↑](#footnote-ref-231)
232. Holy Qur’an, 54:10 [↑](#footnote-ref-232)
233. Holy Qur’an, 12:101 [↑](#footnote-ref-233)
234. Holy Qur’an, 21:83 [↑](#footnote-ref-234)
235. Holy Qur’an, 21:87 [↑](#footnote-ref-235)
236. Holy Qur’an, 26:169 [↑](#footnote-ref-236)
237. Holy Qur’an, 29:30 [↑](#footnote-ref-237)
238. Holy Qur’an, 27:19 [↑](#footnote-ref-238)
239. Holy Qur’an, 38:35 [↑](#footnote-ref-239)
240. Holy Qur’an, 18:10 [↑](#footnote-ref-240)
241. Holy Qur’an, 3:147 [↑](#footnote-ref-241)
242. Holy Qur’an, 22:78 [↑](#footnote-ref-242)
243. Holy Qur’an, 11:88 [↑](#footnote-ref-243)
244. Holy Qur’an, 2:201 [↑](#footnote-ref-244)
245. Holy Qur’an, 2:286 [↑](#footnote-ref-245)
246. Holy Qur’an, 3:8-9 [↑](#footnote-ref-246)
247. Holy Qur’an, 3:16 [↑](#footnote-ref-247)
248. Holy Qur’an, 3:27-27 [↑](#footnote-ref-248)
249. Holy Qur’an, 3:193-194 [↑](#footnote-ref-249)
250. Holy Qur’an, 9:129 [↑](#footnote-ref-250)
251. Holy Qur’an, 10:85-86 [↑](#footnote-ref-251)
252. Holy Qur’an, 17:80 [↑](#footnote-ref-252)
253. Holy Qur’an, 20:114 [↑](#footnote-ref-253)
254. Holy Qur’an, 26:83 [↑](#footnote-ref-254)
255. Holy Qur’an, 23:109 [↑](#footnote-ref-255)
256. Holy Qur’an, 23:118 [↑](#footnote-ref-256)
257. Holy Qur’an, 23:93-94 [↑](#footnote-ref-257)
258. Holy Qur’an, 23:97-98 [↑](#footnote-ref-258)
259. Holy Qur’an, 21:112 [↑](#footnote-ref-259)
260. Holy Qur’an, 9:51 [↑](#footnote-ref-260)
261. Holy Qur’an, 3:73-74 [↑](#footnote-ref-261)
262. Holy Qur’an, 3:126 [↑](#footnote-ref-262)