

SOCIAL AND MORAL CODE OF ISLAM

By

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FOREWORD

In the name of Allah, the most Beneficent, the most merciful. O my Lord! Relieve my mind. And ease my task for me; and loose a knot from my tongue. That they may understand what I say (Al-Qur'an 20: 25-28).

Islam is a perfect religion and it provides a complete code of guidance in all human activities. Not only does it prescribe beliefs and rules governing man's relationship with his creator, the Almighty God, but also it lays down detailed guidelines regarding conduct of man in his relationship with his fellow beings. Islam does not believe in the life of this world as an end in itself, rather it teaches belief in the Hereafter i.e. in the life after death or life in the next world. Islam's motto, as enunciated by its revealed book, is: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire – (Al-Qur'an 2: 201)

Human actions are divided generally into good and evil, the good are recommended and hence to be done while the evil are prohibited and, therefore, to be shunned. Since Islam is based on Divine revelations sent to men through prophets, last and the greatest of whom was the prophet Muhammad (PBUH), Islamic morality begins with the renunciation of all worships except that of Allah, the Only and Almighty God of the Universe, and renunciation of all that has been prohibited by Allah. The Divine Commandments which prescribe dos and don'ts for believers are contained in the Qur'an, the revealed book of Islam, and the Sunnah of Muhammad (PBUH), the Prophet of Islam.

The present book elaborately brings into black and white the social and the moral code of Islam. It brings in focus the fundamental social and moral conceptions on

which Islam basis the life of its followers in this world and also prepares them for the life in the next world. Besides, the book highlights the obligations which one owes to others and rules of conduct and manners of behaviour which one has to follow in dealing with the people around him. The book also discusses the bad qualities of human character or evils or vices from which one must abstain and the good qualities of character or virtues which one must adopt. The verses of the Holy Qur'an and Ahadith (sayings and traditions) of the Prophet Muhammad (PBUH) have been extensively quoted to explain Islamic view-point on the subjects dealt within the book. The renowned translation of the Qur'an by Muhammad Marmaduke Pickthall has been used for quotations from the Qur'an and translation of Mishkat-ul-Masabih by Maulana Fazl-ul-Karim has been mostly used for reproduction Ahadith.

I express a deep sense of gratitude to my renowned publishers especially to Sh. Shahzad Riaz, Managing Director, whose keen interest made it possible to publish this book in a presentable manner.

Before concluding I deem it my bounden duty to pray for the noble souls of the above mentioned two great scholars from whose works I have special benefited. I must also acknowledge my debt of gratitude to my wife and to my daughters who have always been helpful in my study and research.

I should conclude the foreword with my usual prayers to the Almighty Allah: "O my Lord! Increase me in knowledge." (Al-Qur'an 20: 114).

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CHAPTER 1

BASIC CONCEPTS

In this chapter we will explain some of the basic concepts which play key-role in founding the social and moral edifice of Islam. Without comprehending these concepts such as - good and evil, right and wrong, Halal (permitted) and Haram (forbidden), reward for good deeds and punishments for evil deeds – we can hardly be motivated to do pious acts, to adopt virtues and to shun vices, to observe good manners, and to discharge our obligations to others. A comprehensive discussion of these basic concepts would be made in the light of the Qur'an, the revealed book of Islam, and the traditions of Muhammad (PBUH), the Prophet of Islam.

I – Good and Evil

According to plain dictionary meaning, good and evil signify a variety of things. However, in this section we are taking good and evil in their moral, ethical and religious sense and in the form of noun and adjective. Good means morally excellent, virtuous, having the right qualities, righteous, pious, meritorious, upright. Goodness means moral excellence, the state or quality of being good, righteousness, piety, uprightness, rectitude, virtuousness, probity, graciousness, humanness, generosity, kindness, honesty, integrity. Evil means morally bad, sinful, wrong, immoral, ill, wicked, mischievous, harmful, injurious, repulsive, characterized or accompanied by misfortune or suffering. Evil is in quality, intention or conduct like bad character, bad conduct, bad intention. In the form of noun evil signifies badness, sinfulness, wickedness, baseness, corruption, immorality, iniquity, malficence, malignity,

maliciousness, sin, vice, turpitude, viciousness, villanity, wrong, wrongdoing.

In religio-moral sense, good and evil are basic values and it is not easy to define them in precise manners. While the basic concepts of good and evil remain the same, their standard may differ from age to age, place to place, society to society.

The terms 'good' and 'evil' have not been defined by Islam. Neither the Qur'an nor the Ahadith of the prophet Muhammad (PBUH) provide any exact definition of these terms. Without giving any definition of good and evil, the Qur'an and the Sunnah, however, throw a lot of light on what is good and what is evil as the concepts of good and evil are fundamental in the socio-ethical structure of Islam. Islam enjoins upon its followers to do good and refrain from evil. Things or actions which are good and which are bad have been clearly demarcated by the Qur'an and Hadith. The doers of good actions have been promised rewards whereas doers of evil actions have been threatened with awful punishment.

According to Holy Qur'an, the man may have many justifications for his actions but he knows what he is. This knowledge 'he knows what he is' is in fact human conscience which Almighty God has given to everyone. Conscience is a lamp which is enkindled in every human mind and which guides the man about what is right and what is wrong and what is good and what is evil. If this lamp is put off by continuous and prolonged wicked acts, then the voice or opinion of the people around one would help him to know what is right and what is wrong. It is said: You are good if the people say that you are good; and you are bad if the people say that you are bad.

Righteousness and sin have been explained by the prophet of Islam in a very precise but vivid way. When asked by a companion about righteousness and sin, the Prophet replied: Righteousness is good character, and sin is that which revolves in your heart about which you do not want people to know.

Let us now have a look at the relevant verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) which throw ample light on the concepts of good and evil:

Verses of the Holy Qur'an:

In the following verses the Qur'an elaborates the things, actions and deeds which are good and which bring immense reward for those who perform them:

1. And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is able to do all things. —2: Al-Baqarah: 148
2. It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the Angels and the Scripture and the Prophets; and giveth his wealth, for love of Him, to kins folk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God-fearing". —2: Al-Baqarah: 177
3. Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is aware thereof. —2: Al-Imran: 92

4. Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good; —3: Al-Imran: 134
5. And serve Allah. And ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin. And the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful, —4: An-Nisa: 36
6. Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward. —4: An-Nisa: 40
7. Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things. —4: An-Nisa: 85
8. And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone. —4: An-Nisa: 124
9. ... but help ye one another unto righteousness and pious duty, Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment. —5: Al-Ma'idah: 2
10. ... So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ. —5: Al-Ma'idah: 48

11. Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed. —4: Al-Ma'idah: 100

12. Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill deed will be awarded but the like thereof; and they will not be wronged. —6: Al-An'am: 160

13. For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein. —10: Yunus: 26

14. Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annual ill deeds. This is a reminder for the mindful. —11: Hud: 114

15. Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which we bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home, —13: Ar-Ra'd: 22

16. Lo! Allah enjoineeth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed. —16: An-Nahl: 90

17. Whosoever doeth right, whether male or female, and is a believer, him verily We shall quicken with good life, and we shall pay them a recompense in proportion to the best of what they used to do. —16: An-Nahl: 97

18. Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.
—19: Maryam: 76
19. These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith we have provided them.
—28: Al-Qasas: 54
20. Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill deed, those who do ill deeds will be requited only what they did.
—28: Al-Qasas: 84
21. And it is not your wealth nor your children that will bring you near unto us, but he who believeth and doeth good (he draweth near). As for such, theirs will be twofold reward for what they did, and they will dwell secure in lofty halls.
—34: Saba: 37
22. By the declining day, Lo! man is in a state of loss, Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.
—103: Al-'Asr: 1-3

The reveled book of Islam, the Qur'an, in its following verses explains the concept of evil and elaborates actions and things which are bad and, therefore, should be avoided to save oneself from punishment and Hell.

1. Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein.
—2: Al-Baqarah: 81
2. They indeed are losers who deny their meeting with Allah until, when the hour cometh on them suddenly,

they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!
—6: Al-An'am: 31

3. And those who earn ill deeds (for them) requital of each ill deed by the like thereof; and ignominy overtaketh them – They have no protector from Allah – as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein.
—10: Yunus: 27
4. Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror),
—14: Ibrahim: 42
5. Then evil was the consequence to those who dealt in evil because they denied the revelations of Allah and made a mock of them.
—30: Ar-Rum: 10
6. Whoso doeth an ill-deed, he will be repaid the like thereof, while whoso doeth right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint.
—40: Al-Mu'min: 40
7. The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.
—42: Ash-Shura: 40
8. Or do those who commit ill-deeds suppose that we shall make them as those who believe and do good works, the same in life and death? Bad is their judgment!
—45: Al-Jathiyah: 21

In the following verses, al-Qur'an exhorts its followers to repel evil with good i.e. to do good to even those who have done bad to them.

1. Repel evil with that which is better. We are best Aware of that which they allege. —23: Al-Mu'minun: 96
2. These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them.
—28: Al-Qasas: 54
3. The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend. But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.
—41: Ha Mim, As-Sajdah: 34-35

Ahadith of Prophet Muhammad (PBUH)

- 1- An-Nawwas b. Sam'an told that he asked God's messenger about righteousness and sin and he replied, "Righteousness is good character, and sin is that which revolves in your heart about which you do not want people to know." (Muslim)
- 2- Huzaifah reported that the Messenger of Allah said: Don't be silly by saying: If people do good, we will do good; and if they do wrong, we will do wrong; but accustom yourselves to do good if the people do good and not to do wrong if they do wrong. (Tirmizi)
- 3- Hazrat Ali said that the following was inscribed on the sword of the Holy Prophet: pardon one who does harm to you; join him who cuts you off, do good to

him who does evil to you, and speak the truth although it be against yourself. (Ihya)

- 4- Abu Hurairah reported that the Messenger of Allah said: There are seven whom Allah will give shade under His shade on the day on which there will be no shade except His shade; a just leader; a young man who strives hard in the worship of Allah; a man whose heart is attached to the mosque when he comes out of it till he returns to it; two men who love each other for Allah, they come together for Him and separate for Him; a man who remembers Allah sincerely and whose two eyes are filled up with tears; a man whom a young girl of accomplishment and beauty calls (for sexual intercourse) and who says: "Certainly I fear Allah," and a man who gives away alms and then keeps it concealed till his left hand knows not what his right hand spends. (Bukhari, Muslim)
- 5- Jarir reported the Prophet as saying, He who is deprived of gentleness is deprived of good. (Muslim)
- 6- Asma daughter of 'Umais told that she heard God's messenger say, "He is a bad servant who is proud and puts on airs and forgets the Most Great and Sublime One. He is a bad servant who is overbearing and overweening and forgets the Overpowering and Most High One. He is a bad servant who is neglectful and careless and forgets the graves and corruption. He is a bad servant who is corrupt and excessively disobedient and forgets the beginning and the end. He is a bad servant who uses religion for worldly ends. He is a bad servant who deceptively casts doubts on the religion. He is a bad servant who is led by greed. He is a bad servant who is misled by passion. He is a bad servant who is debased by worldly desire." (Tirmidhi and Baihaqi)

- 7- Abu Hurairah reported that the Messenger of Allah said: There are three virtues for salvation and three vices for destruction. As for the virtues of salvation, they are the fear of Allah in secret and in public and speaking truth in pleasure and in anger, and moderation in wealth and in poverty. As for the destroying vices, they are the passion which is followed, niggardliness which is obeyed, and self conceit which is the worst of them. (Baihaqi)
- 8- Abu Zarr reported: I went to the Messenger of Allah. He delivered a very long sermon. I said: O Messenger of Allah! Advise me, He said: I advise you to fear Allah as it is the best adornment for your whole affairs. I enquired: Advise me more. He said: You shall recite the Qur'an and remember the Most Glorious and Almighty Allah, because it is a means of your being mentioned in heaven, and a light for you in this world. I said: advise me more. He said: You should take to long silence, because it is a means of driving away the devil and a help to you in the affairs of your religion. I said: advise me more. He said: Be careful of excessive laughter, because it makes the heart dead and takes away the brightness of face. I asked: Advise me more. He said: Speak the truth though it is bitter. I said: Advise me more. He said: Don't fear the slander of a slanderer for (cause of) Allah. He said: Let what you of yourself know guard you from (backbiting) men. (Baihaqi)

II – Truth and Falsehood

Truth and falsehood are being taken as English equivalents of Arabic words 'Haq' and 'Batil'. Truth is what is just, morally good, ethically right and conforms to fact, reason, or some standard or principle. Truth is in judgment,

opinion, or action. Actuality, veracity; spiritual or philosophical verity, accuracy, exactness, equity, fairness, righteousness, genuineness, legitimacy are some of the words which describe some shades of meanings of truth. False is untrue; lie, incorrect, unjust, unfair act, opinion or judgment. It is wrong, not according to rule, wish, design or the like. Falsehood is the act of lying; something that is untrue, want of truth or veracity, not right according to moral law.

Truth and falsehood, like good and evil, are basic human values which cannot be defined so easily. Islam, therefore, elaborates the concepts of truth and falsehood without defining the same in words. Truth is light while falsehood is darkness, and as darkness vanishes when the light comes, the falsehood disappears when the truth comes. Falsehood, according to Islam is a great sin while truthfulness is a great virtue. Hence Islam enjoins upon its followers to shun falsehood and be truthful. Truth is to be rewarded while falsehood is to be punished. Truth breathes in six things i.e. in words, in motives, in intentions, in determination, in obedience, in action, and in religious duties. Truthful is he who is true in all these things.

Now let us reproduce some relevant Verses of the Holy Qur'an and Ahadith of Prophet Muhammad (PBUH) to highlight Islamic view point on truth and falsehood or right and wrong.

Verses of the Holy Qur'an:

1. Confound not truth with falsehood, nor knowingly conceal the truth. —2: Al – Baqarah: 42
2. People of the scripture! Why confound ye truth with falsehood and knowingly conceal the truth? —3: Al-Imran: 71

3. And Say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.
—17: Bani Israil: 81
4. Nay, but we hurl the true against the false, and it doth break its head and lo! it vanisheth. And yours will be woe for that which ye ascribe (unto him).
—21: Al-Anbiya: 18
5. That is because Allah, He is the True, and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great.
—22: Al-Hajj: 62
6. Say: Lo! My Lord hurleth the truth. (He is) the knower of Things Hidden. Say: The Truth hath come, and falsehood showeth not its face and will not return.
—34: Saba: 48-49
7. Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.
—41: Ha Mim As-Sajdah: 46

Ahadith of Prophet Muhammad (PBUH):

1. Abu Bakarah reported that the Messenger of Allah said: Shall I not inform you about the greatest of great sins? Behold! Setting up a partner with Allah, disobedience to parents and false talk.
(Bukhari, Muslim)
2. Hassan-bin-Ali reported: I remembered from the Messenger of Allah: Give up what appears doubtful to you for what does not appear doubtful to you: and truth is peace of mind, and false-hood is doubt.
(Ahmad, Tirmizi, Nisai)

3. Babaj-bin-Hakim reported from his father from his grand father that the Messenger of Allah said: Woe to him who holds talk and talks falsehood to make people laugh thereby. Woe to him.
(Ahmad, Tirmizi, Abu Daud, Darimi)
4. Obadah-bin-Swamet reported that the Holy Prophet said: If you guarantee me six things from yourselves, I shall then guarantee you paradise. Speak the truth when you talk, fulfill trust when you are entrusted, guard your private parts, shut up your eyesight and withhold your hands.
(Baihaqi)
5. Abdullah-bin-Amr reported that the Messenger of Allah was asked: Who among men is the best? He replied: Everyone, pure of heart, truthful of tongue. They enquired: "Truthful of tongue" – we know it but what is 'pure of heart'? He said: He is pure and pious upon whom there is neither sin, nor transgression, nor deceit, nor malice.
(Ibn Majah)
6. Malek reported: It has reached me that Loqman the wise was asked: How have you acquired what we see meaning excellence? He replied: Truth in talk, fulfillment of trust and giving up of what is of no use to me.
(Muatta)

III – Reward and Punishment

To keep its followers on the right track and to make them do good deeds and abstain from evil, Islam, like other religions and systems, follows policy of reward and punishment. Those who believe, perform righteous actions, worship Allah only, act upon religious injunctions and do good to others are promised high rewards and Paradise. But those who do not believe, do evil deeds, ridicule religious

injunctions and violate rights of their fellow beings are threatened with painful doom and Hell.

Following are the Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) which highlight Islam's policy of reward and punishment (stick and carrot):

Verses of the Qur'an:

In the following verses, policy of rewards to the doers of good deeds and believers has been illustrated:

1. And those who believe and do good works: such are rightfull owners of the Garden. They will abide therein.
—2: Al-Baqarah : 82
2. If ye believe and ward off (evil), yours will be vast reward.
—3: Al-Imran: 179
3. And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.
—4: An-Nisa: 124
4. Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom.....
—4: An-Nisa: 173
5. Whosoever doeth right, whether male or female, and is believer, him verily We shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do. —16: An-Nahl: 97
6. Say: Is that (doom) better or the Garden of Immortality which is promised unto those who ward

off (evil)? It will be their reward and journey's end. Therein abiding, they have all that they desire. It is for thy Lord a promise that must be fulfilled.

—25: Al-Furqan: 15-16

7. Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill deed, those who do ill deeds will be requited only what they did.

—28: Al-Qasas: 84

8. And as for those who believe and do good works, we shall remit from them their evil deeds and shall repay them the best that they did.

—29: Al-Ankabut: 7

9. Those who believe and do good works, them verily We shall house in lofty dwellings of the Garden underneath which rivers flow. There they will dwell secure. How sweet the guerdon of the toilers.

—29: Al-Ankabut: 58

10. And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good (he draweth near). As for such, theirs will be twofold reward for what they did, and they will dwell secure in lofty halls.

—34: Saba: 37

11. Say O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.

—39: Aa-Zumar: 10

12. Is the reward of goodness aught save goodness?

(55: Ar-Rahman:60)

In the following verses, the revealed book of Islam explains its policy of punishment to those who do not believe and who perform evil deeds.

1. Nay, but whosoever hath done evil and his sin surroundeth -him; such are rightful owners of the Fire; they will abide therein. —2: Al-Baqarah: 81
2. It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper. —4: An-Nisa: 123
3. For those who disbelieve and debar (men) from the way of Allah, we add doom to doom because they wrought corruption. —16:An-Nahl: 88
4. Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill deed, those who do ill deeds will be requited only what they did. —28: Al-Qasas: 84
5. And as for those who strive against our revelations, challenging, they will be brought to the doom.—34: Saba: 38

Hadith of Prophet Muhammad (PBUH)

Abu Huraira reported God's messenger as saying, "Do you know the thing which most commonly brings people into paradise? It is fear of God and good character. Do you know what most commonly brings people into hell? It is the two hollow things: the mouth and the private parts."

(Tirmidhi and Ibn Majah)

IV – Halal and Haram

Islamic conception of Halal and Haram governs all the economic activities of man especially in the field of production of wealth and consumption of wealth as well as consumption of food items. Certain means of earning livelihood and wealth have been declared unlawful such as interest, bribery, gambling and games of chance, speculation, short weighing and short measuring, business malpractices, etc. Unlawful means of earning are strictly forbidden and a follower of Islam is permitted to earn through lawful and fair means. Similarly in the field of consumption certain items of food are unlawful such as dead animals, blood, swineflesh and animals slaughtered in the name of other than that of Allah. Even expenses on certain items such as drinks, narcotics, debauchery, prostitution, pornography, things that promote obscenity and vulgarity, lotteries and gambling are strictly inadmissible.

Principle of necessity however makes temporarily an unlawful thing lawful. But this principle can be applied only where there is real necessity and not merely an excuse. For example if someone is dying of hunger and he has nothing to save his life except a dead animal or swine-flesh to eat, then he can take it. Similarly a sick person can take alcohol or wine provided a doctor certifies that he would die if he is not instantly given that. According to the Qur'an, following two conditions should be kept in view while making use of a forbidden thing, namely:

- (a) That such a thing should not be taken with a view to rebel against Allah or to break the law of Allah and
- (b) That such a thing should be taken only in a minimum possible quantity just with a view to save life.

Now let us glance through relevant verses of the Qur'an and Ahadith of Muhammad (PBUH), the Prophet of Islam, to highlight in brief the concept of 'halal' and 'haram'.

Verses of the Qur'an:

1. O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you. —2: 168
2. O ye who believe! Eat of the good things wherewith we have provided you, and render thanks to Allah if it is (indeed) He whom ye worship. He hath forbidden you only carrion, and blood, and swine flesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving. Merciful. —2:172-173
3. And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully. —2: 188
4. This day are (all) good things made lawful for you. The food of those who have received the scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is in vain and he will be among the losers in the hereafter. —5:5
5. O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not,

Lo! Allah loveth not transgressors. Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in whom ye are believers.
—5: 87-88

6. O ye who believe! Strong drinks and games of chance and idols and divining arrows are only an infamy of Satan's Handiwork. Leave it aside in order that ye may succeed. Satan Seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done?
—5: 90-91
7. To hunt and to catch the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered.
—5:96

Ahadith of Prophet Muhammad (PBUH)

1. Abu Huraira reported that the messenger of Allah said: Verily Allah is pure. He does not accept but what is pure.... Then he mentioned about a man disheveled in hair and laden with dust, making his journey long and extending his hands towards heaven: O lord! O lord! While his food was unlawful, his drink unlawful, his dress unlawful and he was nourished with unlawful things. How he can be responded for that? (Muslim)
2. Abu Masud Al Ansari reported that the messenger of Allah forbade the price of dogs, earnings of prostitute and foretelling of a soothsayer. (Bukhari, Muslim)

3. Jabir reported that the messenger of Allah cursed the devourer of usury, its payer, its scribe, and its two witnesses. And he said that they are equal (in sins).
(Muslim)
4. Abdullah-bin-Amr reported that the messenger of Allah cursed the bribe taker and the bribe giver.
(Abu Daud)
5. Jabir reported that the messenger of Allah forbade the sale of wine, dead animals, pigs and idols
(Bukhari, Muslim)
6. Abdullah-bin-Amr reported that the messenger of Allah prohibited intoxicants, games of chance, card-playing and Gobairah and he said: Every intoxicant is unlawful:
(Abu Daud)
7. Jaber reported that the messenger of Allah made unlawful (that is) on the day of Khaiber the domestic asses, meat of mules, every beast of prey having a fang and every bird having a talon. (Tirmizi (Rare))
8. Khalid-bin-Walid reported that the Messenger of Allah prohibited the eating of the meat of horses, mules and asses.
(Abu Daud, Nisai)
9. Jaber reported that the Messenger of Allah said: There is no animal in sea which Allah has not but made pure for the children of Adam.
(Darqutni)
10. Ibn Omar reported that the Messenger of Allah prohibited the eating of filthy animals and their milk.
(Tirmizi)

V – Islamic Brotherhood and Unity

Islam believes and also stands for universal brotherhood of all Muslims all over the world. It also preaches unity among Muslims and wants to see them as they were a solid structure. Al-Qur'an, the revealed book of Islam, calls upon the believers, "And hold fast, all of you together, to the cable of Allah, and do not separate." It also enjoins upon them. "And obey Allah and His messenger and dispute not with one another lest you falter and your strength depart from you..." It tells the believers that they are naught else than brothers. Therefore they must make peace when there is some dispute between two brothers or two groups of brothers. Prophet Muhammad (PBUH) said: A Muslim is brother to a Muslim. He does neither wrong to him, nor puts him to disgrace, nor he hates him. Every Muslim's blood, property and honour are sacred to a Muslim. Spread peace among you, eat together and be not separate, because blessing is with united body.

Following are verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) on unity and brotherhood of Muslims which are self-explanatory and need no comments:

Verses of the Qur'an

1. And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour on you how ye were enemies and he made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided, —3: Al-Imran: 103

2. And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast
—8:Al-Anfal: 46

3. Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do. And those who disbelieve are protectors one of another – if ye do not so, there will be confusion in the land, and great corruption. Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them – these are the believers in truth. For them is pardon, and a bountiful provision. And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are a kin are nearer one to another in the ordinance of Allah. Lo! Allah is knower of all things.
—8: Al-Anfal: 72-73

4. He hath ordained for you that religion which he commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).
—42: Ash-Shura: 13

5. The believers are naught else than brothers. Therefore, make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy. —49: Al-Hujurat: 10
6. Lo! Allah loveth those who battle for His cause in ranks, as if they were a solid structure.—61: As-Saff:4

Ahadith of Muhammad (PBUH):

1. Abu Hurairah reported that the Messenger of Allah said: A Muslim is brother to a Muslim. He does neither wrong to him, nor puts him to disgrace, nor he hates him. Piety is here (and he was hinting out to his breast three times). Despising his brother Muslim is enough evil for a man. Every Muslim's blood, property and honour are sacred to a Muslim. (Muslim)
2. Osamah-b-Sharik reported that the Messenger of Allah said: Whoso comes out to make division among my followers, smite his neck. (Nisai)
3. Omar-b-al-Khattab reported that the Messenger of Allah said: Eat together and be not separate, because blessing is only with the united body. (Ibn Majah)
4. Ibn Omar reported that the Messenger of Allah said: Allah will not gather together my followers (or He said: the followers of Muhammad) over misguidance, and the hand of Allah is upon the united body; and whoso become separate, will be separated in Hell. (Tirmizi)
5. Abu Zarr reported that the Messenger of Allah said: Whoso departs from the united body even a hand's breadth has indeed staken off the rope of Islam from his neck. (Ahmed, Abu Daud)

6. Nu'man-b-Bashir reported that the Messenger of Allah said: you will see the believers in their mutual kindness, love and sympathy just like one body. When a limb complains, the whole body responds to it with wakefulness and fever. (Bukhari and Muslim)
7. Anas reported that the Messenger of Allah said: Help your brother whether he is a wrong doer or is wronged. A man enquired: O Messenger of Allah! I may help him when he is wronged, but how can I help him when he is a wrong-doer? He said: You can prevent him from wrong-doing. That will be your help to him. (Bukhari and Muslim)
8. Abu Hurairah reported that the Messenger of Allah said: The rights of a Muslim upon a Muslim are six. It was questioned: What are those O Messenger of Allah? He replied: when you meet him, salute him; and when he calls you, respond to him; and when he seeks advice, give him advice; and when he sneezes and praises Allah, respond to him; and when he falls ill, visit him; and when he dies, follow him. (Muslim)
9. Abu Huraira reported that the Messenger of Allah said: you shall not enter Paradise till you believe; and you will not believe till you love one another. Shall I not guide you to a thing? When you will do it, you will love one another. Spread peace among you. (Muslim)
10. Abu Hurairah reported that the Messenger of Allah said: It is not lawful for a Muslim to forsake his brother beyond three (days). So whoso forsakes beyond three (days) and then dies shall enter the Fire. (Ahmad, Abu Daud)

11. Abul Kherash as-Solaml reported that he heard the Messenger of Allah say: Whoever forsakes his brother for a year is like one who sheds his blood. (Abu Daud)
12. Sayeed-b-Zaid reported from the Holy Prophet who said: The most compound of usury is prolonging (tongue of evil) unjustly in respect of the honour of a Muslim. (Abu Daud)
13. Waselah reported that the Messenger of Allah said: Be not happy over (the sorrow of) your brother, lest Allah shows mercy to the latter and tries you.
(Tirmizi (approved Rare))
14. Ibn Omar reported that the Messenger of Allah said: A Muslim is brother to a Muslim. Neither he wrongs him, nor hands him over (to another). And whoso comes in need of his brother, Allah comes to his need; and whoso removes a calamity of a Muslim, Allah will remove a calamity from the calamities of the Resurrection Day, and whoso conceals the faults of a Muslim, Allah will conceal his sins on the Resurrection Day. (Bukhari, Muslim)
15. Abu Huraira reported that the Messenger of Allah said: The duties of a Muslim towards another Muslim are five: to return greeting, to visit the sick, to follow the bier of a dead man, to accept invitation, and to respond to one who sneezes. (Bukhari, Muslim)
16. Abu Sayeed reported that the Messenger of Allah said: Whoso Muslim clothes a naked Muslim, Allah will clothe him with green robes of Paradise; and whoso Muslim feeds a hungry Muslim, Allah will feed him from the fruits of Paradise; and whoso Muslim gives drink to a thirsty Muslim, Allah will give him drink from the closed-up Fountain. (Abu Daud, Tirmizi)

17. Abu Musa al-Ash'ari reported the Prophet as saying, "Believers are to one another like a building whose parts support one another." He then interlaced his fingers. (Bukhari and Muslim)
18. Abu Huraira reported God's messenger as saying, "Avoid suspicion, for suspicion is the most lying form of talk. Do not be inquisitive about one another, or spy on one another; do not bid against one another to raise the price; do not envy one another; do not hate one another; and do not speak evil of one another behind your backs; but be servants of God and brethren." A version has, "Do not quarrel with one another." (Bukhari and Muslim)

VI – Friendship

Friendship is a valuable treasure and a good friend is a boon companion. A good friend is one who shares your misfortunes and sorrows and feels joy with you in your happiness. He conceals your secrets and faults, helps you in your good works and saves you from indulging in evil and impious acts. However selection of friends is not an easy task. Before choosing friends, one must look at the nature, habits, virtues and vices of the concerned persons and the families from which they hail.

Prophet Muhammad (PBUH) is reported to have said: man is upon the religion of his friend and there is no good in friendship with one who does not see for you what he sees for himself. The Almighty Allah has prohibited friendship with the unbelievers, idol worshipers, polytheists, evil-doers such as drunkards, corrupt and wicked. The companionship with hypocrites and those non-Muslims who are working against Islam and against the interest of Muslims has also been prohibited. According to a saying, the

liars, the illiterate, the foolish, the niggardly and the great transgressors should not be made friends, nor the proud, the flatterers, and the wicked be made friends.

Let us look at the verses of the Qur'an and Ahadith of the Prophet of Islam how do they guide us on this important subject:

Verses of the Qur'an:

1. Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying. —3: Al-Imran: 28
2. O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Haterd is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand. —3: Al-Imran: 118
3. O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you? —4: An-Nisa: 144
4. Your friend can be only Allah; and His messenger and those who believe, who establish worship and pay the poor-due, and bow down (in prayer). And whoso taketh Allah and His messenger and those who believe for friends (will know that), lo! the party of Allah they are the victorious. —5: Al-Ma'idah: 55-56

5. And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-cue, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise. —9: Al-Taubah: 71
6. Thou wilt not find folk who believe in Allah and the last day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. (58: Al-Mujadilah: 22)
7. O ye who believe! Choose not my enemy and your enemy for friends. Do ye give them friendship when they disbelieve in that truth which hath come unto you (60: Al-Mumtahannah: 1)

Ahadith of the Prophet Muhammad (PBUH):

1. Abu Huraira reported God's messenger as saying, "A man follows his friend's religion, so each one should consider whom he makes his friend." (Ahmad, Tirmidhi, Abu Dawud)
2. Yazid b. Na'ama reported God's messenger as saying, "When a man makes another his brother he should ask him his name, his father's name and the stock from which he comes, for it binds friendship more closely." (Tirmidhi)
3. Imran-b-Khettan reported: I came to Abu Zarr and found him alone within the mosque covered with a black garment. Then I enquired: O Abu Zarr! Why is this loneliness? He said: I heard the Messenger of Allah say: Loneliness is better than a bad companion, and a good companion is better than loneliness; and

the dictation of good is better than silence, and silence is better than dictation of evil. (Baihaqi)

4. Abu Musa reported that the Messenger of Allah said; A good and a bad companion were like the bearer of musk and one who pumps out filth. As for the bearer of musk, he will either give you a share or you will get perfumed air from him; or you will purchase something from him, and for one who pumps out filth, he will either burn your clothes or you will feel filthy smell from him. (Bukhari and Muslim)
5. Anas reported that the Messenger of Allah said: A man is upon the religion of his friend, and there is no good in friendship with one who does not see for you what he sees for himself. (Ibn Adi)
6. Abu Hurairah reported that the Messenger of Allah said: Make good neighbourly connection with one who makes you neighbour, you will then be a (true) Muslim; and keep good company with one who keeps company with you, you will then be a (true) believer. (Tirmizi, Ibn Majah)
7. Mu'dh b. Jabal told of hearing God's messenger say that God most high has said, "My love is due to those who love one another for my sake, who sit together for my sake, who visit one another for my sake, who bestow things on one another for my sake." (Malik)

VII – Concept of Equality

1. Islamic concept of equality is very peculiar. Islam treats all the people equal as human beings. Similarly all people are equal before Islamic law. However in the moral and religious fields, Islam discriminates on the basis of good conduct of the people. Similarly in

economic field Islam recognizes disparities as natural but ensures equity and social justice.

2. In an Islamic society all are equal as human beings. None is superior to the other on account of race, language, colour, place of birth or tribe. This is because all human beings come of the same human stock and are children of one parents. The Qur'an says:

"O mankind! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a Watcher over you."—4: An-Nisa: 1

Division of human beings into tribes and nations was ordained by the creator for the purpose of recognition otherwise nobody is superior to the other except on basis of piety. In one of its well known verses the revealed book of Islam states this fact: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you... (49 : 13)". Thus this verses places all the human beings on the equal level and makes the pious and righteous superior to the wicked and evil doers on the basis of virtuous conduct.

3. In the legal field also, Islam treats all the people equal. In the sight of law, all the citizens of the state are equal. They enjoy equal rights and in case of violation of law they are given equal punishment. In case of

retaliation, murder, theft, adultery all are given equal treatment in respect of punishment. Similarly in civil matters and in case of rewards for actions, all are equal. The Qur'an says:

- i) O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and mercy from your Lord. He who transgresseth after this will have a painful doom.—2: Al-Baqarah: 178
 - ii) As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise. —5: Al-Maidah: 38
 - iii) Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do. —16: An-Nahl: 97
 - iv) The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment. —24: An-Nur: 2
4. However in the moral and religious field, Islam makes distinction between the people and gives superiority to those who are good, pious, God fearing, observer

of all religious practices, bearers of good moral character over impious, evil doers, bad characters, persons of loose morals, disbelievers and non-practicing believers.

There are many verses in the Holy Qur'an which differentiate between good and bad, between pious and wicked, and between seer and blind. Some of these verses are:

- i. Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed.—5: Al-Maidah: 100
- ii. Is he who is a believer like unto him who is an evil-liver? They are not alike.—32: As-Sajdah: 18
- iii. The blind man is not equal with the seer;
Nor is darkness (tantamount to) light;
Nor is the shadow equal with the sun's full heat;
Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves.—35: Al-Fatir: 19-22
- iv. Is he who payeth adoration in the watches of the night, prostrate and standing, bawaring of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed. —39: Az-Zumar: 9

- v. And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer. Little do ye reflect!—40: Al-Mu'min: 58
- vi. Or do those who commit ill-deed suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgement! 45: Al-Jathiyah: 21
- vii. O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.
—49: Al-Hujurat: 13

In his famous sermon delivered on the occasion of farewell pilgrimage, Prophet Muhammad (PBUH) addressed the people as under: "O people, be aware: your God is one. No Arab has any superiority over a non-Arab, and non-Arab any superiority over an Arab, and no white one has any superiority over a black one, and no black one any superiority over a white one, except on the basis of taqva (piety). The most honourable among you in the sight of Allah is he who is the most pious and righteous of you". Again, according to another tradition, the Prophet said: "You are all the children of Adam, and Adam was created from the dust. Let the people give up boasting of their ancestors, otherwise they will stand more degraded than a mean insect in the sight of Allah". There is another Hadith; "Allah does not see your outward appearances and your possessions but He sees your hearts and your deeds."

5. In the economic field, Islam establishes equity, fairness and justice in the production of wealth, and in ownership of means of livelihood. However it recognises that like other natural things there is no equality among human beings as regards the economic means and possession of worldly wealth. This inequality has been presented by the Qur'an as a part of Divine Economic order. The Qur'an does not consider these inequalities in the distribution of Divine sustenance as punishment or reward and does not try to eliminate them, because no two individuals have been blessed with hundred percent equal mental and physical abilities.

Taking the existence of inequalities as a part of divine scheme, the Qur'an advises its followers not to covet those things in which Allah has made some of them excels others. By exalting some of you over others in rank or by favouring some of you over others in provisions, God in fact tries and tests the human beings whether they are thankful to Him in good circumstances and patient in bad circumstances.

The Qur'an highlights these inequalities in its following verses:

- i. And covet not the thing in which Allah hath made some of you exceed others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned..... —4: 32
- ii. He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others. That He may try you by (the test of) that which He hath given you —6: 165

- iii. And Allah hath favoured some of you above others in provision —16: 71
- iv. Lo! thy Lord enlargeth the provision for whom He will, and straiteneth it (for whom He will) —17: 30
- v. Is it they who apportion their Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord is better than (The wealth) that they amass. —43: 32

However, Islam does not permit the difference in possession of wealth to assume such proportions that few lucky live in ease and luxury controlling major portion of community's wealth while the vast majority of people possessing negligible share in community's wealth lives a life of abject poverty, misery and hunger. According to Islam, difference in wealth must not exceed natural and reasonable limits, because if it happens the community invites wrath of God and meets its natural end of self-destruction. The Prophet of Islam has said: If anyone spent a night in a town and he remained hungry till morning, the promise of God's protection for that town comes to an end. Islam, therefore, does not allow the difference between the rich and the poor reach an uncontrollable limits so as to disturb the peace of society. Although it does not believe in complete equality in possession of economic means, yet it perfectly stands for socio-economic justice. It believes in fair and equitable distribution of incomes and wealth and ensures the same through positive measures like Zakat and Sadaqat (charity and

almsgiving) and through prohibitive measures like prohibition of interest, hoarding of wealth, unlawful means of earning and business malpractices.

VIII – Enjoining good and forbidding wrong

The followers of Islam have been directed to enjoin good and forbid wrong. It is because of the fact that they are the last Ummah (Community) and their prophet, the Prophet Muhammad (PBUH), is the final prophet. No prophet is to come after Muhammad (PBUH) and so the mission of the prophets regarding enjoining good and forbidding wrong will have to be performed by the followers of Muhammad (PBUH). According to the Qur'an, the last revealed book of Allah, Muslims are the best community that has been raised by Allah for the mankind and it is their duty that they enjoin good conduct and forbid the mankind from doing wrong.

Following are the verses of the Qur'an and traditions of Prophet Muhammad (PBUH) which throw light on this subject making the followers of Islam duty-bound to enjoin good and forbid wrong.

Verses of the Qur'an:

1. And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful. —3: Al-Imran: 104
2. Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. —3: Al-Imran: 110

3. And the believers, men and women, are protecting friends, one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise. —9: At-Taubah: 71
4. (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah – and give glad tidings to believers!
—9: At-Taubah: 112
5. Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events. (22: Al-Hajj: 41)

Ahadith of Muhammad (PBUH)

1. Hudhaifa reported the Prophet as saying, "By Him in Whose hand my soul is, you must enjoin what is reputable and forbid what is disreputable, or God will certainly soon send punishment from Himself to you. Then you will make supplication and not receive an answer." (Tirmidhi)
2. Al-Urs b. Amira reported the Prophet as saying, "When sin is done in the earth he who sees it and disapproves of it will be like one who was not present, but he who is not present when it is done and approves of it will be like him who sees it." (Abu Dawud)

3. Abu Bakr as-Siddiq said: You people recite the verse, "You who believe, care for yourselves; he who goes astray cannot harm you when you are rightly guided." I heard God's messenger say, "When people see something objectionable and do not change it God will soon include them all in His punishment."
(Ibn Majah and Tirmidhi)
4. Jarir b. Abdallah told that he heard God's messenger say, "If any man is among a people in whose midst he does acts of disobedience, and though they are able to make him change his acts they do not do so, God will smite them with punishment before they die."
(Abu Dawud and Ibn Majah)
5. Abi b. 'Adi al-Kindi said: A client of ours told us he had heard my grandfather telling of hearing God's messenger say, "God most high does not punish the the common people for what the upper classes do till they see what is objectionable being done publicly among them and do not forbid it though they are able to do so. When they act thus God will punish both the common people and the upper classes." It is transmitted in Sharh as-sunna.
6. Abdallah b. Mas'ud reported God's messenger as saying, "When the Bani Isra'il fell into acts of disobedience their learned men forbade them, but they did not refrain. They then sat with them in their gatherings, ate with them and drank with them, and God mingled their hearts with one another and cursed them by the tongue of David and Jesus son of Mary. That was because they disobeyed and transgressed." Then God's messenger who had been reclining sat up and said, "No, by Him in whose hand my soul is, until you bend them into conformity with what is right." Tirmidhi and Abu Dawud transmitted it. In Abu

Dawud's version he said, "By no means, I swear by God. You must enjoin what is reputable, prohibit what is disreputable, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right, or God will mingle your hearts together and curse you as He cursed them."

7. Anas reported God's messenger as saying, "On the night when I was taken up to heaven I saw some men whose lips were being cut with scissors of fire and I asked Gabriel who these were." He told me that they were preachers of my people who commanded others to act righteously but forgot to do so themselves." It is transmitted in Sharh as-Sunna and by Baihaqi in Shu'ab al-Iman. In Baihaqi's version Gabriel said, "Preachers of your people who say what they do not do and recite God's Book, but do not act accordingly."
8. Abu Sa'id al-Khudri reported God's messenger as saying, "If any of you sees something objectionable he should change it with his hand, but if he cannot he should do it with his tongue, and if he cannot he should do it in his heart, that being the weakest form of faith." Muslim transmitted it.
9. Jabir reported God's messenger as saying that God Who is great and glorious revealed to Gabriel that he should overthrow such and such a city with its inhabitants, and he said, "My Lord, among them is Thy servant so and so who has not disobeyed Thee by as much as the glance of an eye." He replied, "Overturn it on him and on them, for his face never once showed anger on my behalf."
10. It has been narrated on the authority of Abu Sa'id al-Khudri (Allah be pleased with him) that the Messenger of Allah (peace and blessing of Allah be upon him)

said: The most excellent Jihad (striving in the way of Allah) is when one speaks a true word in the presence of a tyrannical ruler. (Abu Dawud and Tirmidhi)

IX – Moderation and Balance

The best of affairs is their mean' is the golden principle of Islam. Al-Qur'an, the revealed book of Islam, calls the followers of Islam a middle nation. The Muslim are middle nation between other two nations – The Jews and the Christians – who believe in revealed religions, because the Muslims avoid extreme and follow middle path.

Islam enjoins upon its believers to follow middle way and act upon the principle of moderation and balance. The two extremes of every thing and every action are bad according to Islam and the believers should, therefore, strike balance between the two. The Qur'an, the Holy scripture of Islam, and Muhammad (PBUH), the Prophet of Islam, have recommended the Muslims to follow policy of moderation and balance in every walk of life, for example:

1. Islam condemns monasticism and materialism and exhorts its followers to adopt middle path between these two extreme ways of life. A monastic lays all the emphasis on moral and spiritual aspect of life and ignores completely material aspect. According to him, all economic activity is a sinful act and acquiring of wealth and comforts of worldly life is a sin. A materialist is on the other extreme. He lays the entire stress on the material aspect of life ignoring moral and spiritual aspects. He devotes all his time and energy to the attainment of material ends. He justifies every mean – right or wrong – to acquires wealth and comforts of life. The Qur'an disapproves the actions of those Christians who adopt monasticism and

condemns the Jews who are very materialistic and greedy for wealth.

2. The principle of moderation carries paramount importance especially in the economic field. This principle is followed by the true believers in the production of wealth, as well as in the consumption and spending of wealth. Although earning of wealth through permitted (Halal) means is allowed, yet the piety demands that a Muslim should not become mad after amassing wealth like a greedy materialist. He should exercise restraint and earn wealth to meet his lawful needs. Extra wealth, if at all is earned by him somehow, may be spent in the path of Allah on charity and relief of the poor. Similarly, in the consumption and spending of wealth, the believer is recommended to strike balance avoiding miserliness and extravagance. Miser is he who does not even provide for the legitimate needs of himself and his family let alone spending on charitable and noble causes. Extravagant or spend thrift is a person who squanders his wealth in luxury, gambling, drinking, and on lavish expenditure, on festivities, weddings, day to day living. Islam condemns both miserliness and extravagance and enjoins upon a believer to exercise moderation. The Qur'an appreciates those who exercise moderation in spending when it says: "And those who when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two:" (25: 67)
3. Islam advises moderation in the performance of religious acts also. One must not be hard on himself in the matters of worship like prayer, fasting, etc. Once the Prophet Muhammad (PBUH) learnt that some companions had taken a vow to fast during the day, pass the night in worship, abstain from meat and

fat and renounce intercourse with women. Thereupon he (peace be on him) delivered a sermon in the course of which he observed: "This is not my creed. Your body has rights over you. You should fast, but eat and drink also. Pray at night, but sleep also. Look at me. I sleep and I pray also. I both keep and omit fasts. I eat both meat and fat. So whoso does not subscribe to my way, he is not of mine.'

He (peace be on him) then said, "What has happened to people that they have renounced women, good food, perfume, sleep and worldly pleasure? I have never taught you to be a monk or a priest. In my Deen (Creed) there is no provision for renunciation of women or meat nor for abandoning the world. For self-control, I enjoin fast. All the advantages of asceticism can be had from the jihad of Islam.

4. Even in matters of everyday life, Islam calls upon its follows to avoid extremes and follow principle of balance. In matter of food one should neither take too much nor too less; rather one should eat and drink, just according to his bodily needs to keep himself hale and hearty. In matter of speaking, one should neither speak too loudly nor too low to be heard. Loud voice has been likened by the Qur'an to that of an ass. In the matter of walking, one should show humility and avoid pride. In matter of charity, one should be neither extravagant so as to squander all wealth nor one should be miserly so as to hoard wealth out of channel of circulation. In matter of clothes one must spend according to means.

Let us now glance through the Verses of al-Qur'an and Traditions of Prophet Muhammad (PBUH) which exhort the believers to adopt principle of moderation and balance in every activity.

Verses of the Qur'an:

1. Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you... —2: 143
2. O ye, who believe! Forbid not the good things, which Allah hath made lawful for you, and transgress not. Lo, Allah loveth not transgressors. —5: 87
3. O Children of Adam! Look to your adornment and every place of worship and eat and drink, but be not prodigal. Lo! He loveth not the prodigals. —7: 31
4. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded. —17: 29
5. And thou (Muhammad) be not loud voiced in thy worship not yet silent therein, but follow a way between. —17: 110
6. And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two; —25: 67
7. Be modest in thy bearing and subdue thy voice Lo! The harshest of all voices the voice of the ass. —31: 19
8. Then We caused our messengers to follow in their footsteps, and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented. We ordained it not for them – only seeking Allah's

pleasure, and they observed it not with right observance. So We give those of them who believe their rewards, but many of them are evil – liver.

—57: 27

9. Let the man of means spend according to his means; and the man whose resources are straitened, let him spend according to what God has given him. —65: 7

Ahadith of Prophet Muhammad (PBUH):

1. Good manners, delay and moderation form a part out of twenty-four parts of Prophethood.
(Mishkat-ul-Masabih)
2. Abu Hurairah reported that the Messenger of Allah said: Moderation in expenditure is half of livelihood, and love for people is half of wisdom, and good questioning is half of learning. (Bukhari)
3. Matref-b-Abdullah reported that the messenger of Allah said: The best of affairs is their mean. (Baihaqi)
4. Abdullah-bin-Amr reported that the Messenger of Allah said: When four things are in you, there is nothing against you in the world which may cause your loss; guarding of trust, truthfulness in speech, beauty in conduct, and moderation in food.
(Ahmad, Baihaqi)
5. Anas reported that three persons came to the wives of the Holy Prophet to enquire about act of piety of the Prophet, When they were informed of them, they considered them little as it were and said: Where are we in comparison with the Holy Prophet while Allah has forgiven his past sins and what will be in future. One of them said: As for me, I pray all night long. And

another man said: I fast all the day long and donot break. And another said: I keep aloof from women and shall never marry. Then the Holy Prophet came to them and said: Are you the persons saying such and such things? Behold! By Allah, I fear Allah more than your selves and I am most dutiful among you to Him, but still I keep fast and break it, and keep up prayer and keep awake at night and take wives, So whoever turns away from my way is not of me.

(Bukhari, Mulim)

6. Anas reported that the Messenger of Allah used to say: Don't subject yourselves to excessive hardship lest Allah inflicts hardship on you. Surely there was a people out of the children of Israil who put rigours on themselves, and consequently Allah also was severe on them. Those are their reminiscences in the synagogues and churches.
7. And monkery-they invented it, We did not ordain it for them; (5: 87Q). (Abu Daud)
8. Abu Hurairah reported that the Messenger of Allah said: When one of you leads the prayer for men, let him be short, because among them there are the sick the weak and the old; and when one of you says prayer for himself, let him prolong it as he pleases.
(Bukhari and Muslim).
9. Ayesha reported that the Messenger of Allah said: Act what you can, because Allah inflicts no trouble till you inflict.
(Bukhari, Muslim)
10. Anas reported that the Messenger of Allah said: Let one of you say prayer cheerfully: and when he becomes tired, let him sit down. (Bukhari, Muslim)

11. Imran-b-Hussain reported that the Messenger of Allah said: Pray standing, if you are unable then sitting, if you are unable then upon a side. (Bukhari)

X – Concept of Success

Islam's concept of success and Islam's criterion to judge who is successful is different and innovative from the ordinary one. The normal and ordinary standard treats a person successful who is more wealthy, who is more powerful, who has more people under his command, who has more lands under his possession, who lives in a big house, who moves in a big car, who has more sons, who has a bigger tribe, or who is leading a life of luxury, ease, prosperity and plenty in comparison to other persons. But Islam does not treat such people as successful. According to Islam, successful is he who believes in Allah, in Muhammad (PBUH), and in other Prophets, in the Qur'an and Allah's other revealed books, in the Day of Judgement and Hereafter, and who establishes worship of One God, who spends in the way of God, who performs all the practices, rituals and acts prescribed by Islam, who fears Allah and wards off evil, who is pious and does noble deeds, who refrains from prohibited things (haram), who fulfills all his duties toward Allah and towards human beings, who enjoins good and forbids wrong, and above all who leads life in accordance with tenets of Islam and attains success in the Hereafter.

From the following Verses of the Qur'an one can draw a picture of the man who is successful in the sight of Islam:

Verses of Al-Qur'an:

1. Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them; And who

believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter. These depend on guidance from their Lord. These are the successful.

—2: Al-Baqarah:3-5

2. And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

—3: Al-Imran: 104

3. O Ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful. —3: Al-Imran: 130

4. O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed. —3: Al-Imran: 200

5. O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed.

—5: Al-Ma'idah: 35

6. The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful. —7: Al-A'raf: 8

7. Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him,

and follow the light which is sent down with him: they are the successful. —7: Al-A'raf: 157

8. O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper. —22: Al-Hajj: 77
9. The saying of (all true) believers when they appeal unto Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful. —24: An-Nur: 51
10. But as for him who shall repent and believe and do right, he haply may be one of the successful. —28: Al-Qasas: 67
11. So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's countenance. And such are they who are successful. —30: Ar-Rum: 38
12. Those who establish worship and pay the poor-due and have sure faith in the Hereafter. Such have guidance from their Lord. Such are the successful. —31: Luqman: 4-5
13. So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful. —64: At-Taghabun: 16

XI – Social Justice

The term social justice is of recent vintage. It first appeared in political debate in the early nineteenth century. It was employed by political thinkers like John Stuart Mill and its use has since become widespread. Social justice

implies that overall pattern of distribution in a society ought to be brought into line with principles of justice.

Islam, being religion of nature, understands that human beings are born with varying gifts. As they differ in their bodies and their features so they differ in their mental and other capabilities. Their environment, their circumstances and their hereditary gains also differ. In this situation there can be no possibility of economic equality. Thus the existence of economic inequalities among the human beings is but natural. It is also there because Islam allows individual initiative in earning wealth and gives right of private ownership of property.

However, despite recognizing inequalities as natural and part of Divine world order, Islam permits differences in wealth within reasonable limits only. It does not tolerate that these differences should grow so wide that some people live their life in absolute luxury while millions are left to lead a life of abject poverty and misery. It does not allow economic disparities turn into an extreme position wherein millions of have-nots' become serfs and slaves in the hands of few 'haves' of the society. In other words, we can say that Islam does not believe in equal distribution of economic resources and wealth among the people rather it believes in equitable, just and fair distribution. It bridges the gulf between the rich and the poor by taking very effective measures to modify the distribution of wealth in favour of the poor.

Islam, on the one hand, ensures just and equitable distribution of wealth among the people and, on the other hand, provides social security to the poor and the destitute in the form of basic necessities of life. Besides that, Islam also protects the weak from the economic exploitation by the strong. All there are various aspects and manifestations of what is called Islamic social justice.

Thus social justice (which is also referred to as economic justice or distributive justice) according to Islamic conception includes three things, namely; (1) fair and equitable distribution of wealth, (2) provision of basic necessities of life to the poor and the needy, and (3) protection of the weak against economic exploitation by the strong.

- 1) For bridging the gulf between the rich and the poor and for ensuring just and equitable distribution of economic resources and wealth, Islam has taken very effective measures. Positive measures taken by it are Zakat and Sadaqat, laws of inheritance and bequest, monetary atonements, voluntary charities and compulsory contributions in the form of taxes and various levies. To prevent concentration of wealth in few hands, Islam has taken some prohibitive measures also. These include abolition of interest, prohibition of acquisition of wealth through illegal and unfair means, prohibition of hoarding of wealth, etc.
- 2) Islamic economic system guarantees basic human needs to all the citizens of the Islamic state. It enjoins upon the well-to-do to fulfill the needs of the poor and the destitute. According to Al-Qu'ran, the poor and the needy have share in the wealth of the rich. The Qur'an says: And in whose wealth there is a right acknowledged for the poor beggar and the destitute".—70: 24 - 25

To the question as to how much wealth should be spent by the rich for the cause of the poor, the Qur'an replies: "..... And they ask thee how much they are to spend; say: "What is beyond your needs" – (2:219). Thus the revealed book of Islam expects from the rich to spend all their surplus wealth for their poor brothers if the circumstances so demand. Abu Zarr Ghaffari, a

close companion of the Prophet, who is considered a great champion of the cause of social justice, holds the view that it is unlawful to keep any surplus wealth after meeting one's personal needs and so the same must be spent on satisfying the needs of the deprived members of the Muslim Ummah (community). In his view, so long as there is even one poor person who is unable to meet his basic needs of life, surplus wealth of the rich must be collected by the state and spent on poor.

According to some Muslim jurists, the Islamic state should provide social security cover to all its citizens and undertake especially to provide basic necessities of life to all those poor, destitute, deprived of, disabled and unemployed citizens who themselves are not able to provide for them and their families. If the Islamic state fails to do so it has no right to demand allegiance from its citizens.

- 3) Elimination of economic exploitation of the weak by the strong is another element of Islamic social justice. Many steps have been taken by Islam in this direction. Riba or usury is one of the worst instruments of human exploitation and this has been abolished root and branch. Other means of human exploitation such as bribery, gambling, speculative transaction, fraudulent practices, prostitution, embezzlement, etc. have also been prohibited in Islamic society.

Interests of the weaker classes of the society like women, orphans, slaves, labourers, tenants, consumers, etc. have been protected through detailed legislation by Islam.

Let us have now a look on some of the very relevant Verses of the Qur'an and Ahadith of Prophet

Muhammad (PBUH) which throw light on the basics of Islam conception of social justice.

Verses of the Qur'an:

1. Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! That would be a great sin. —4: 2
2. Give full measure and full weight, in justice —6: 152
3. And know that whatever ye take as spoils of war, Lo! A fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer. If ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things. —8: 41
4. The alms are only for the poor and needy, and those who collect them, and those whose hearts are to be reconciled and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarers; a duty imposed by Allah. Allah is Knower, Wise.—9: 60
5. He placed therein firm hills rising above it, and blessed it and measured there in its sustenance in four Days, alike for (all) who ask. —41:10
6. And the sky He hath uplifted; and He hath set the measure, that ye exceed not the measure, but observe the measure strictly, nor fall short thereof. —55: 7-9
7. Believe in Allah and His messenger, and spend of that whereof He hath made you trustees —57: 7

8. We verily sent Our messengers with clear proofs, and revealed with them the scripture and the Balance, that mankind may observe right measure —57: 25
9. That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. —59: 7
10. And in whose wealth there is a right acknowledged. For the beggar and the destitute; —70: 24-25

Ahadith of Prophet Muhammad (PBUH):

1. The Prophet of Islam is reported to have said: If anyone spent a night in a town and he remained hungry till morning, the promise of God's protection for that town came to an end. (Musnad Ahmed)
2. The Messenger of Allah said: The government is the guardian of anyone who has no guardian. (Abu Daud, Tirmizi)
3. Abu Hurairah reported that the Messenger of Allah said: One who strives for the widows and the poor is like one who fights in the way of Allah..... (Bukhari, Muslim)
4. Prophet Muhammad (PBUH) is reported to have said: The son of man has no better right than that he would have a house wherein he may live, and a piece of cloth whereby he may hide his nakedness and a piece of bread and some water. (Al-Muhalla by Ibn Hazm)

5. Abu Saeed Khudhri reports that the Holy Prophet said: "Anyone who possesses goods more than his needs, should give the surplus goods to the weak (and poor); and whosoever possesses food more than his needs should give the surplus food to the needy and the destitute." He further added that the Holy Prophet went on referring to different kinds of goods in similar manner until we thought that none of us had any right over his surplus wealth." (Al Muhalla by Ibn Hazm)
6. The Prophet of Islam is reported to have once said: One who has an extra camel (transport), should give it to the one who has no camel (transport); one who has surplus provision, should give it to the one who has none; one who has two persons' food should take a third (as his guest), and if it is for four, he should take fifth or sixth person (as his guest).
7. Caliph Umar once said: Each and every Muslim has a right in the property of Bait-ul-Mal whether he exercises it or not. (Kitab-ul-Amwal)
8. Ali is reported to have said that "God has made it obligatory on the rich to meet the economic needs of the poor up to the extent of their absolute necessities. If they are hungry or naked or involved in other financial difficulties, it will be merely because the rich are not doing their duty. Therefore God will question them about it on the Day of judgement and will give them due punishment." (Al Muhalla by Ibn Hazm)

CHAPTER 2

RIGHTS AND OBLIGATIONS

This chapter would deal, by the grace of God, with the rights and obligations of various cross sections of Islamic society. Since rights of one group mean the obligations of others towards it and the obligations of one group mean the rights of the others against it, e.g., the rights of parents are in fact obligations of children toward them and obligations of parents towards children are in fact rights of children against parents, so discussion can be made under one head only, either rights or obligations. But we would prefer to make discussion under the head rights – such as rights of parents, rights of children, rights of poor, rights of neighbours, etc. – as our age is the age of human rights. And Islam is champion of human rights as its prophet issued charter of Madinah in the year 622 A.D. which is the first written constitution of the world and delivered sermon during his final pilgrimage in the year 632 A.D. which is the first code of human rights.

I – Rights of Parents

After rights of God, the rights of parents are the most supreme in the sight of Islam. In its list of priorities the Qur'an, the revealed book of Islam, places the duties towards parents only next to duties towards God. The Qur'an enjoins upon its followers to be kind and obedient toward their parents. If they attain old age and are living with you, you should not say them even *fi* (a word of slight derogation) what to speak of repulsing or misbehaving with them. You should be very much submissive in talking to them and always pray for Allah's mercy on them. You should obey their orders, look after their comforts and must not be

arrogant, rude or rebellious to them. According to a Hadith, your parents are your Paradise and your Hell, which means that by your good treatment to them you can earn Paradise while your disobedience and misbehaviour with them would make you liable for Hell. According to another Hadith, a person is very unfortunate who finds parents in old age and yet does not enter Paradise by serving them kindly and by according them good treatment. Disobedience to parents is a major sin, and the almighty Allah may pardon every other sin He pleases except disobedience to parents.

Children are duty bound to maintain their parents in their old age, and in case of default they would be forced by the state to maintain their parents. Islamic law of inheritance makes the parents shareholder in the estate left by their deceased child.

Among the parents, mother's place in respect of kind treatment and obedience from children has been made higher than that of father. The Qur'an especially underlines the services of a mother regarding the pains of pregnancy and her privations regarding bringing up of the children.

Let us now reproduce some of the Verses of the Holy Qur'an and Ahadith of the Prophet of Islam which highlight the rights of parents.

Verses of the Holy Qur'an:

1. 1. They ask thee, (O Muhammad), what they shall spend. Say: That which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, Lo! Allah is Aware of it. —2: Al-Baqarah: 215
2. 2. Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the

portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents or your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.
—4: An-Nisa: 11

3. 3. And serve Allah and ascribe nothing as partner with him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayferer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful.
—4: An-Nisa: 36
4. 4. The Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.
—17: Bani-Israil: 23-24
5. 5. We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do.
—29: Al-Ankabut: 8

6. And We have enjoined upon man concerning his parents – His mother beareth him in weakness upon weakness and his weaning is in two years – Give thanks unto Me and unto thy parents, Unto Me is the journeying. But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do.

—31: Luqman: 14-15

7. And We have commanded unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee, and be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and Lo! I am of those who surrender (unto Thee).

—46: al-Ahqaf: 15

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported that a man enquired: "O Apostle of Allah! Who is the most proper person for my good association"? "Thy mother" replied he. Then he asked: Who is next? "Thy mother", he replied. Then he asked: Who is next? "Thy mother", he replied. He enquired: Who is next? "Thy father", he said. In another narration, he replied: "Thy mother, then thy mother, then thy mother and then thy father and then thy nearest relatives and then thy nearer relatives".

(Bukhari and Muslim)

2. Abu Hurairah reported that the Messenger of Allah said: May he be humbled! May he be humbled! May he be humbled! It was questioned: Who, O Apostle of Allah? He said: The one who finds parents in their old age – one of them or both of them, and yet does not enter Paradise. (Muslim)
3. Muawiyah-b-Ja'hemah reported that Ja'hemah came to the Messenger of Allah and said: O Messenger of Allah I intend to join a battle and have come to you for consultation. He enquired: Have you got mother? "Yes" replied he. He said: Then keep near her, because Paradise is at her feet. (Ahmad, Nisai)
4. Jaber reported that the Holy Prophet said: Whose has got three things in him, Allah will make his death easy and will admit him in Paradise: mercy to the weak, kindness to the parents and doing good to the slave. (Tirmizi) Rare))
5. Ibn Abbas reported that the Messenger of Allah said: No obedient son looks to his parents with a look of kindness but Allah does not write for him one accepted pilgrimage for every look. They enquired: And if he looks hundred times every day? 'Yes' said he, 'Allah is most Great and most Beneficent. (Baihaqi)
6. Asma'a-binet Abu Bakr reported: My mother, while she was a polytheist during the treaty of Qur'aish, came to me, I asked: O Messenger of Allah! My mother has come to me while she is ill-disposed (to Islam). Should I show her respect? 'Yes', replied he, 'show respect to her'. (Bukhari, Muslim)
7. Abu Bakrah reported that the Messenger of Allah said: The Almighty Allah may pardon all sins He pleases

except disobedience to parents, and He hastens (punishment) in this life before death for one who commits it. (Baihaqi)

8. Ibn Umar reported that a man came to the Holy Prophet and said: O Apostle of Allah! I have committed a great sin. Is there any repentance for me? He enquired: Have you got mother? 'No', replied he. He asked: have you got mother's sister? 'Yes', said he. He said: Then accord her good treatment. (Tirmizi)
9. Abu Osaid-as-Sayedi reported: We were near the Holy Prophet when a man of Banu Salemah came to him and asked: O Apostle of Allah! Is there any obedience to parents left that I can show to them after their demise? 'Yes', replied he, 'to pray for them, to seek forgiveness for them, to fulfill their instructions after their death, to keep affinity with those who are not connected with you but through them, and to honour their friends. (Abu Daud, Ibn Majah)

II – Rights of Children

Just as obedience to parents has been enjoined upon the children by the Qur'an and Hadith, similarly the parents have also been exhorted to discharge their duties and obligations towards their children. The duties of the parents include nursing and bringing-up of the children, imparting of education and teaching of good manners and maintenance and spending for their comforts besides kind treatment, love, affection and their protection. At the very birth of a child he or she should be given a good name. Immediately on birth, proclamation of Allah's name should be made in their ears. According to a tradition of the Prophet, education is compulsory for every Muslim male or female and therefore, the parents are bound to provide

them good education-religious as well as worldly-which normally starts with the teaching of the Holy Qur'an. The children are also taught how to perform their religious obligations like prayer. Of all the properties which the children inherit from their parents, the best is good manners. So the children should be taught good manners and given good training regarding their behaviour and general conduct from the beginning. When the children reach marriageable age, it is the bounden duty of their parents to marry them. Even after the puberty, marriage and independence of children, the parents should pray for the well-being of their children and should never invoke curse or punishment of Allah against them.

Among the children, the maintenance and up-bringing of daughters has been more stressed. Islam abolished the evil custom of killing of female children which prevailed among the pre-Islamic Arabs who were disturbed to hear the news of birth of a daughter and sometimes ended her life by burying her alive. Slaying of children has been declared a great sin by the Qur'an. Islam raised the status of female children to the level of male children. Rather the kindness and good treatment shown to the daughters merits higher reward from Allah.

Spending for the maintenance of the children on their education, living and well-being, carries higher merit even as compared with spending in the way of Allah or spending in emancipating a slave. According to Islamic law of inheritance, children are entitled to prescribed shares in the estate left by their deceased parents.

Some of the verses of the Qur'an and Ahadith of the Prophet on the rights of children are:

Verses of the Holy Qur'an:

1. Mothers shall suckle their children for two whole years, (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. —2: Al-Baqarah: 233
2. Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then there is two-thirds of the inheritance, and if there be one (only) then the half. —4: An-Nisa: 11
3. Slay not your children, fearing a fall to poverty. We shall provide for them and for you. Lo! The slaying of them is great sin. —17: Bani Israil: 31

Ahadith of Prophet (PBUH):

1. Ayub-b-Musa from his father from his grandfather reported that the Messenger of Allah said: No father can give a better gift to his son than good manners. (Tirmizi (defective))
2. 2. Anas reported that the Messenger of Allah said: Whoever maintains two girls till they attain maturity, he and I will come on the Resurrection Day like this; and he joined his fingers. (Muslim)
3. Ja'ber-b-Samurah reported that the Messenger of Allah said: The teaching of good manners by a man to his son is better for him than to give a sa'a in charity. (Tirmizi (Rare))
4. Auf-b-Malek-al-Ash'jaya reported that the Messenger of Allah said: I and the woman, black of two cheeks,

shall be like these two (fingers) on the Resurrection Day, (Yazid-b-Zuraiy pointed out the middle and fore-fingers) the woman who has been bereft of her husband (but possessing beauty and respectability) and who confines herself to (upbringing) her orphan children till they grow major or die. (Abu Daud)

5. 5. Ibn Abbas reported that the Messenger of Allah said: If any body has a female child, and then does neither bury her alive, nor treats her unjustly, nor prefers his children (meaning male children) to her, Allah will admit him in Paradise. (Abu Daud)
6. 6. Abu Hurairah reported that the Messenger of Allah kissed his grandson-Hassan-b-Ali in the presence of Aqra-b-Habis. Whereupon Aqra said: I have ten children and I have never kissed any of them. The Messenger of Allah looked towards him and said: He who is not kind will not be shown kindness. (Bukhari and Muslim)
7. Abu Hurairah reported that a man came to the Messenger of Allah and said: I have got a dinar. He said: Spend it for yourself. He said: I have got another. He said: Spend it for your children. He said: I have got another. He said: Spend it for your wife. He said: I have got another. He replied: Spend it for your servant. He said: I have got another. He replied; You know best. (Abu Daud, Nisai)
8. Abu Hurairah reported that the Messenger of Allah said: (As for) a dinar you have spent in the way of Allah, and a dinar you have spent in emancipating a slave, and a dinar you have given to a poor man in charity and a dinar you have spent for your family, the greatest of them in reward is that which you have spent for your family. (Muslim)

III – Mutual Rights of Husband and Wife

Man and woman come from the same stock. Allah has ordained love and mercy between husband and wife. About the relationship between the husband and wife the Qur'an says: They are your garments, and you are their garments" (2: 187) The relationship between the husband and wife cannot be described perhaps in a better way than this. As the clothes protect a person from heat and cold, similarly husband and wife protect each other from social evils and moral vices of base passions, lewdness and sexual indulgence. Husband and wife are thus source of comfort, consolation, peace and security for each other. Besides relationship of love and affection, they are mutually entitled to kind treatment, good behaviour and respect of each other. According to the Prophet of Islam, the most perfect of the believers is he who is best to his wife. Similarly the best woman is she who obeys her husband when he bids, and who does not oppose him regarding herself and her riches. The Qur'an and the Prophet of Islam have especially enjoined upon the Muslim to treat their wives very kindly. Husband and wife are required to be faithful to each other and none of them is permitted to have sexual relations with any other person outside marriage.

Briefly speaking, the rights of husband over wife include: that she should be obedient to her husband and even at the cost of her optional fasts and prayers she should look after the comforts of her husband; that she should be faithful to her husband; and entertain none except with the permission of her husband; that she should not refuse her husband to herself and her property; that she should manage the house properly; that she should bring up and train the children, and finally that she should protect her honour and her husband's property in the absence of her husband. The rights of wife over husband include: that he should protect her; that he should give her kind treatment

and should not beat her except for a serious cause like moral turpitude and even in that case beating should be mild, and that he should give her agreed dower and provide her maintenance including food, clothing, house, etc.

Following are some of the verses of al-Qur'an and traditions of Prophet Muhammad (PBUH) which highlight mutual rights of spouses.

Verses of the Holy Qur'an:

1. It is made lawful for you to go unto your wives on the night of the fast. They are raiment for you and ye are raiment for them.... —2: Al-Baqarah: 187
2. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise. —2: Al-Baqarah: 228
3. And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it in your wealth). —4: An-Nisa: 4
4. And unto you belongeth a half of that which your wives leave, if they have no child, but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child. But if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). —4: An-Nisa: 12

5. Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High Exalted, Great. —4: An-Nisa: 34
6. And of His signs is this: He created for you help-meets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect. —30: Ar-Rum: 21

Ahadith of Prophet Muhammad (PBUH):

1. Abu Omamah reported from the Messenger of Allah who used to say: Next to fear of Allah the believer finds nothing good for him than a virtuous wife. If he bids her, shy obeys him; if he looks at her she gives him pleasure; if he gives her a promise, she fulfils it, and if he is absent from her, she guards herself and his property. (Ibn Majah)
2. Hakim-b-Muawiyah from his father reported: I asked: O Messenger of Allah! What right has the wife of one among us got over him? He said it is that you shall give her food when you have taken your food, that you shall clothe her when you have clothed yourself, that you shall not slap her on the face, nor revile (her), nor leave (her) alone except within the house. (Ahmad, Abu Daud, Ibn Majah)
3. Abu Hurairah reported that the Messenger of Allah said: The most perfect of the believers in faith is he

who is the best of them in conduct, and the best of you are those who are the best to their wives.

(Tirmizi (approved, correct))

4. Jaber-b-Abdullah reported that the Messenger of Allah said: Fear Allah regarding women. Verily you have married them with trust of Allah and made their private parts lawful with the word of Allah. You have got (rights) over them that they entertain nobody to your beds which you dislike. If they do this, give them a beating without causing injury. They have got (rights) over you in respect of their food and clothing according to means. (Bukhari and Muslim)

5. In his famous Farewell address, delivered at Arafat on the occasion of last pilgrimage in 10 A.H., the Prophet Muhammad (PBUH) declared: "Well then, people! Verily there are rights in favour of your women which are incumbent upon you, and there are rights in favour of you which are incumbent upon them. As to what is incumbent upon them in your regard, is that they should not let your beds be trampled by others than you, should not allow those to enter your houses whom you do not like without your authorization, and should not commit turpitude. If they do commit that, then God has given you permission to reprimand them, to separate yourself from them in beds, and to strike them but not hard. If they abstain and obey you, then it is incumbent upon you to provide them food and dress in accordance with good custom. And I command you to treat women well because they are like captives in your houses, possessing nothing for themselves, and you, on your part, take them as a deposit from God, and permit yourselves the enjoyment of their persons by means of a word of God. Have therefore the fear of God with regard to women, and I order you to treat them well. Attention!

Have I communicated? O God, be witness!"

(Ibn Hisham quoted by Dr. Hamidullah)

6. Ayesha reported that Hind, daughter of Utba, asked: O Messenger of Allah! Abu sufiyan is a miserly fellow. He does not give what may be sufficient for me and my children, unless I take it from him without his knowledge. He said: Take what suffices you and your children according to means. (Bukhari and Muslim)

IV – Rights of the Orphans

The orphans should be kindly treated. They should be accorded, as far as possible, the same love and affection which is given to one's own children. The Qur'an says: "And let those fear (in their behaviour towards orphans) who if they left behind them weak offspring would be afraid for them" (4:9) The orphans should not be maltreated and they should not be oppressed. The Prophet of Islam has said: "The best home of Muslims is one where there is an orphan who is treated well; and the worst home of Muslims is one wherein there is an orphan who is treated badly." High rewards are promised for those who give kind treatment to the orphans. Whoso gives shelter to an orphan, Allah will guarantee him Paradise unless he has committed an unpardonable sin. Whoso shows kindness to an orphan under his care will live in Paradise near the Prophet (PBUH): and whoso passes his hand over the head of an orphan shall have merits for every hair over which his hand passes.

The orphans should be given food, drink and clothes. They should be taught good manners and given education. If the parents of the orphans have left property, the guardian should meet their expenses out of that. But if no property has been left by their parents, the expenses on their food, clothing, education, etc. should be met by the guardian from his own sources. Spending in the way of Allah

on the orphan is a best form of a charity and Allah would certainly reward those who provide food, clothing and shelter to the orphans.

There are clear injunctions of the Holy Qur'an about the management of the property and wealth of the orphans. The guardians of the orphans have been strictly prohibited to exchange the good properties of the orphans with their bad properties. The guardians have also been exhorted not to absorb the properties and wealth of the orphans into their own wealth. The wealth of the orphans should not be devoured and squandered hastily with the idea that the orphans might not grow up and demand for its return. The Qur'an warns those who swallow the wealth of the orphans wrongfully by declaring that they swallow nothing but the fire into their bellies. Usurping the wealth of the orphans is one of the major sins and one who commits that would go to Hell.

The verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) about rights of orphans are reproduced as follows:

Verses of the Holy Qur'an:

1. They ask thee, (O Muhammad), what they shall spent. Say: That which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer: And whatsoever good ye do, lo! Allah is Aware of it. —2: Al-Baqarah: 215
2. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brother. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise. —2: Al-Baqarah: 220

3. Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! That would be a great sin. —4: An-Nisa: 2
4. Prove orphans till they reach the marriageable age; then if ye find them of sound judgement, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor, let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as Reckoner. —4: An-Nisa: 6
5. And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them. —4: An-Nisa: 8
6. And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly. Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies and they will be exposed to burning flame. —4: An-Nisa: 9-10
7. And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayferer, if ye believe in Allah and that which We revealed unto Our slave on the Day of

Discrimination, the day when the two armies met. And Allah is able to do all things. —8: Al-Anfal: 41

8. Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! Of the covenant it will be asked.
—17: Bani Isra'il: 34
9. That which Allah giveth as spoil unto His Messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayferer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.
—59: Al-Hashr: 7
10. And feed with food the needy wretch, the orphan and the prisoner, for love of Him. —76: Ad-Dahr: 8

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported that the Messenger of Allah said: The best home of Muslims is one wherein there is an orphan who is treated well; and the worst home of Muslims is one wherein there is an orphan who is treated badly:
(Ibn Majah)
2. Abu Omamah reported that the Messenger of Allah said: Whoso passes his touch over the head of an orphan, not passing it but for Allah, shall have merits for every hair over which his hand passes; and whoso shows kindness to an orphan-girl or a boy under his care, I and he shall be in Paradise like these two. And he joined together his two fingers. (Ahmad, Tirmizi)

3. Amr-b-Shuaib from his father from his grandfather reported that the Messenger of Allah addressed the people and said: Beware! Whoever is entrusted with an orphan having property, let him make merchandise therewith, and let him not leave it till Zakat eats it up.
(Abu Daud, Tirmizi)
4. Ibn Abbas reported that the Messenger of Allah said: Whoso gives shelter to an orphan with his food and drink Allah will guarantee him Paradise unless he has committed a sin which cannot be pardoned; and whosoever maintains three daughters or number of sisters and gives them training of good manners and is kind to them till Allah makes them free from wants; Allah will make Paradise sure for him. A man asked; O Messenger of Allah! if (They are) two? He said: (even) if two. Till if they had said "And one", he would have replied "And one."
(Baihaqi)

V – Rights of Relatives

Individuals make families, families make tribes and tribes make nations. Thus the peace, harmony, fraternity and prosperity in the family intimately leads to the peace, prosperity and betterment of the nation. Islam, therefore has laid much stress upon the connection of blood-ties and family relations. Rights of family members upon each other and the duties and obligations towards family members and near kindred have been especially emphasized by the Qur'an and the Prophet of Islam.

There are many Verses in the Holy Qur'an and there are many Ahadith of the Prophet of Islam which enjoin upon the believers to acknowledge the rights of their relatives, near kindred and kinsfolk, and discharge their obligations towards them. Following are some of those Verses and Ahadith:

Verses of the Holy Qur'an:

1. It is prescribed for you, when one of you approacheth death, if he leaves wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).—2: Al-Baqarah: 180
2. 2. They ask thee, (O Muhammad). What they shall spend. Say: that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, Lo! Allah is Aware of it. —2: Al-Baqarah: 215
3. And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them. —4: An-Nisa: 8
4. 4. Lo! Allah enjoyneth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed. —4: An-Nisa: 90
5. 5. Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness. —17: Bani Isra'il: 26
6. And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful. —24: An-Nur: 22
7. The Prophet is closer to the believers than themselves, and his wives are (as) their mothers. And the owner of kinship are closer one to another in the ordinance

of Allah than (other) believers and the fugitives (who fled from Makkah), except that ye should do kindness to your friend. This is written in the book (of nature).

—33: Al-Ahzab: 6

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah asked: O Messenger of Allah! Which charity is best? He said: The charity of the needy. And begin with one who is a kinsman. (Abu Daud)
1. Solaiman-b-A'mer reported that the Holy Prophet said: Alms to a poor man has one (merit)-charity, and to a kinsman two (merits) – charity and connection. (Ibn Majah, Ahmad, Tirmizi, Nisai)
2. Anas reported that the Messenger of Allah said: Whoever desires that provisions might be extended to him and that his time of life be prolonged, let him keep affinity with his kindred. (Bukhari and Muslim)
3. 4. Zubair-b-Mut'em reported that the Messenger of Allah said: One who severs (blood-tie) shall not enter Paradise. (Bukhari and Muslim)
4. Abdur Rahman-b-Auf reported: I heard the Messenger of Allah say: The Blessed and Almighty Allah said: I am Allah and I am Merciful. I created blood-tie and derived it from My name. With him who joins it, I shall keep connection; and I shall destroy one who cuts it asunder. (Abu Daud)
5. Durra-binet-Abi Lahab reported that the Messenger of Allah was asked: Who among men is the best? He said: He who is most dutiful of Allah among them and most dutiful towards blood-connections among them. (Ahmad)

6. Abu Hurairah reported that a man asked: O Messenger of Allah! I have got kindreds with whom I live in amity, while they treat me badly; I do them good while they do me evil; I am gentle to them, while they are rough to me. He said: If you are as you say, it is as though you give them pills of hot ashes, and a helper from Allah against them will always be with you, so long as you remain upon that. (Muslim)
7. 8. Abu Bakrah reported that the Messenger of Allah said: There is no other sin for the doer of which Allah hastens punishment in the world along with what is in store for him in the next world than rebellion and severance of blood connection. (Abu Daud, Tirmizi)
8. Abu Hurairah reported that the Messenger of Allah said: Learn from your ancestors with what thing to befriend your relations, because joining of blood-tie is a cause of love within the household, a means of increase in wealth and a means of delaying death. (Tirmizi (Rare))

VI – Rights of Neighbours

Islam attaches paramount importance to the rights of neighbours. The Qur'an enjoins upon the believers to show kindness to their neighbours. The duty to neighbour is only next in importance to your duties towards parents and near kindred. The Prophet (PBUH) himself set noble example by his kind treatment towards his neighbours. He was very kind and friendly to Ashab-Suffa who were his immediate neighbours. Once Ali asked the Prophet for a maid servant for Fatima, Prophet's daughter, but the Prophet did not accede to the request, saying; "As yet the companions of Suffa have not been provided for." Briefly speaking, duties towards neighbours include: the neighbours should be accorded kind treatment: they should be safe from your

injuries caused by actions or words: One should send presents and food to one's neighbours, however small it may be: in case of sickness they should be looked after and every sort of help should be extended to them.

Some jurists of Islam have ruled in the light of the Qur'an and Hadith that the neighbours have got right of pre-emption in case of disposal of property. This right which has been conceded by Islam is an important right which was not known before in any part of the world.

Following are Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) which bring in focus the rights of neighbours:

Verse of the Holy Qur'an:

And serve Allah. Ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful: —4: An-Nisa: 36

Ahadith of Prophet Muhammad (PBUH):

1. Anas reported that the Messenger of Allah said: One whose neighbour is not safe from his troubles, shall not enter Paradise. (Muslim)
2. Ayesha and Ibn Omar reported from the Messenger of Allah who said: Gabreil did not stop to advice me about neighbour till I thought that he would soon make him an heir. (Bukhari and Muslim)

3. Ibn Masud reported that a man asked the Holy Prophet: O Messenger of Allah! how can I know when I do good and when I do bad? The Holy Prophet said: When you hear your neighbours say you have done good you have done good, and when you hear them say-you have done bad-you have done bad. (Ibn Majah)
4. Ibn Abbas reported: I heard the Messenger of Allah say: He is not a (true) believer who eats his full, while his neighbour lies hungry by his side. (Mishkat-ul-Masabih)
5. Sa'ad-b-Abi Waqqas reported that the Messenger of Allah said: Of the good fortune of a Muslim gentle man, there are a specious abode, a good neighbour and a pleasant conveyance. (Ahmed)
6. Messenger of Allah said: No man is a (true) Muslim till his heart and tongue accept Islam, and does not (truelly) believe till his neighbour is safe from his injuries. (Ahmad)
7. Hasan-b-Sufyan reported that the Messenger of Allah said: The neighbours are three (classes): a neighbour who has got single right; a neighbour who has got double rights, and a neighbour who has got triple rights. The neighbour who has got triple rights is a Muslim neighbour having relation: for him there is the right of neighbourhood, the right of Islam and the right of relationship. As for one who has got double rights, he is a Muslim neighbour; for him there is the right of neighbourhood and the right of Islam; and as for one who has got single right, he is a polytheist neighbour: (Abu Nayeem)
8. Amr-b-Shuaib reported from his father who from his grandfather that the Messenger of Allah said: Do you know what the duties of a neighbour are? Help him if

he seeks your help, give him succour if he seeks your succour, give him loan, if he seeks your loan; give him relief if he is needy; nurse him if he falls ill; follow his bier if he dies; cheer him if he meets any good; sympathise with him if any calamity befalls him; raise not your building higher so as to obstruct his air without his permission; harass him not; give him when you purchase a fruit; if you do not do it take it secretly; and let not your children take it out to excite thereby the anger of his children. (Ibn Adi in the Kamel and Khorati in Makareme Akhlaq)

9. Ayesha asked: O Messenger of Allah! I have got two neighbours. To whom among these two shall I send present? He said: To one who is nearer to you of the two in respect of door. (Bukhari)
10. Abu Zarr reported that the Messenger of Allah said: When you cook broth, increase its water and give it to your neighbours. (Muslim)
11. Abu Hurairah reported that a man asked: O Messenger of Allah! Such and such a women is reputed for much prayer, and fasting and alms-giving, but she offends her neighbours with her tongue. He said: She will go to Hell. He enquired: O Messenger of Allah! Such and such a woman is reputed less for her fasting, alms-giving and prayer but she gives alms of the remainders of curds and she does not offend her neighbours by her tongue. He said: She will go to Paradise. (Ahmad, Baihaqi)
12. Jaber reported that the Messenger of Allah said: The neighbour who has got the best right to pre-emption shall be waited for though he be absent, provided the path of both is the same. (Ahmad, Tirmizi, Abu Daud)

VII – Rights of the Poor and the Needy

Children of Adam are but parts of the same body. If a limb of a body is injured, the whole body responds to it by fever and sleeplessness. Similarly if a man falls in distress, it will be the duty of everyone to respond to him with succour and relief. As a religion of humanity, Islam obliges its followers to help their fellow – beings who are overtaken by calamities, who are suffering from poverty, hunger and want and who are in need of food, drink, clothing and abode. If the teachings of Islam are acted upon, poverty can be eradicated from the face of the earth.

Following are the Verses of the Qur'an and Ahadith of Prophet of Islam which are self-explanatory and which throw ample light on the rights of the poor and needy persons.

Verses of the Holy Qur'an:

1. They ask thee, (O Muhammad), what they shall spend. Say: That which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do; Lo! Allah is Aware of it. —2: Al-Baqarah: 215
2. (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing ye spend, Lo! Allah knoweth it. —2: Al-Baqarah: 273
3. And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on

them therefrom and speak kindly unto them.

—4: An-Nisa: 8

4. And serve Allah. Ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveler and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful.

—4: An-Nisa: 36

5. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarers; a duty imposed by Allah. Allah is Knower, Wise.

—9: Al Taubah: 60

6. Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.

—17: Bani Isra'il: 26

7. That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you.

—59: Al-Hashr: 7

8. And feed with food the needy wretch, the orphans and the prisoner, for love of him.

—76: Ad-Dahr: 8

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported that the Messenger of Allah said: One who strives for the widows and the poor is

like one who fights in the way of Allah. He said: I shall regard him as one who stands up (for prayer) without rest and as one who fasts without break. (Bukhari and Muslim)

2. Anas reported that the Messenger of Allah said: O Allah! let me live a poor man, die a poor man and resurrect me in the company of the poor. Ayesha enquired: Why, O Messenger of Allah? He said: Verily they will enter Paradise 40 years before the rich. O Ayesha! Don't turn away the poor (without giving) although it be a piece of date. O Ayesha! Love the poor and let them come to you. For verily Allah will take you near (Him) on the Resurrection Day.
(Trimizi, Ibn Majah)
3. Haresha-b-Wahab reported that the Messenger of Allah said: Shall I not inform you about the kings of the inmates of Paradise! "Yes" said they, 'O Messenger of Allah! He said, Every weak and poor man laden in dust and disheveled in hairs.
(Bukhari and Muslim)
4. Abu Hurairah reported: The Almighty Allah will ask on the Day of Resurrection: O son of Adam! I was sick and you did not visit Me. He will reply: O my Lord! How could I have visited thee when thou art the Lord of all the worlds. He will say: Did you not know that so and so of My servants was sick, but you did not visit him? Did you not know that if you had visited him, you would surely have found Me with him? O son of Adam! I asked you food, but you did not give me food. He will reply: O my Lord! How could I have fed thee, when thou art the Lord of all the worlds? He will say: Did you not know that so and so of My servants asked you food, but you did not feed him? Did you not know, that if you had fed him you would surely have found that with Me? O son

of Adam! I asked you drink, and you did not give me drink. He will reply: O my Lord! How could I have given thee drink when Thou art the Lord of all the worlds? He will say: So and so of My servants asked drink of you and you did not give him drink. Did you not know that if you had given him drink, you would surely have found that with Me? (Muslim)

5. Ibn Umar reported that the Messenger of Allah said: There is a key for everything and the key of Paradise is love for the poor. (Darqutni)
6. Anas reported that the Messenger of Allah said: The best charity is to satisfy a hungry belly. (Baihaqi)

VIII – Rights of the Sick and Disabled

Nursing and visiting the sick is compulsory (Fard) in cases when the sickman is about to die for want of care and attention. It is Fard kefayah (compulsory on the community as a whole) in case of pressing need of nursing. If one Muslim performs this nursing at the time of dire need, the whole community is absolved from the responsibilities, but if none of them takes care of the patient the entire body of the Muslims will be responsible and suffer for the sin thus committed. Nursing and visiting the sick is sunnah in case of general sickness and disease without grave anxiety for life (Gazzali's Ihya). The great Prophet himself discharged this important duty without making any distinction between high and low, servant and master, rich and poor, Muslim and non-Muslim.

In nursing the sick, some rules are to be observed. Patient should be allowed to rest. Noise should not be made, neither prolonged conversation should be made with him or in his presence. The person visiting the sick should have a

short sitting. Diet which is conducive to the health of the sick person and which he desires to have should be given to him.

Those who visit the sick have been advised by the Holy Prophet to pray for the health and recovery of their sick brother. Since the sickman is in good grace of Allah and his prayer is accepted, they should request him to pray for their welfare in turn.

Islam has given some concessions to the sick persons from the performance of religious obligations. A sick person can defer fasting and if he suffers from a permanent illness and has no chances of recovery, he can give ransom for not fasting. If he feels some problem in performing ablution (Wadu) for prayer, he is permitted to perform dry ablution. If he is sick or has got some ailment in the head during Hajj and gets his head shaved off before sacrificing, he can expiate the irregularity by paying ransom. In case a person is suffering from some grave disease and is unable to stand for prayer, he can pray while sitting or lying in the bed. Menstruation is also considered by the Qur'an as illness. Thus, a menstruating woman is exempted from performing conjugal duties to her husband. She is also exempted from prayer and certain rituals of pilgrimage. She is permitted to postpone her fasting during menstruation. The sick and disabled have been exempted from participation in Jihad.

Now let us have a look on the relevant verses of Qur'an and Ahadith of Prophet of Islam.

Verses of the Holy Qur'an:

1. O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil); Fast a certain number of days; and for him who is sick among you, or on a journey, the same number of other days; and for those who can afford it

there is a ransom: the feeding of a man in need.

—2: 183

2. Perform the pilgrimage and the visit (to Makkah) for Allah. And if ye are prevented, then send such gift as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering.
—2: 196
3. O ye who believe when you rise up for prayer wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify your selves. And if ye are sick or on a journey, or one of you cometh from the closet or ye have had contact with women, and ye find no water then go to clean, high ground and rub your faces, and your hands with some of it. —5:6
4. The Qur'an treats menstruation as illness and so exempts a menstruating woman from performing her conjugal obligations towards her husband. The Qur'an says: They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed.
—2:222
5. There is no blame for the blind, nor is there blame for the lame, nor is their blame for the sick (that they go not forth to war).
—48:17

Ahadith of Prophet Muhammad (PBUH):

1. Abu Musa reported that the Messenger of Allah said:
Feed the hungry, visit the sick and free captive.
(Mishkat-ul-Masabih)

2. OAli reported: I heard the Messenger of Allah saying: There is no Muslim who visits a Muslim in sickness at morn except that seventy thousand angels pray for him till evening; and if he visits him in evening, except that seventy thousand angels pray for him till morning. He will have a garden of fruits in Paradise.
(Tirmizi, Abu Daud)
3. Abu Sayeed reported that the Messenger of Allah said: When you go to sickman, remove his anxiety about his death; that cannot avert anything, but it will comfort his soul.
(Ibn Majah, Tirmizi)
4. Abu Hurairah reported that the Messenger of Allah said: Whoso visits the sick, a proclaimer proclaims from Heaven: May you be happy, may your walking be pleasant and may you be accommodated in a house of Paradise!
(Ibn Majah)
5. Ibn Abbas reported that the Messenger of Allah visited a sickman and asked him: What do you desire? He replied: I desire a loaf of barley. The Holy Prophet said: Who has got a loaf of barley should send it to his brother. Then the Prophet said: When any sick man from amongst you desires anything, let it be given to him to eat.
(Ibn Majah)
6. Umar-b-al-Khattab reported that the Messenger of Allah said: When you visit a sickman tell him to pray for you, and his prayer is like prayer of angels.
(Ibn Majah)
7. Ibn Abbas reported: Short sitting and little noise when visiting an invalid is a part of sunnah. (Razin)
8. 8. Abu Hurairah reported that the Messenger of Allah said: The Almighty Allah would ask on the Day of

Resurrection: O son of Adam! I was sick and you did not visit me. He will reply: O my Lord! How could I have visited Thee when Thou are the Lord of all the worlds. He will say: Did you not know that such and such of My servants was sick, but you did not visit him? Did you not know that if you had visited him, you would surely have found me with him?..... (Muslim)

IX – Mutual Rights of Seniors and Juniors

Those people who are senior in age are expected, rather obliged, in an Islamic society to be kind and affectionate to those who are junior to them in age. As they have grown wiser by experience, they should guide the young and let the juniors profit from their experience. The seniors must guide their juniors not only by words but also by deeds. They should set in their dealings the examples of goods conduct for the juniors to emulate. The general duty assigned by Islam to every Muslim about bidding good and forbidding wrong should be particularly discharged by the senior in respect of juniors.

Those who are junior in age should give honour and respect to their elders and seniors. It is said those who show honour to the elders would get honour in their old age. According to another saying, to honour an old man is to honour experience; to honour a Muslim is to honour Islam; to honour a Hafiz (person who memorizes the Qur'an by heart) is to honor the Qur'an and to honour a just king is to honour justice. Honour and respect to the elders can be shown by saluting them when you meet them, standing in their honour when they come near you and by obeying them when they bid you. You should also learn from their experience.

Ahadith of Prophet Muhammad (PBUH) which enjoin upon the seniors and Juniors their mutual rights and duties are:

1. Ibn Abbas reported that the Messenger of Allah said: He is not of us who is not kind to our juniors, and shows no respect to our elders, nor bids what is good and forbids what is wrong. (Tirmizi (Rare))
2. Anas reported that the Messenger of Allah said: If a young man shows honour to an old man on account of his age, Allah will create for him at his old age someone who will show him honour. (Tirmizi)
3. Abu Musa reported that the Messenger of Allah said: Of the glorifications of Allah, certainly it is the honour shown to an old Muslim, the bearer of the Quran (by heart) without treachery therein and keeping aloof from it; and the honour shown to a just king. (Abu Daud)

X – Rights of One Man Over Other

In an Islamic society one human being owes certain duties to and enjoys corresponding rights over another human being irrespective of ties of blood, friendship, religion race, colour or nationality. Such duties owed by a Muslim to humanity in general which, no doubt, come after a Muslim's duties towards God, towards parents and relatives and towards Muslim brotherhood, are very important and binding. These duties alongwith their corresponding rights spring from the fact that all human being belong to the same human specie and they come from the common parents Adam and Eve. This fact has been emphasized by the Qur'an in many of its verses. At one place the Qur'an says: "O mankind! Be careful of your duty to your Lord who created you from a single soul and from it created

its mate and from them twain hath spread abroad a multitude of men and women.” (4: An-Nisa:1). At another place the Qur’an reiterates this fact: “O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you ... (49: Al-Hujrat: 13). Muhammad (PBUH) the Prophet of Islam, in his farewell address delivered during last pilgrimage, declared: “O people! Verily your Lord is one and your father is one. All of you belong to one ancestry of Adam and Adam was created out of clay. There is no superiority for an Arab over a non-Arab and for non-Arab over an Arab; nor for white over the black nor for the black over the white except in piety.”

The rights which one enjoys upon another man and the duties which one owes to his fellow being have been detailed by Prophet Muhammad (PBUH) in his following Ahadith:

Ahadith of Prophet Muhammad (PBUH):

1. Jarir-b-Abdullah reported that the Messenger of Allah said: Allah is not kind to one who is not kind to men.
(Bukhari and Muslim)
2. Abdullah-b-Amr reported that the Messenger of Allah said: (As for) the kind, the Merciful is kind to them. Be kind to those who are in this world; then those who are in heaven will show kindness to you.
(Abu Daud, Tirmizi)
3. Ibn Omar reported that the Messenger of Allah said: I have indeed seen a man loitering in Paradise in the matter of a tree which he cut from the middle of a road, which was giving trouble to men. (Muslim)

4. OJaber reported: A bier was passing, and the Messenger of Allah stood for it. We also got up with him and asked: O Messenger of Allah ! verily she is a jewess. He said: Death is surely terrible. So when you see a bier, stand up. (Bukhari and Muslim)
5. 5. Abu Hurairah reported that it was questioned: O Messenger of Allah! Supplicate against the polytheists. He replied: I have been sent not to curse, but I have been raised up as mercy. (Muslim)
6. Abdullah and Anas reported that the Messenger of Allah said: The creation is the family of Allah. So the dearest of the creation of Allah is he who is the best to His family. (Baihaqi)
7. Abu Omamah reported that the Messenger of Allah said: No servant loves a servant of Allah except that he honours his Glorious and Almighty Lord. (Ahmad)
8. Ali-b-Hasan reported that the Messenger of Allah said: The main part of wisdom after religion is love for men and doing good to everyone, pious or sinner. (Darqutni)

XI – Rights of Women

Discussion of rights of women in brief is being separately made here as many critics, especially the human rights activists, are blaming Islam these days for having conceded to women just inadequate rights. (For detailed reference, author's book "Women's Rights in Islam" can be consulted).

Women had practically no rights in the ancient and medieval civilization like that of Greeks, Romans, Hebrews, early Christians, Hindus, Chinese and Pagan Arabs. Before

the advent of Islam, the women were treated no better than animals or chattels. In many countries of the world they were generally regarded as slaves or at the best as domestic servants whose chief duty was to serve the men and please them by satisfying their sexual appetite. Like a piece of property, a woman was a marketable commodity and subject of testamentary disposition. The philosophers of antiquity for quite some time remained engaged in interesting debates over issues like: Whether a woman is a human being? Whether she possesses a human soul? etc. In the matters of marriage, divorce, ownership of property, inheritance, the women were given hardly any rights. Polygamy was common in almost all societies with no restrictions as to the number of wives a man could have at a time. Birth of a daughter was considered a bad omen and a matter of shame in a family particularly among the pagan Arabs who preferred to dispose her by burying her alive. Such was the miserable plight of women at the time of the birth of Prophet Muhammad (PBUH).

Islam raised status of woman from that of chattel to human being. According to Islam, man and woman proceed from the same stock, they are the members of the same species and they are born of the same parents. The Qur'an says: "O Mankind! Reverence your Guardian-Lord, Who created you from a single soul, created of like nature, his mate, and from them twain scattered (like seeds) countless men and women ..." (4:1). God created Adam and from him created Eve and from this pair of human beings, He spread abroad a multitude of human beings. God has created everything in pairs (Al-Qur'an 51:49) and the man and woman form one pair among the creations of God. Man and woman are members of humankind and the Qur'an has invariably called them spouses of each other or helpmates and companions of each other. As human beings, man and woman are equal having the same human rights and obligations. Man and woman, when they are united,

constitute a family. Man is the father and bread-winner of the family while woman is the mother and mistress of the house, managing the house and bringing up the children. Role of both is equally essential for the cause and advancement of humanity. Women's role in the society and the household is that of a mother, wife, daughter and sister. We would discuss the rights conferred by Islam on a woman in these roles as under:

As a Mother: In the position of mother, a woman enjoys unique status of honor and respect in the Muslim society.

The first and foremost duty of human being is to worship Allah. Next to this is the duty of respect and obedience to one's parents. The Qur'an says:

- (i) And serve Allah. Ascribe nothing as partner unto him. (Show) kindness unto parents..... (4: 36)
- (ii) Thy Lord hath decreed that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain to old age with thee, say not "fie" unto them nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little..... (17: 23-24)

Thus the above mentioned verses of the Qur'an place duty to parents only next to one's supreme duty towards God. Among parents, mother's place in respect of obedience has been elevated much above that of father because mother shares the major portion of privation and suffering for the children. In the following verses the Qur'an especially mentions the services of a mother in the bearing and rearing of a child. The Qur'an says:

- (i) And We have enjoined upon man concerning his parents-His mother beareth him in weakness upon weakness, and his weaning is in two years-Give thanks unto Me and unto thy parents. Unto Me is the journeying. (31:14)
- (ii) And we have commended unto man kindness towards parents. His mother beareth him with reluctance. And bringeth him forth with reluctance, and the bearing him and the weaning of him is thirty months.... (46:15)

Following traditions (Ahadith) of the Prophet of Islam highlight the status of a mother and exhort the believers to respect and be obedient to their mothers in order to earn high rewards from Almighty Allah:-

- (i) Mugirah reported that the Messenger of Allah said: Allah made unlawful to you disobedience to mothers, burying alive of daughters, and refusing help. And he disliked for you frivolous gossips, frequent questions and squandering property. (Bukhari, Muslim)
- (ii) Muawiyah-b-Ja'hemah reported that Ja'hemah came to the Messenger of Allah and said: I intend to join a battle and have come to you for consultation. He enquired: Have you got mother? Yes' replied he, He said: Then keep near her, because Paradise is at her feet. (Ahmad, Nisai, Baihaqi)
- (iii) Bahaj-b-Hakim reported from his father who from his grandfather who had reported: I asked: O Messenger of Allah! who is to be most obeyed? He said: Your mother. I asked: Who is next? He said: Your mother. I asked: Who is next? He said: Your mother. I asked: Who is next? He said: Your father; and then your

nearer relations and then your near relations.
(Tirmizi, Abu Daud)

Mother is the focus of attention for all the members of the family in a Muslim home and her opinions carry a lot of weight in all family matters. Apart from respect and esteem, a mother enjoys many legal rights. She is entitled to receive share in inheritance from her children and in case she does not possess any adequate means of livelihood her children are obliged by Islamic Shariah to provide her maintenance according to means.

As a Wife: Allah has created everything in pairs and man and woman form a pair. The Qur'an says: "And Allah has made for you mates of your own nature, and made for you out of them, sons and daughters....." (16:72) God has created relationship of love and affection between these two members of human pair and the Qur'an calls a wife as a tilth of her husband because husbands are blessed with children through them. At another place the Holy book of Islam emphasizes the close relationship between husband and wife by calling them garments of each other. It says: "Permitted to you on the night of fasts is the approach to your wives. They are your garments and ye are their garments....." (2: 187).

The Qur'an therefore enjoins upon the believers to accord good and kind treatment to their women. The relevant injunction is: "Treat them kindly, if you hate them it may be that you dislike a thing while Allah has placed abundant good in it" (4: 19). The Prophet of Islam is reported to have said: Let no believing man hate a believing woman.; If he hates one trait of her character, he shall be pleased with another that is within her". (Muslim). According to another tradition reported by Abu Hurairah, the Messenger of Allah said: "The most perfect of the believers in faith is he who is the best of them in conduct, and the best of you are those who are the best to their wives"-

(Tirmizi). A virtuous wife is a great blessing and a favour of God, and the Prophet of Islam has said: "Next to fear of Allah the believer finds nothing good for him than virtuous wife. If he bids her, she obeys him; if he looks at her she gives him pleasure; if he gives her a promise, she fulfills it, and if he is absent from her, she guards herself and his property – (Ibn Majah).

The woman enjoys many rights in Islam. The Qur'an, the revealed book of Islam, says: "And woman shall have rights similar to the rights against them, according to what is equitable....." (2: 228). Her rights as a wife regarding marriage, dower, divorce, inheritance, maintenance, etc. have been guaranteed by Islam. These rights are briefly stated as follows:

1. Marriage, according to Islamic law, is contract between husband and wife and wife is an equal partner in this contract. No marriage can be contracted without free will and consent of the bride. She can have her conditions and terms settled in the contract of marriage and the husband would be legally bound to honour and fulfill the stipulated terms of the agreement.
2. She has got absolute rights to get dower (Mahr) from her husband. Dower is a bridal gift which may be in cash or in kind. No maximum or minimum limit has been prescribed in respect of quantum of dower. However it is an essential part of marriage contract and is payable compulsorily by the husband to his wife.
3. Wife has got certain legal protections in respect of capricious and arbitrary use of her husband's power of divorce. In some unavoidable situations, she is entitled to get divorce through the court on some legal

grounds. She can get khula (a kind of divorce) by surrendering a part or whole of her dower (Mahr) to her husband. She can exercise power of divorce herself if the same has been conceded to her in the contract of marriage.

4. A wife is one of the legal heirs of her husband and after the death of the latter she is entitled to inheritance in the estate of the deceased. The Qur'an says: ".....And unto them belongeth the fourth of that which ye leave if you have no child, but if ye have a child then the eighth of that which ye leave" (4: 12)
5. A wife is entitled to get maintenance from her husband such as food, clothing and residential place, besides love and good treatment. Following Ahadith of the Prophet of Islam stress the rights of women regarding food, clothing and human treatment:
 - (i) Hakim-b-Muawiyah from his father reported: I asked: O Messenger of Allah! what right has the wife on one among us got over him? He said it is that you shall give her food when you have taken your food, that you shall clothe her when you have clothed yourself, that you shall not slap her on the face, nor revile (her), nor leave(her) alone except within the house. (Ahmad, Abu Daud, Ibn Majah)
 - (ii) Jaber-b-Abdullah reported that the Messenger of Allah said: Fear Allah regarding women. Verily you have married them with trust of Allah and made their private parts lawful with the word of Allah. You have got (rights) over them that they entertain nobody to your beds which you dislike. If they do this, give them a beating without causing injury. They have got (rights) over you in respect of their

food and clothing according to means. (Bukhari and Muslim)

- (iii) In his famous Farewell Address, delivered at Arafat on the occasion of last pilgrimage in 10 A.H., the Prophet Muhammad (peace be upon him) declared: "Well then, people! Verily there are rights in favour of your women which are incumbent upon you, and there are rights in favour of you which are incumbent upon them. As to what is incumbent upon them in your regard, is that they should not let your beds be trampled by others than you, should not allow those to enter your houses whom you do not like without your authorization, and should not commit turpitude. If they do commit that, then God has given you permission to reprimand them, to separate yourself from them in beds, and to strike them but not hard. If they abstain and obey you, then it is incumbent upon you to provide their food and dress in accordance with good custom. And I command you to treat women well, because they are like captives in your houses, possessing nothing for themselves, and you, on your part, take them as a deposit from God, and permit yourselves the enjoyment of their persons by means of a word of God. Have therefore the fear of God with regard to women, and I order you to treat them well. Attention! Have I communicated? O God, be witness!" (Ibn Hasham quoted by Dr. Hamidullah)

As a Daughter: The Qur'an, in the verses 58 and 59 of its chapter 16, draws a very vivid picture of the pagan Arabs on the birth of a daughter. It reads: "When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the

bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! What an evil (choice) they decide on!" (16: 58-59). As the practice of killing female children and burying them alive is evil and very much inhuman, the Qur'an not only condemned it but also abolished it. The Qur'an says: "Kill not your children for fear of want: We shall provide sustenance for them as well as for you: Verily the killing of them is a great sin-" (17:31). Slaying of daughter is such a heinous crime that on the day of Judgment, Almighty God will not like even to talk to a murderer of female children. Evidence of the girl-child who was buried alive would be sufficient for punishing the killer.

Prophet Muhammad (peace be upon him) raised the status of daughters by promising high reward for those in the Hereafter who accord kind treatment to them, and also by setting good example of his own good treatment with his daughters. Following Ahadith of the Prophet (PBUH) are quoted on the subject of treatment of daughters.

- (i) Anas reported that the Messenger of Allah said: Whoever maintains two girls till they attain maturity, he and I will come on the Resurrection Day like this; and he joined his fingers. (Muslim)
- (ii) Ibn Abbas reported that the Holy Prophet said: If one brings up three daughters or sisters, teaches them good manners and treats them kindly and lovingly till they no longer need his help, Allah will make Paradise obligatory for him. One man said: that if he has two? He replied: And he also. Ibn Abbas said that if the people had enquired about one, the Prophet would have said the same thing. (Sharai Sunnah)
- (iii) Ayesha reported: A woman came to me, while there were two of her daughters with her. She was begging of me, but found nothing from me

except one date which I gave her. She divided it between her two daughters and she herself did take nothing out of it. Then she got up and went away. The Holy Prophet came and I informed him (of it). He said: Whoever suffers for any thing on account of these daughters and (still) treats them with kindness, they will be a shield for him from Hell. (Bukhari and Muslim)

- (iv) Ibn Abbas reported that the Messenger of Allah said: If anybody has got a female child, and he does neither bury her alive, nor treats her unjustly, nor prefers his children (meaning male children) to her, Allah will admit him in Paradise. (Abu Daud)
- (v) Soraqa-b-Mailk reported that the Holy Prophet said: Shall I not teach you the best form of charity? – (Maintaining) your daughter who has been returned to you, who has got no earning member except you. (Ibn Majah)
- (vi) Ayesha reported: I have seen none more resembling in manners, guidance and conduct. (in another narration-in talk and speech) of the Holy Prophet than Fatimah. Whenever she came to him, he used to stand up for her and then take her by the hand, kissed her and would make her sit in his seat. (Abu Daud)

The daughters are entitled to share in the estate left by their deceased father or mother alongwith other legal heirs. The Qur'an commands: "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half-(4:11)

As a Sister: Islam assigns an honourable status to a woman in her position as a sister. She is entitled to as good a treatment from her parents as her brothers. According to an authentic tradition reported in Abu Daud, the Prophet of Islam has exhorted his followers not to discriminate between their male and female children and give the children equal treatment in love and material things as far as possible. In case of death of parents or the disability or old age of parents, the responsibility of bringing up sisters and providing for their living devolves upon their brothers. Prophet Muhammad (peace be upon him) has urged his followers to bring up their sisters, teach them good manners and accord them kind treatment. Following tradition throws light on this fact:

Ibn Abbas reported that the Holy Prophet said: If one brings up three daughters or sisters, teaches them good manners and treats them kindly and lovingly till they no longer need his help, Allah will make Paradise obligatory for him. One man said: What if he has two?; He replied: And he also. Ibn Abbas said that if the people enquired about one, the Prophet would have said the same thing. (Sharai Sunnah)

According to the Qur'an, the sister is entitled to receive share in inheritance. If the deceased (man or woman) leaves no parents and no child and has a brother or a sister on mother's side (uterine), the sister and brother would get one-sixth each. And if they are more than two, they would share in one-third. (4:12)

If a man dies childless and is not survived by parents, but leaves behind full or consanguine sister, she would be entitled to one-half of the estate and in case of two or more such sisters, they would share equally in two-thirds of the estate. But if there are brothers and sisters both, the share of two females would be equal to that of one male. (4: 176)

Marriage with a sister has been prohibited by the Qur'an (4: 23). Thus the evil custom of marriages of brothers with sisters prevailing in many old civilizations was abolished by Islam.

XII – Rights of Non – Muslims

Islam has abolished all distinctions and discriminations based on race, colour, nationality, language or caste. It brings all people together on a purely human basis and at the same time grants them full freedom to practice the religion of their choice. The Qur'an says: "There is no compulsion in religion....."(2: 256). It commands the Prophet of Islam to tell the non-believers: "unto you your religion, and unto me my religion." (109:6). The Prophet (PBUH) gave absolute religious freedom to the Jews of Madinah and Christians of Najran. He always enjoined upon his followers to protect the non-Muslims and strictly observe the rights granted to them by Islam. The tolerance shown by the Muslims and liberal and benevolent treatment given by them to the non-Muslims forms a glorious chapter in the annals of man.

Before elaborating the rights of the non-Muslims in the Islamic state, let us have a glance over the relevant Verses of the Qur'an, Ahadith of the Prophet of Islam and some documents of Islamic history.

Verses of the Holy Qur'an:

1. There is no compulsion in religion. The right direction is, henceforth, distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm hand-hold which will never break. Allah is Hearer, Knower. —2: 256

2. "... The food of those who have received the scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of those who received the scripture before you (lawful for you)..." —5:5
3. Let the people of the Gospel judge by that which Allah hath revealed therein ... (15:47)
4. Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. (16: 125)
5. And argue not with the people of the scripture unless it be in (a way) that is better. —29: 46
6. Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers. Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them – (all) such are wrong-doers. —60: 8-9
7. Say: O disbelievers!
I worship not that which ye worship;
Nor worship ye that which I worship.
And I shall not worship that which ye worship.
Nor will ye worship that which I worship.
Unto you your religion and unto me my religion
—109: 1-6

Ahadith of Prophet Muhammad (PBUH):

1. "If you fight against a people and overpower them, and they agree to pay a fixed indemnity or annual revenue (Kharaj) to you in order to save their lives and those of their progenies, then do not take a penny

more than the fixed amount, because that will not be valid.” (Abu Daud)

2. “Beware! Whosoever is cruel and hard on such people i.e., (“contractees”) or curtails their rights, or burdens them with more than they can endure, or realizes anything from them against their free - will, I shall myself be a complainant against him on the Day of Judgement.” (Abu Daud)
3. 3. “Observe scrupulously the protection accorded by me to non-Muslim subject” Prophet Muhammad (PBUH) is reported to have remarked on his death - bed. (Al-Mawardi quoted by Dr. Hamidullah)

The documents and treaties:

1. Soon after his migration from Makah to Madinah in the year 1. A. H. (622 – A.D.), the Prophet of Islam issued a document which is known in history as the Charter of Madinah. The portion of this charter concerning the Jews of Madinah reads as under:

“Whoever among the jews follows us shall have help and equality; they shall not be injured nor shall any enemy be aided against them. The Jews maintained their religion and the Muslims their’s. Among the Jews (belonging to different tribes), so with their adherents: those who transgress ad behave unjustly and sinfully hurt but themselves and their families. Loyalty is a protection against treachery. The close friends of jews are as themselves. Each, if attacked, shall come to the help of the other. The valley of Yathrib (Madinah) shall be sacred and inviolable for all who join this Treaty. Strangers under protection shall be treated on the same grounds as their protectors.”

2. Relevant portion of Prophet's letter to the Christians of Najran which spells their rights in detail is as under:-

"To (the Christians of) Najran and the neighboring territories, the Security of Allah and the Pledge of His Prophet are extended for their lives, their religion and their property ... to those present as well as the absent ones and others besides: there shall be no interference with (the practice of) their faith or their observances, nor any change in their rights or privileges; no bishop shall be removed from his bishopric, nor any monk from his priesthood, and they shall continue to enjoy everything great and small as heretofore; no image or cross shall be destroyed; they shall not be oppressed or suppressed: they shall not practise the rights of blood – vengeance as in the Days of Ignorance; no tithes shall be levied on them nor shall they be required to furnish provisions for the troops, nor shall troops be quartered on them."

Rights granted:

Briefly speaking, the following rights were granted and guaranteed to the non-Muslims by Islam and the early Islamic state which should be honoured by the Modern Islamic state also:

1. The lives, person, honour and properties of the non-Muslims are protected by the Islamic state in the similar manner in which the same are protected in case of the Muslims.

2. The non-Muslims have complete freedom of religion and worship and to maintain their places of worship. They are also free to impart religious educations to their children.
3. The non-Muslims have complete freedom to enjoy and maintain their culture, language, custom, mode of life, dress, etc.
4. They enjoy judicial autonomy and have their mutual and personal matters settled through their personal and religious law.
5. All the treaties and agreements made by the Islamic state with them are fully honoured.
6. The poor and destitute among the non-Muslims are entitled to financial assistance from the state exchequer like the poor Muslims.
7. The non-Muslims are given benevolent and kind treatment and the Muslims can establish intimate social relations with them. The Muslims are allowed to marry the virtuous women of the people of the scripture; whereas food of the Muslims is permitted (Halal) for them and their food is permitted (Halal) for the Muslims.

XIII – Rights of Slaves or Servants

Islam abolishes all distinctions and discrimination based on colour, race, caste, place of birth, blood, wealth, etc. and establishes bondage of brotherhood, fraternity, equality among all human beings.

Common descent of the human beings was emphasized by the Qur'an, the revealed book of Islam,

which declared; ye (proceed) one from another....." (4:25) Common parentage of humankind was mentioned by the Qur'an when it said: "O mankind! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from the twain hath spread abroad a multitude of men and women....." (4:1). The Prophet of Islam, in his famous Sermon delivered during the Farewell pilgrimage announced: "You are all children of Adam and Adam was created from dust....." Islam treats all the human beings as equal since they have common parents and they come from the same human stock. There is no distinction between Arab and non-Arab, between white and black, between master and slave, and between rich and poor in Islam. Thus there is no superiority for master over the slave merely because of his being master. If a slave is more pious and virtuous than his master, he is superior in the sight of Allah.

The Qur'an enjoins upon the believers to show kindness to the slaves. The Prophet (PBUH) has given instructions to his followers that they should treat the slaves like their own children and should give them food out of what they eat. The Muslims should consider the slaves like brothers. The slaves must be provided food, clothes and residential place. They should not be entrusted with a work which they are unable to do. If the assignment is difficult, the master should assist the slave. The Prophet declared that the worst of the men is he who beats his slave and does not help him in performing a difficult task. If a slave makes mistakes, he should be pardoned as many as seventy times a day. In case he disobeys, he may be sold but no punishment should be inflicted on him. False allegations should not be made against an innocent slave. One who treats a slave badly will not enter paradise. The families of the slaves should not be separated from them.

Let us now reproduce the relevant verses of the Qur'an and Ahadith of the Prophet to highlight Islamic view on this subject:

Verses of Qur'an:

1. And serve Allah and ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow – traveler and the wayfarer and (the slaves) whom your right hands possess. —4: An-Nisa: 36
2. It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood – money to the family of the slain —4: An-Nisa: 92
3. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled and to free the captives and the debtors, and for the cause of Allah, and for the wayfarers; a duty imposed by Allah. Allah is knower, wise. —9: At-Taubah: 60
4. And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. All is of ample means, Aware. —24: An-Nur: 32
5.And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you..... —24: An-Nur: 33

Ahadith of Prophet Muhammad (PBUH):

1. Abdullah-b-Umar reported that a man came to the Holy Prophet and said: O Messenger of Allah! how many times shall we pardon a servant? He remained silent. Then he asked the question to him again, but he remained silent. Then it was asked for the third time, he replied: Pardon him 70 time every day. (Abu Daud, Tirmizi)
2. Abu Zarr reported that the Messenger of Allah said: Your brethren-Allah has placed them under your hands; whosoever's brother Allah has placed under his hand, let him feed him out of what he himself eats, let him clothe him out of what he clothes himself with; and let him not be entrusted with a work which will overcome him. If he entrusts him with what will overcome him, let him assist him therein. (Bukhari and Muslim)
3. Rafe-b-Makis reported that the Messenger of Allah said: Good treatment with persons under your control brings fortunes, and bad treatment with them misfortunes. (Abu Daud)
4. Abu Hurairah reported that the Holy Prophet said: Shall I not inform you of the worst of you! – One who eats alone, scourges his servant and refuses him help. (Razin)
5. Abu Hurairah reported that the messenger of Allah said: A slave shall get his food and clothing and shall not be troubled with work but what he is capable of. (Muslim)
6. Abu Bakr Siddiq reported that the messenger of Allah said: One who treats badly with those under authority

shall not enter Paradise. They enquired: O Messenger of Allah! have you not informed us that this people will certainly be the foremost of the peoples in respect of slaves and orphans? 'Yes,' replied he, 'so honour them as you honour your children, and give them food out of what you yourselves eat..... (Ibn Majah)

CHAPTER 3

CODE OF CONDUCT

Dictionary meanings of conduct are: to lead or guide; to convey; to direct; to manage; to behave; to carry or transmit. But here we are taking this word in the meaning of manner of conducting; mode of treatment; personal behaviour or deportment; character consisting of one's virtues and vices. Synonyms of conduct are: attitude, bearing, behaviour, demeanour, deportment.

In general sense conduct is one's behaviour, character, deeds and actions. It comprises good actions and bad actions, good qualities and bad qualities, virtues and vices, strengths and weaknesses. But we would use the word in good sense here.

Having defined the terms, we would now present code of conduct prescribed by Islam.

I – Model of Conduct

The Qur'an, the revealed book of Islam, sets up the conduct of Prophet Muhammad (PBUH) and the conduct of Prophet Ibrahim (PBUH) as models of an ideal conduct for the Muslims. The Muslims have been enjoined upon to follow the pattern of behaviour of these great Prophets of Allah and to emulate their example for building their own conduct and character.

The conduct of a great woman, Mary, the mother of Prophet Jesus, and that of another woman, the wife of Pharaoh is also to be followed by the believers specially by the believing women. Even the examples of good character

setup by the companions of the Prophet of Islam and other great Muslims should inspire the ordinary believers who can derive immense benefit from them.

Particularly the conduct of the Prophet Muhammad (PBUH) is a model for a Muslim. Muhammad was the most perfect man endowed with each and every virtue which goes to make up good conduct. The Qur'an calls his conduct very sublime and great. Even before the call to prophethood, he had been given the titles of al-Sadiq (the truthful) and al-Ameen (The trustworthy) by his compatriots. The Holy Qur'an and Hadith literature provide numerous instances of excellent conduct of the Prophet of Islam which was a great factor in winning the hearts of the people to Islam.

Following Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) provide a model of an ideal conduct for a Muslim:

Verses of the Holy Qur'an:

1. Verily in the Messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much. —33: Al-Ahzab: 21
2. There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! We are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only..... —60: Al-Mumtahanah: 4
3. And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with Thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evildoing

folk; And Mary, daughter of 'Imran, whose body was chaste, therefore We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His Scriptures, and was of the obedient.

—66: Al-Tahrim: 11-12

4. And surely thou hast sublime morals. —68: Al-Qalm: 4

Ahadith of Prophet Muhammad (PBUH):

1. Malik told that he heard God's messenger had said, "I have been sent to perfect good character."
(Malik, Ahmed)
2. Anas reported: The Apostle of Allah was the best of men, the most generous of men and the bravest of men.....
(Bukhari and Muslim)
3. Abu Hurairah reported: He was questioned: O Apostle of Allah! invoke against the polytheists. He replied: Verily I have not been sent as a great curser, but I have been sent as a mercy.
(Muslim)
4. Ayesha reported: The Prophet was not accustomed to talk hastily as you do. He was accustomed to talk in such a way that if a counter counted, he could have certainly numbered it.
(Bukhari and Muslim)
5. Ayesha reported: The Apostle of Allah was never asked to choose between two things except that he choose the easier of the two so long as it was not sinful. If it was sinful, he used to keep farther from it than all the people. The Apostle of Allah did never take revenge for any wrong done to him personally except to vindicate the honour of Allah: he used then to take revenge for Allah.
(Bukhari and Muslim)

6. Ayesha reported: The Apostle of Allah was neither indecent by nature, nor indecent by compulsion, nor a wanderer in the markets, nor did he return evil for evil, but he forgave and pardoned. (Tirmizi)
7. Anas narrated about the Holy Prophet that he used to visit the sick, follow the bier, respond to the invitation of a slave and ride upon mules. I have indeed seen him on the Day of Khaiber upon mule with a rein of date refuge. (Ibn Majah, Baihaqi)
8. Ayesha reported that the Holy Prophet used to mend his shoes, sew his cloth and work in his household just as one of you works in his own house. She also reported that he was a man among men who used to patch his clothes, milk his goats and engage himself in work. (Tirmizi)
9. Abdullah-b-Hares reported: I did not see anybody smiling more than the Apostle of Allah. (Tirmizi)
10. Anas reported that whenever the Prophet handshook with a man, he used not to take away his hand from his hand till the latter took away his hand, nor did he turn away his face from him till the latter turned away his face from him. He was not seen to take steps in front of his friend. (Tirmizi)
11. Once khadija the wife of the Prophet consold him by saying "Allah will never humiliate you. Certainly you observe the tie of kinship, speak the truth and bear the burden of others and help the destitute and entertain the guests and help others in genuine distress." (Ibn Hasham)
12. When asked by a person about the conduct (Khuluq) of the prophet many years after his death, Ayesha said

“Have you not read the Qur’an? – His khuluq was the Qur’an”
(Muslim, Abu Daud)

13. Ayesha reported that a party of the Jews sought permission to see the Messenger Allah and said: Death be on you! I replied: Rather death and curse be on you! He said: O Ayesha! Allah is compassionate and loves compassion in all His affairs. I said: Have you not heard what they said? He replied: I have said “And upon you too.” In a narration of Bukhari, she said that some Jews came to the Holy Prophet and said: Death be on you. He said: And upon you too. Ayesha then said: Death be upon you, may Allah curse you and His wrath be upon you! The Messenger of Allah said: Stop, O Ayesha! You should take to compassion and avoid harsh treatment and indecency. She said: Have you not heard what they said? He said: Have you not heard what I replied? I returned (it) upon them.
14. Anas (Allah be pleased with him) has reported: I have never felt any piece of velvet or silk softer than the palm of the Messenger of Allah (peace and blessings of Allah be upon him), nor have I smelt any fragrance more agreeable than the smell of the Messenger of Allah (peace and blessing of Allah be upon him). I rendered services to him for ten years. He never said to me: Fie. He Never said: Why did you do that work? If I had not done any work, he would never say: Why had you not done such and such (work)?
(Bukhari and Muslim)

II – Elements of Good Conduct

Good Conduct is virtually good behaviour and good character. It comprises good actions and good deeds. Islam prescribes code of conduct for its followers which is a sort of list of good actions and good deeds which should be performed in order to earn pleasure of Allah and rewards

from Him. To follow this code also helps one to win goodwill of his fellow beings.

Following are some of the Verses of al-Qur'an and Traditions of Muhammad (PBUH) which bring in focus the characteristics and elements of what is called good conduct:

Verses of the Holy Qur'an:

1. And serve Allah. Ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful:
—4: An-Nisa: 36
2. Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, knower. If ye do good openly or keep it secret, or forgive evil, lo! Allah is Forgiving, Powerful.
—4: An-Nisa: 148-149
3. Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: that ye ascribe nothing as partner unto Him and that ye do good to parents and that ye slay not your children because of penury. We provide for you and for them – and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This he hath commanded you, in order that ye may discern. And approach not the wealth of the orphan save with that which is better, till he reach maturity – Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto even though it be (against)

a kinsman; and fulfill the Covenant of Allah. This he commandeth you that haply ye may remember.

—6: Al-An'am: 151-152

4. Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed. Fulfill the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.

—16: An-Nahl: 90-91

5. Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness. Lo! The squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord. But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded. Lo! Thy lord enlargeth the provision for whom He will, and straiteneth it (for whom He will). Lo, He was ever knower, Seer of His slaves. Slay not your children fearing a fall to poverty, We shall provide for them and for you. Lo! The slaying of them is great sin. And come not near unto adultery. Lo! It is an abomination and an evil way. And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! He will be helped. Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! Of the covenant it will be asked. Fill the measure when ye measure and weigh with a right balance; that is meet, and better in the end. (O man),

follow not that whereof thou hast no knowledge. Lo! The hearing and the sight and the heart – of these it will be asked. And walk not in the earth exultant. Lo! Thou canst not rend the earth, not canst thou stretch to the height of the hills. The evil of all that is hateful in the sight of thy Lord. —17: Bani Isra'il: 26-38

6. Successful indeed are the believers.
Who are humble in their prayers,
And who shun vain conversation,
And who are payers of the poor-due,
And who guard their modesty -
Save from their wives or the (slave) that their right hands possess, for then they are not blameworthy,
But whoso craveth beyond that, such are transgressors – And who are shepherds of their pledge and their covenant, And who pay heed to their prayers. These are the heirs, who will inherit Paradise. There they will abide. —23: Al-Mu'minun: 1-11
7. O My dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! That is of the steadfast heart of things. Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not any braggart boaster. Be modest in thy bearing and subdue thy voice. Lo! The harshest of all voices is the voice of the ass. —31: Luqman: 17-19
8. And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who surrender (unto Him). The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! He, between whom and thee there was enmity (will become) as though he was a bosom friend. But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness. —41: Ha'Mim As-Sajdah: 33-35

9. And those who shun the worst of sins and indecencies and, when they are wroth forgive, And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them. And those who, when great wrong is done to them, defend themselves. The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not the wrong-doers. And whoso defendeth himself after he hath suffered wrong-for such, there is no way (of blame) against them. The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom. And verily whoso is patient and forgiveth – lo! That, verily, is (of) the steadfast heart of things.

(42: Shura: 37-43)

10. O ye who believe! Let not a folk deride a folk who may be better than they (are) nor let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers. O ye who believe! Shun much suspicion; for lo! Some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.

—49: Al-Hujurat: 11-12

Ahadith of Prophet Muhammad (PBUH):

1. Abdullah-b-Amr reported that the Messenger of Allah said: The dearest to me among you is he who is the best of you in conduct. (Bukhari)

2. Abu Darda'a reported from the Messenger of Allah who said: The heaviest thing which will be placed in the balance of a believer on the Resurrection Day will be good conduct, and Allah hates the profligate and the useless talker. (Tirmizi)
3. Abdullah-b-Mas'ud reported that the Messenger of Allah said: Shall I not inform you about one who is prohibited for the Fire, and about one for whom the Fire is prohibited – every meek, modest, accessible, plain man. (Ahmad, Tirmizi (Approved Rare))
4. Abu Hurairah reported that the Messenger of Allah said: Do you know what will stand foremost to lead men to Paradise? Fear of Allah and good conduct. Do you know what will stand (foremost) to lead men to the Fire: Two hollow things, mouth and sexual organ. (Tirmizi)
5. Abdullah-b-Sarjes reported that the Messenger of Allah said: Good conduct, delay and moderation are a 24th part of prophethood. (Tirmizi)
6. Ibn Abbas reported that the Messenger of Allah said: Good guidance, good manners and moderation form one part out of 25 parts of prophethood. (Abu Daud)
7. Abu Hurairah reported that the Messenger of Allah asked: who has to-day got up fasting at dawn among you? Abu Bar replied: I. He enquired: Who has followed today the bier of a dead man among you? Abu Bakr replied: I. He enquired: Who has fed today a poor man among you? Abu Bakr replied: I. He asked? Who among you has today visited a sick man? Abu Bakr replied I. Then the Holy Prophet remarked these do not combine in a man but to admit him in Paradise. (Muslim)

8. Abu Hurairah reported that the Messenger of Allah said: Who will take from me these sayings and act according to them or teach these who will act accordingly? I said: I, O Messenger of Allah! Then he caught me by my hand and counted five (saying). He said: Fear the forbidden things, you will then become the holiest of men; be pleased with what Allah apportioned to you, you will then be the most contented of men; be good to your neighbour, you will then be a (true) believer; love for men what you love for yourself, you will then become a (true) Muslim; and laugh not much, for excessive laughter makes the heart dead. (Ahmad, Tirmizi (Rare))
9. Amr-b-Shuab from his father who from his grandfather reported that the Messenger of Allah said: Whoso has got two traits of character in him, Allah will enroll him as grateful and patient; whoso looks to one in his religious acts who is superior to him and then follows him, and whoso looks in his wordly affairs towards one who is inferior to him, and then gives thanks to Allah for gifts bestowed upon him, Allah enrolls him as patient and grateful; and whoever looks in his religious matters towards one who is inferior to him, and looks in his wordly affairs towards one who is superior to him, and becomes aggrieved for what has escaped from him Allah will enroll him neither patient, nor grateful. (Tirmizi)
10. Abu Hurairah reported that the Messenger of Allah said: There are seven whom Allah will give shade under His shade on the day on which there will be no shade except His shade; a just leader; a young man who strives hard in the worship of Allah; a man whose heart is attached to the mosque when he comes out of it till he returns to it; two men who love each other

for Allah, they come together for Him and separate for Him; a man who remembers Allah sincerely and whose two eyes are filled up with tears; a man whom a young girl of accomplishment and beauty calls (for sexual intercourse) and who says: "Certainly I fear. Allah", and a man who gives away alms and then keeps it concealed till his left hand knows not what his right hand spends. (Bukhari and Muslim)

11. Abu Musa reported that the Messenger of Allah said: Feed the hungry, visit the sick and free the captive. (Bukhari)
12. Bara'a-b-A zeb reported: The Messenger of Allah enjoined us seven things and forbade us seven. He bade us to visit the sick, to follow the biers, to respond to the sneezer, to return greeting, to respond to the inviter, to prove true to one given oath and to help the oppressed; and he forbade us rings of gold, thick brocade, embroidered silk, red saddle, Qasi silk and utensils of silver; and in a narration-drink in cups, for he who drinks therein in this world will not drink therein the Hereafter. (Bukhari and Muslim)
13. Ayesha reported the Prophet as saying, "He who is given his share of gentleness is given his share of the good of this world and the next, but he who is deprived of his share of gentleness is deprived of his share of the good of this world and the next." (Sharh as- Sunna).
14. Ibn 'Umar reported the Prophet as saying, "He who mixes with people and endures the harm they do is better than he who does not mix with them or endure the harm they do." (Tirmidhi and Ibn Majah).

15. Abu Dharr said: I went in to visit God's messenger. He then mentioned the tradition at length till he came to the following: I asked God's messenger to give me some instruction and he replied, "I enjoin you to fear God, for that will be the best adornment for everything that concerns you." I asked him to tell me more, and he said, "Engage in recitation of the Qur'an and remembrance of God Who is Great and Glorious, for it will be a means of your being mentioned in heaven and will be a light for you in the earth." I asked him to tell me more, and he said, "Observe long silence, for it is a means of driving away the devil and is a help to you in your religion." I asked him to tell me more, and he said, "Avoid much laughter, for it slays the heart and removes the light of the face." I asked him to tell me more, and he said, "Speak the truth, even if it is bitter." I asked him to tell me more, and he said, "Do not fear anyone's blame when you are serving God." I asked him to tell me more, and he said, "Let what you know of yourself keep you from blaming other people." (Mishkat)
16. Ubada b. as-Samit reported the Prophet as saying, "If you guarantee me six things on your part I shall guarantee you paradise. Speak the truth when you talk, keep a promise when you make it, when you are trusted with something fulfill your trust, avoid sexual immorality, lower your eyes, and restrain your hands from injustice." (Mishkat)
17. Ayesha reported God's messenger as saying, "God is gentle and likes gentleness. He gives for gentleness what He does not give for harshness and what He does not give for anything else." (Muslim)
18. A man of Muzaina told that God's messenger was asked what was the best a human being was given and replied, "A good character." (Baihaqi)

19. Anas reported that the Messenger of Allah said: O Abu Zarr: shall I not point out you two traits of character which are very light on the back but very heavy on the scale? 'Yes' I said. He said: Prolonged silence and good conduct. By Him in whose hand there is my life, mankind can act nothing as compared to them.
(Baihaqi)
20. Abu Zarr reported that the Messenger of Allah said; O Abu Zarr! There is no wisdom like efforts, no piety like self-denial and no goodness like good conduct.
(Baihaqi)
21. Haresha-b-Wahab reported that the Messenger of Allah said: He whose conduct is bad and harsh shall not enter Paradise.
(Abu Daud)
22. Ayesha reported: I heard the Messenger of Allah say: The believer reaches by his good conduct the position of one who stands up (praying) the night and fasts the day.
(Abu Daud)

III – Who is the Most Excellent?

Basis of honour in Islam is not birth, tribe, race, colour, wealth, blood or country. Islam recognizes that by birth everyone is equal in honour and respect as everyone is born of Adam and Adam was created of dust. The most excellent among the sons of Adam, according to Islam, is the person who is most excellent in conduct. Thus a person who is best in taqwa (piety), in good behaviour, in good character and in good manners is the best in the sight of God. Even blood relationship with a very pious person cannot make one a best person or a favourite of God unless one's conduct and character is the most excellent. Following verses of the Qur'an and traditions of Prophet Muhammad (PBUH) tells us

who are the most excellent persons among the followers of Islam.

Verses of the Holy Qur'an:

1. Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary; —4: An-Nisa: 95
2. O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware. —49: Al-Hujurat: 13
3. (And) lo! Those who believe and do good works are the best of created beings. —98: Al-Bayyinah: 7

Ahadith of Prophet Muhammad (PBUH):

1. Abudullah-b-Amr reported that the Messenger of Allah said: The best of you is he who is the best of you in conduct. (Bukhari and Muslim)
2. Abdullah bin Amr bin al. As (Allah be pleased with him) has reported that the Messenger of Allah (peace be upon him) was neither a profligate nor did he like to listen it. He used to say: The best of you is he who is the best of you in conduct. (Bukhari and Muslim)
3. It is narrated on the authority of Abu Darda (Allah be pleased with him) that the Messenger of Allah (peace

and blessing of Allah be upon him) said: The heaviest thing which will be placed in the balance of believing servant on the Day of Judgment will be a good behaviour. Allah hates one who is a useless talker.

(Tirmidhi)

4. Abu Huraira (Allah be pleased with him) has reported that the Messenger of Allah (peace and blessing of Allah be upon him) said: The most perfect man of the believers in their faith is he whose behaviour is the most excellent and the best of you are those who are the best to their wives. (Tirmidhi)
5. The Messenger of Allah said: You are in no way better than the Red one or the Black one except that you surpass him on account of piety. (Ahmad)
6. Abu Bakrah reported that a man enquired: O Messenger of Allah! Who among men is best? He said: He whose age is long and whose actions are good. He enquired: Who among men is worst? He said: He whose age is long and whose actions are bad. (Ahmad, Tirmizi)
7. Umar reported God's messenger as saying, "Among God's servants there are people who are neither prophets nor martyrs whose position in relation to God will be an object of desire by the prophets and martyrs on the day of resurrection." The people said, "Messenger of God, tell us who they are," and he replied, "They are people who have loved one another by reason of God's spirit, and were giving gifts to one another without being related or having (common) property. I swear by God that their faces will be light and that they will be placed upon light, neither fearing when men fear nor grieving when men grieve." And

he recited this verse, "The friends of God will have no fear and will not grieve." (Abu Daud)

8. Abu Hurairah reported God's messenger as saying, "Shall I not inform you who are the best among you?" On receiving the reply "Certainly," he said, "Those who are best among you are the ones who live longest and have the best character." (Ahmad)
9. Abu Hurairah reported God's messenger as saying, "The believers whose faith is most perfect are those who have the best character." (Abu Daud and Darimi)
10. 10. Jabir (Allah be pleased with him) has reported that the Messenger of Allah (peace and blessing of Allah be upon him) said: The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in conduct; and the most abhorrent among you to me and the farthest of you from me will be the boastful talkatives and the pious. The companions submitted: O' Messenger of Allah! We have come to know who are the pompous and boastful talkatives but who are the mutafayhiqun? He replied: The arrogant. (Tirmidhi)

IV – Taqwa (Piety or Fear of God)

The root of the word Taqwa is waqa which stands for saving or saving or guarding i.e., the guarding of a thing from that which harms it. The verb is Ittaqa which means he saved or guarded himself properly. Muttaqi is the nominative for this verb and it means one who guards himself against evil or one who is careful and keeps his duty well. Taqwa, and the verb and nouns connected with the root, according to Abdullah Yusuf Ali, signify: (1) fear of God which is the beginning of wisdom; (2) restraint, or guarding one's tongue, hand, and heart from evil; hence

righteousness, piety, good conduct. Muttaqi, according to Muhammad Asad, is God – conscious who has awareness of Allah’s all-presence and has the desire to mould his existence in the light of this awareness. In brief Taqwa means fear of God, restraint from evil, keeping duty to God; Muttaqi is the person who is fearful of God; who guards his tongue, his hand and his heart from evil; who is pious, righteous and possesses good conduct.

Taqwa (righteousness) can be inculcated in mind through these means: One must have knowledge of God as the Almighty and All-Powerful Being, one must have fear of violation of God’s law and resultant punishment and keep company with the pious and religious people. Thus knowledge of God is the first step to attain piety. The Qur’an says: “Those truly fear Allah, among His servants, who have knowledge....” (35:28) In order to achieve true fear of Allah, one has to give up fear of men. As for one who fears Allah, all in the world fear him; and he who does not fear Allah fears all in the world. Fear of Allah burns the animal passions in us and restrains us from committing sins and evils. Fear of God and good conduct lead to paradise. The most honourable of the people in the sight of God is the person who is the most pious among them.

The merits of taqwa (righteousness) and the qualifications of the Muttaqin (righteous persons) and the rewards promised to them have been highlighted by some of the verses of the Qur’an and Ahadith of Prophet Muhammad (PBUH) which are as under:

Verses of the Holy Qur’an:

1. This is the book; in it is guidance, sure, without doubt, to those who fear Allah;
Who believe in the Unseen, are steadfast in prayer,
and spend out what We have provided for them;

And who believe in the Revelation sent to thee, and sent before thy time, and (In their hearts) have the assurance of the Hereinafter.

They are on (true) guidance, from their Lord, and it is these who will prosper. —2: Al-Baqarah: 2-5

2. It is not righteousness that ye turn your faces towards East or West; but it is righteousness – to believe in God and the Last Day, and the Angels, and the Book, and the Messenger; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practise regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.
—2: Al-Baqarah: 177
3. And take a provision (with you) for the journey, but the best of provisions is right conduct, so fear Me, O ye that are wise!
—2: Al-Baqarah: 197
4. Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord are Gardens under-neath which rivers flow, and pure companions, and contentment from Allah, Allah is Seer of His bondmen.
—3: Al-Imran: 15
5. Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).
—3: Al-Imran: 76
6. O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This

is of the revelations of Allah, that they may remember.

—7: Al-A'raf: 26

7. O ye who believe! If ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.
—8: Al-Anfal: 29
8. O ye who believe! Fear Allah and be with those who are truthful.
—9: At-Taubah: 119
9. For Allah is with who restrain themselves, and those who do good.
—16: An-Nahl: 128
10. O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).
—49: Al-Hujurat: 13

Ahadith of Prophet Muhammad (PBUH):

1. Abdullah bin Amr reported God's Messenger as saying: Among those of you who are dearest to me are those who have the best character. (Bukhari)
2. Abu Dharr said: I asked God's Messenger to give me some instructions and he replied: I enjoin you to fear God, for that will be the best adornment for everything that concerns you... (Mishkat-ul-Masabih)
3. Abu Zarr reported: The Messenger of Allah said to me: Fear Allah wherever you are, and make evil (action) to be followed by good which will efface it; and behave

the people with good manners.

(Ahmad, Tirmizi)

4. Abu Hurairah (All be pleased with him) has reported that the Messenger of Allah (peace and blessing of Allah be upon him) was asked: What is that pursuit which will stand foremost to lead a man to Paradise? He replied: Fear of Allah and good conduct. Then he was asked: What is that indulgence which will admit a man to Hell (Fire)? He answered: The mouth and sexual organ. (Tirmidhi)
5. In his famous sermon delivered on the occasion of farewell pilgrimage, Prophet Muhammad (PBUH) addressed the people as under: "O People be aware: Your God is one. No Arab has any superiority over a non-Arab, and non-Arab superiority over an Arab, and no white one has any superiority over a black one, and no black one any superiority over a white one, except on the basis of taqwa (piety). The most honourable among you in the sight of Allah is he who is the most pious and righteous of you". (Mishkat)
6. Abu Omamah reported that the Prophet said: nothing is dearer to Allah than two drops: One drop of tears out of fear of Allah, and drop of blood shed in the way of Allah.... (Tirmizi)
7. Abu Hurairah reported that the Messenger of Allah said: The fire shall not touch one who weeps out of fear of Allah till milk would return to its udder, nor dust and vapour of hell will surround a man in the way of Allah. (Tirmizi)
8. Ibn Abbas reported that the Messenger of Allah said: Two eyes – the fire shall not touch them; one eye

which wept out of fear of Allah, and one which passed the night as a guard in the way of Allah. (Tirmizi)

9. Abu Huraira reported God's messenger as saying, "There are three things which save and three which destroy. Those which save are fear of God in secret and in public, speaking the truth both when pleased and displeased, and moderation both when wealthy and when poor. Those which destroy are passion which is followed, niggardliness which is obeyed, and self-conceit which is the worst of them." (Baihaqi)
10. Abu Zarr reported that the Messenger of Allah said: Surely I know a verse. If people would have followed it, it would have sufficed them – "And whoso fears Allah. He will find out a way for him and He will give him provision from where he will not know – 65: 3Q.

V – Tawakkal (Trust in God)

Tawakkal comes from wakl which means to resign or to rely or to trust. Another derivative of this word is wakil which means a pleader to whom a legal suit is entrusted as an agent for pursuing in a court of law. So Tawakkal – al – Allah means to rely on Allah and entrust Him in all the affairs. A true Muslim absolutely submits himself to Allah and entrusts all his affairs to the will of Allah believing that "My prayer, my sacrifice, and my life, and my death are all for Allah, the Lords of the worlds." (Al-Qur'an 6:162)

But reliance on Allah does not mean that one should not take any action, do any work and sit idle entrusting all affairs to Allah believing that Allah would provide him every thing without any efforts or action on his part. This is rather sluggishness and not trust in Allah. At least Islam does not support this passive attitude to life. True reliance on Allah means that a person toils hard and makes his best efforts

to achieve a goal and then he entrusts the results thereof to Allah with the belief that Allah would accept his efforts and would bless him with success. The Qur'an says: "There is nothing for man but what he strives for (53:39). Therefore a Muslim is expected to set himself wholeheartedly to action and then rely on Allah for good results.

According to a well known tradition, some companion asked the Prophet "Should I not leave my camel free and rely on God for its safety?" The Prophet replied: "You must tie the camel and then trust in Allah." An absolute belief in the will of God, His omnipotence and His ability to do everything is essential but a true believer is not supposed to resign himself to idle life and expect from God that He would do every thing for him.

Following are the verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) which highlight Islamic viewpoint about trust in Allah:

Verses of the Holy Qur'an:

1. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).
—3: Al-Imran: 59
2. If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you? In Allah let believers put their trust.
—3: Al-Imran: 160
3. They only are the (true) believers whose hearts feel fear when Allah is mentioned and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord;
—8: Al-Anfal: 2

4.Whoso putteth his trust in Allah (will find that lo! Allah is Mighty, Wise. —8: Al-Anfal: 49
5. And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He is the Hearer, the Knower. —8: Al-Anfal: 61
6. Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust! —9: At-Taubah: 51
7. Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no God save Him. In Him have I put my trust and He is Lord of the Tremendous Throne. —9: At-Taubah: 129
8. If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty..... —10: Yunus: 107
9. And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast. Lo! He hath no power over those who believe and put trust in their Lord. —16: An-Nahl: 98-99
10. And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee. —33: Al-Ahzab: 48

Ahadith of Prophet Muhammad (PBUH):

1. Ibn Abbas reported that the Messenger of Allah said: 70,000 of my followers shall enter Paradise without account. They are those who do not seek charms, nor consider bad omens; but on their Lord, do they rely. (Bukhari and Muslim)

2. Omar-bin-Khattab reported: I heard the Messenger of Allah say: If you all had relied on Allah with due reliance, He would have certainly given you provision as He supplies provisions to birds who get up hungry in the morning and return with full belly at dusk.
(Tirmizi, Ibn Majah)
3. Ibn Abbas reported: One day I was behind the Messenger of Allah. He said: O boy! Protect Allah and Allah will protect you. Protect Allah and you will find Him turning to you. When you beg, beg of Allah; when you seek help, seek help from Allah; and know that if all the people gather together to do benefit to you with anything, they will not be able to do benefit to you except with a thing which Allah ordained for you. Pens have been raised up, and papers have been soaked up.
(Ahmad, Tirmizi)
4. Sa'ad reported that the Messenger of Allah said: Of the fortunes of the son of Adam, there is his contentment with what Allah decreed for him; and of the misfortunes of the son of Adam, there is his giving up of seeking good from Allah, and of the misfortunes of the son of Adam, there is his discontentment with what Allah decreed for him. (Ahmad, Tirmizi (Rare))

VI – Tazkia (Purification of Self)

Tazkia is actually Tazkia Nafs which means purification of self. It is internal purity as well as external purity. In other words it is purification of body as well as of mind and soul. But in religious and spiritual sense we generally understand from Tazkia nafs the purification of one's self i.e., one's mind and soul of evils and vices. Since mind and soul cannot be purified or cleansed without cleanliness of body, so internal and external purity becomes interconnected as body and mind are connected inseparably. If both body and mind are clean then the man is healthy. But if any of them is unclean,

then the man is unhealthy and impure. Since cleanliness of body and mind is not possible without cleanliness of house, place of worship, place of work and physical environment around the people, so cleanliness of these things is also essential.

Islam emphasizes cleanliness of its followers as well as everything around them so that they should be physically and mentally healthy with healthy soul. And in this way should be able to make God's name higher than any other name and establish Divine rule on earth. Therefore, the followers of Islam have been enjoined upon to keep their bodies, minds and souls clean and also to keep their houses, places of worship and work, their clothes, their physical environments including roads and streets, and even their wealth and goods clean. For cleanliness of their bodies, ablution and bath have been prescribed; for cleanliness of their minds and souls, avoidance of evils and forbidden things, and establishment of prayers, Zakat, fasting and Hajj have been prescribed; for cleanliness of their goods and wealth, Zakat, Sadaqat and charity have been recommended.

The purification of self particularly of mind and soul from evil and vices is very difficult as it is not possible without fight and struggle against oneself, therefore this struggle has been called by the Prophet of Islam as Jihad-e-Akbar (The greatest war).

Following are the verses of al-Qur'an and Ahadith of Muhammad (PBUH) which enjoin purification and cleanliness and also highlight their good consequences:

Verses of the Holy Qur'an:

1.And we imposed a duty upon Abraham and Ismael, (saying): Purify My house for those who go

around and those who meditate therein and those who bow down and prostrate themselves (in worship).

—2: Al-Baqarah: 125

2. O ye who believe! Draw not near unto Prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed... —4:43
3. O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your feet upto the ankles. And if ye are unclean, purify yourselves..... —5: Al-Maidah: 6
4. Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow and pray for them..... —9: Al-Taubah: 103
5.A place of worship which was founded upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers. —9: At-Taubah: 108
6. Which none toucheth save the purified, —56: Al-Waqi'ah: 79
7. O thou enveloped in thy cloak,
Arise and warn!
Thy Lord magnify,
Thy raiment purify,
Pollution shun! —74: Al-Muddaththir: 1-5
8. But those will prosper who purify themselves. —87: Al-Ala:14

9. By the soul, and the proportion and order given to it;
And its enlightenment as to its wrong and its right; -
Truly he succeeds that purifies it, and he fails that
corrupts it. —91: Ash-Shams: 7-10

Ahadith of Prophet Muhammad (PBUH):

1. Abu Malik al-Ash'ari reported that the Messenger of Allah said: Cleanliness is half of faith.
(Mishkat-ul-Masabih)
2. Jaber reported that the Messenger of Allah said: The key to Paradise is prayer, and the key to prayer is cleanliness.
(Ahmed)
3. Jaber reported: The Prophet came to see us and found a man of dishevelled hairs and his hairs were not arranged. Then he said: This man is not finding with what he should comb his head! And he saw a man with dirty clothes on. So he said: This man is not finding with what thing he should wash his clothes!
(Ahmed, Nisai)
4. Abu Hurairah reported the Messenger of Allah said: Verily Allah is pure. He does not accept but what is pure. And verily Allah ordered the believers with which he ordered the Prophets. He said: O prophet! Eat of the pure things and do good deeds. And He said: Eat of the pure things with which we provided you. Then he mentioned about a man disheveled in hair and laden with dust, making his journey long and extending his hand towards heaven: O Lord! while his food was unlawful, his drink unlawful, his dress unlawful and he was nourished with unlawful things. How can he be responded to for that? (Muslim)

5. Nu'man-b-Bashir reported that the Messenger of Allah said: Lawful things are manifest and unlawful things are also manifest, and between the two are the doubtful things which many people do not know. Whoso guards against the doubtful things, he makes his religion and honour pure; and whoso falls in the doubtful things, falls in unlawful things like a shepherd who grazes his flock round a reserved pasture ground and doubts grazing therein, Behold! There is a reserved meadow for everything. Behold! The reserved meadow of Allah is His forbidden things.
(Bukhari and Muslim)
6. Osman reported that the Messenger of Allah said: Whoso makes ablution and makes ablution well, his sins come out of his body, till they come out even from under his nails.
(Bukhari and Muslim)
7. Ayesha reported that the Messenger of Allah said: Tooth stick is a means of purifying the mouth and a means of pleasing the Lord.
(Shafeyi, Ahmad, Darimi, Nisai)
8. Ayesha reported that the Messenger of Allah said: the superiority of the prayer for which teeth have been cleansed over the prayer for which teeth have not been cleansed is seventy times.
(Baihaqi)
9. Mu'az reported that the Messenger of Allah said: Guard three causes of curse: Passing impurities in places of water, and in the middle of a path, and shade.
(Abu Daud, Ibn Majah)
10. Abu Ayyub, Jaber and Anas reported that when the following verse was revealed: There are men therein who love to remain pure and Allah loves the pure ones-9: 108Q, the Messenger of Allah said: O

congregation of the Ansars! Allah praised you for cleanliness. Then what is your cleanliness? They replied: We make ablution for prayer and take bath from seminal emissions and cleanse ourselves with water. He said: It is that, so keep on doing it.

(Ibn Majah)

11. Abu Hurairah reported that the Messenger of Allah said: Had I not thought it hard for my people I would have directed them to delay the night prayer and use the tooth stick at the time of each prayer.

(Bukhari and Muslim)

12. Jaber reported the Messenger of Allah said to a people who returned from holy war; Welcome to you all, you have come from little fight to the greatest fight. It was questioned: O Messenger of Allah! what is the greatest fight? He said: Fighting with passion.

(Baihaqi)

CHAPTER 4

CODE OF MANNERS

Manner, according to dictionary meaning, is the way or mode in which a thing is done or a thing occurs or happens. It is a mode of life, outward bearing, style of utterance, behaviour in social intercourse. It is also one's way of performing or behaving, personal style of acting or bearing, style of writing or thought, social conduct or behaviour currently considered as polite or impolite, pleasing or displeasing. Appearance, bearing, behaviour, approach, custom, fashion, habit, method, mode, practice, procedure, routine, style, etc. are some of synonyms of manners. But here we are taking manners in the sense of etiquettes which stand for conventional requirements as to social behaviour.

Manners can be good or bad, decent or indecent. Good and decent manners please others while bad and indecent manners make one unpopular. Islam likes good manners for its followers. The Qur'an says that none is better than a Muslim in speech, while the Prophet of Islam said that he was sent to complete good manners. In this chapter we shall discuss manners relating to various activities of life such as manners of entering houses, sitting in assemblies, eating and drinking dress, etc. in the light of Islamic teachings.

I – Drinking

The Qur'an enjoins upon the believers to eat and drink but avoid wastage. It says: ".....and eat and drink, but be not prodigal." (7:31). Drinking of wine and taking of other strong drinks has been prohibited by the Qur'an : "O ye who believe! Strong drinks and games of chance and idols and

divining arrows are only an infamy of satan's handiwork. Leave it aside in order that ye may succeed" (5: 90).

Prophet Muhammad (PBUH) has issued detailed instructions on the manners of drinking to his followers. The following are some of his traditions and Ahadith which throw light on this subject:

Ahadith of Prophet Muhammad (PBUH):

1. Hudhaifa told that he heard God's messenger say, "Do not wear silk or brocade, do not drink from gold and silver vessels, and do not eat from gold and silver dishes, for others have them in this world, but you will have them in the next." (Bukhari and Muslim)
2. Anas told that a domestic sheep was milked for God's Messenger and its milk was mixed with water from a well in Anas's house. God's messenger was then given a cup and drank, Abu Bakr being on his left and a nomadic Arab on his right. Umar asked God's messenger to give it to Abu Bakr, but he gave it to the nomadic Arab who was on his right, saying, "He who is on the right, then he who is on his right." A version has, "Those on the right, then those on their right; go to the right," (Bukhari and Muslim)
3. Sahl b. Sa'd told that the Prophet was brought a cup from which he drank, and on his right was a youth who was the youngest present, while the old men were on his left. He asked the youth to permit him to give it to the old men, but he replied, "I am not one to give anyone preference in a favour from you, messenger of God," So he gave it to him. (Bukhari and Muslim)

4. Ibn 'Abbas told that when he brought the Prophet a bucket of Zamzam water he drank it while standing.
(Bukhari and Muslim)
5. Amr b. Shu'aib, on his father's authority, said his grandfather told that he saw God's Messenger drink both standing and sitting.
(Tirmidhi)
6. Ibn 'Abbas said God's messenger forbade breathing or blowing into a vessel. (Abu Dawud and Ibn Majah)
7. Ibn Abbas reported God's messenger as saying, "Do not drink without stopping as a camel does, but divide your drink into two or three sections; mention God's name when you drink and praise Him when you finish."
(Tirmidhi)
8. Abu Saeed Khudri told that God's messenger forbade drinking from a broken place in a cup and blowing into a drink.
(Abu Dawud)
9. Ibn Abbas reported God's messenger as saying, "When one of you eats food he should say, 'O God, bless us in it and give us good nourishment from it', and when he is given a drink of milk he should say, 'O God, bless us in it and prosper us from it,' for no food or drink satisfies like milk." (Tirmidhi and Abu Dawud)
10. Ibn 'Umar (Allah be pleased with him) has reported: In the era of the Messenger of Allah (peace and blessings of Allah be upon him) we ate as we walked and we drank as we were standing.
(Tirmidhi)
11. Jabir told that when Abu Humaid, one of the Ansar, brought a vessel of milk to the Prophet from an-Naqi 'The Prophet said, "Why did you not cover it up, even

by putting a piece of wood on it?"

(Bukhari and Muslim)

12. Ibn'Abbas said God's messenger forbade drinking from the mouth of a water-skin.(Bukhari and Muslim)

II – Eating

The Qur'an prohibits excess or wastage in eating. It permits you eating from your houses and the houses of your relatives and friends. You may eat together or apart. When you are invited, you must not stay longer in the house of your host as it may annoy him but he may be shy in telling you to go. Therefore, you may disperse and linger not for conversation.

The Prophet of Islam has given exhaustive instructions about the manners of eating. Eat with right hand, mention Allah's name when you start eating, praise Allah when you have finished, and eat from what is next to you. Eat simple food and exercise moderation. Do not eat from the vessels and dishes made of silver and gold. Preferably eat together. Such are some of the directions of the Prophet.

Following are the Verses of the Qur'an and Ahadith of Muhammad which guide a believer regarding manners of eating.

Verses of the Holy Qur'an:

1. "..... and eat and drink, but be not prodigal. Lo! He (Allah) loveth not the prodigals. —7: 31
2. No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on your selves if ye eat from your houses, or the houses of

your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers sisters, or the houses of your mother's brothers, houses of your mothers sisters, or (from that) whereof ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand. —24: An-Nur:61

3. O ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for a proper time, unless permission be granted you. But if ye are invited, enter, and when your meal is ended, then disperse. Linger not for conversation. Lo! That would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth.... —33: Al-Ahzab: 53

Ahadith of Prophet Muhammad (PBUH):

1. Ayesha (Allah be pleased with her) has reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When any of you begins to eat, he should mention the name of Allah, the Exalted. If he forgets to do it in the beginning, he should say: In the name of Allah at the beginning and at the end of it.
(Tirmidhi and Abu Daud)
2. Jabir (Allah be pleased with him) has reported that he heard Messenger of Allah (peace and blessings of Allah be upon him) as saying. If a person mentions the name of Allah at the time of entering his house or eating, Satan says addressing himself: You will find no shelter to spend the night and no supper. If he enters

without mentioning the name of Allah, Satan says: You have found lodging. If he does not mention the name of Allah at the time of eating, Satan says: You have found lodging to spend the night and food.

(Muslim)

3. Hudhaifa (Allah be pleased with him) has narrated: When we attended a dinner with the Messenger of Allah (peace and blessings of Allah be upon him) we did not stretch forth our hands towards the food until he had commenced eating. Once we were with him when a girl rushed in as if some one were impelling her. She was about to lay her hand on the food when the Messenger of Allah (peace and blessings of Allah be upon him) seized her hand. Then a desert Arab came in rushingly as if some one were pursuing him. He caught his hand also and said: Satan considers that food lawful for him on which the name of Allah is not mentioned. He had brought this girl to make the food lawful (for Satan) through her but I caught her hand. Then he brought desert Arab to make it lawful through him but I seized his hand also. Now by Him in Whose hand is my life, it was Satan's hand that was within my grasp along with their hands. Then he mentioned the name of Allah and began to eat. (Muslim)
4. Umayya bin Mukhshi (Allah be pleased with him) has reported that the Messenger of Allah (peace and blessings of Allah be upon him) was sitting while a man was eating food. He did not mention the name of Allah till only a mouthful of food was left. When he raised it to his mouth, he said: In the name of Allah the First and the Last. The Messenger of Allah (peace and blessings of Allah be upon him) smiled at this and said: Satan had been eating with him. When he mentioned the name of Allah, Satan vomited all that was in his stomach. (Abu Daud and Nisai)

5. Ayesha (Allah be pleased with her) had reported that the Messenger of Allah (peace and blessings of Allah be upon him) was eating in the company of his Companions when a desert Arab came and ate up the food in two morsels. The Messenger of Allah (peace and blessings of Allah be upon him) said: Had he mentioned the name of Allah, it would have sufficed for all of you. (Tirmidhi)
6. It has been narrated on the authority of 'Umar bin Abi Salama (Allah be pleased with him) that he was a boy under the protection of Allah's Messenger (peace and blessings of Allah be upon him), and as my hand used to roam at large in the dish he said to me: Mention Allah's name, eat with your right hand, and eat from what is next you. I always followed this way of eating after he had directed. (Bukhari and Muslim)
7. Salman reported: I read in the Torah that the blessings of food is in wash after it. When I mentioned it to the Prophet, he said: The blessing of food is in wash before it and wash after it. (Tirmizi, Abu Daud)
8. Ibn Umar reported that the Prophet forbade a man's eating two dates till he seeks permission of his companion. (Bukhari and Muslim)
9. Wahshi bin Harb (Allah be pleased with him) has reported that some of the companions of the Messenger of Allah (peace and blessings of Allah be upon him) said: We eat but are not satisfied. He said; (It is so), perhaps you eat separately. The Companions replied in affirmative. He told them; Eat together and mention the name of Allah over your food. It will be blessed for you. (Abu Daud)

10. Ibn 'Abbas (Allah be pleased with him) has reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Blessings descends upon food in its middle, so eat from the edges of the vessel and do not eat from its middle.
(Tirmidhi and Abu Daud)
11. Ibn Umar reported that the Apostle of Allah heard a man belching. He said: Make your belching short, because the most hungry man on the Ressurrection Day will be one who is among them over-fed in this world. (belching is vomiting due to overeating)
(Tirmidhi)
12. Ibn Umar reported God's messenger as saying, "When any of you eats he should eat with his right hand, and when he drinks he should drink with his right hand."
(Muslim)
13. Ibn Umar reported God's messenger as saying, "None of you must ever eat or drink with his left hand, for the devil eats and drinks with his left hand." (Muslim)
14. Jabir told that he heard the Prophet say, "the devil is present with one of you in everything he does, even being present when he is at food; so if any of you drops a mouthful he should wipe away anything injurious on it and eat it and not leave it for the devil; and when he finishes he should lick his fingers, for he does not know in what part of the food the blessing lies."
(Muslim)
15. Abu Juhaifa reported the Prophet as saying, "I do not eat reclining."
(Bukhari)
16. Qatada quoted Anas as saying that the Prophet never ate at a low table or from a small bowl and that thin

bread was not baked for him. Qatada was asked what they ate off and replied that it was off leather cloths.
(Bukhari)

17. Anas said he was not aware of the Prophet having seen a thin loaf till he met God, nor did he ever see with his eye a sheep roasted in its skin. (Bukhari)
18. Sahl b. Sa'd said that God's Messenger never saw white bread from the time God commissioned him till God took him. He also said that God's messenger did not see a sieve from the time God commissioned him till God took him. He was asked how they could eat unsifted barley and replied that they ground it and blew it, and when some of it had flown away they moistened and ate what was left. (Bukhari)
19. Abu Hurairah said that the Prophet never expressed disapproval of food; if he desired it he ate it and if he disliked it he left it alone. (Bukhari and Muslim)
20. Abu Hurairah told that a man who used to eat a great amount accepted Islam and began to eat little. When that was mentioned to the Prophet he said, "The believer eats in one intestine but the infidel in seven." (Bukhari)
21. Jabir told of hearing God's Messenger say, "One person's food is enough for two, two persons' food is enough for four, and four persons' food is enough for eight." (Muslim)
22. Ayesha told that she heard God's messenger say, "Talbinah gives rest to an invalid's heart and removes some of his grief." (Bukhari and Muslim)

23. Anas said: A tailor invited the Prophet to a meal which he had prepared and I went along with the Prophet. He presented barley bread and soup containing pumpkin and dried sliced meat, and I saw the Prophet going after the pumpkin round the dish, so I have always liked pumpkin since that day.
(Bukhari and Muslim).
24. Amr b. Umayya told that he saw the Prophet cutting slices from a shoulder of mutton in his hand. He was summoned to prayer, and after throwing it and the knife with which he was slicing it away, he stood up and prayed without performing ablution.
(Bukhari and Muslim)
25. Magalam bin ma'adi Kareba reported: I heard the Apostle of Allah say: No man shall fill up his belly with obnoxious deposits. There should be victuals for belly moderate for the son of Adam which can keep his backbone erect. If it is not possible, then one-third (of belly) for food, one third for drink and one third for his breath.
(Tirmizi, Ibn majah)
26. Anas reported God's messenger as saying, "God most high is pleased when a man eats something and praises Him for it, or drinks something and praises Him for it."
(Muslim)
27. Abu Sa'ad al-Khudri told that when God's messenger finished his food he said, "Praise be to God who has given us food and drink and made us Muslim."
(Tirmidhi, Abu Daud and Ibn Majah)
28. Abu Huraira reported God's messenger as saying, "The one who eats and is grateful is like the one who fasts and shows endurance."
(Tirmidhi)

29. Abu Ayyub told that when God's messenger ate or drank he said, "Praise be to God who has given food and drink, made it easy to swallow, and provided an exit for it."
(Abu Daud)

30. Sa'd told of hearing God's messenger say, "He who has a morning meal of seven 'ajwa dates will not suffer harm that day through poison or magic."
(Bukhari and Muslim)

31. Jabir reported the Prophet as saying, "He who eats garlic or onions must keep away from us." Or he said, "must keep away from our mosque," or, "must sit in his house." A pot containing green vegetables was brought to the Prophet, but on noticing that it had an odour he told them to give it to one of his Companions, to whom he said, "Eat, for I hold intimate converse with one with whom you do not."
(Bukhari and Muslim)

32. Al-Miqdam b. Ma'dikarib reported the Prophet as saying, "If you measure out your food you will be blessed in it."
(Bukhari)

33. Abu Usaid al-Ansari reported God's messenger as saying, "Eat olive oil and anoint yourselves with it, for it comes from a blessed tree."
(Tirmidhi, Ibn Majah and Darimi)

34. Anas b. Malik reported God's messenger as saying, "The lord of your condiment is salt."
(Ibn Majah)

35. Anas reported God's messenger as saying, "When food is set down take off your sandals, for it gives more rest to your feet."
(Mishkat)

36. Ibn 'Umar reported God's messenger as saying, "When the cloth is set down a man must not get up till it is removed, nor must he withdraw his hand even if he has had enough till the people have finished, but if he does he should make his excuse, for that embarrasses his companion and he does not stretch out his hand although he may perhaps require the food." (Ibn Majah and Baihaqi)
37. Ja'far-b-Muhammad reported from his father who said: Whenever the Messenger of Allah took meal with a people, he was invariably the last to finish eating. (Baihaqi)

III – Taking Bath

Before offering prayer, to take bath or to make ablution or to make dry ablution in case of non-availability of water is essential. The Holy Qur'an says: O ye who believe! Draw not near unto prayer when ye are drunken till ye know which ye utter, nor when ye are polluted, save when journeying upon road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith) Lo! Allah is Benign, Forgiving" (4: 43). Bath is also essential in order to cleanse the body from physical impurities and dust.

The jurists of Islam have framed some rules regarding bath in the light of the Qur'anic teachings and traditions of Prophet Muhammad (PBUH). Bath is compulsory in three cases, namely: after sexual intercourse, after ejaculation of semen with lust, after menstrual discharge and after stoppage of blood on child-birth. Bath is wajib on the following occasions: To give bath to the dead body before burial, and to wash the body in case it is polluted with stool

or urine or other impurities, the whole of it or part of it. Bath is sunnat for Friday prayer, for Eid prayer, for Pilgrimage or Umrah before taking Ihram, for embracing Islam, etc. Procedure of bath which comes down to us from various traditions of the Prophet is given as follows: Before taking bath keep the tub of water on your right side, then begin with the name of Allah, wash your hands thrice then wash off the impurities if any, perform ablution as for prayers, throw water thrice over the head, thrice over the right side and thrice over the left side, then again cleanse further impurities over the skin by rubbing with a towel or something else.

With regard to use of bath-rooms there are certain rules. In case of use of a public bath-room, one must protect his private parts from the sight of others and hence one should use trousers. Females should be disallowed the use of public bath-rooms unless they are meant exclusively for the use of females.

Following Ahadith of the Prophet set the manners, procedure and necessity of taking bath:

1. Ayesha reported that whenever the Messenger of Allah took bath from impurities, he used to begin and wash his hands, then make ablution as he used to do for prayer. After wards he used to introduce his fingers into water and make picks therewith unto the roots of his hairs. Then he used to pour three jugs (of water) upon his head with his hands and then allow the water to flow over his entire body.

(Bukhari and Muslim)

2. Umme Salamah reported: I asked: O Prophet of Allah! verily I am a woman who ties up the tuft of her head. Shall I untie it for bath from impurities? 'No' said he, 'It will suffice you if you pour three pourings over your

head, and then you allow water to flow over you and thus become pure. (Muslim)

3. Ayesha reported that the Messenger of Allah was asked about a man who noticed moisture but did not remember emission of semen (in dream). He said: He should take bath: And (he was asked) about a man who saw (in dream) that he emitted semen but did not find moisture. He said: There's no bath for him. Omme Solaim asked: Is there bath for a woman who sees that (moisture)? 'Yes' replied he, 'women are of the same nature as men. (Tirmizi, Abu Daud)
4. Ayesha reported that the Messenger of Allah did not make ablution after bath. (Tirmizi, Abu Daud, Nisai, Ibn Majah)
5. Ibn `Abbas reported that Maimunah said: I put bathing things for the Prophet and I covered him with a garment, and he poured water over his hands and washed them. Then he poured water with his right hand over his left and then he washed his private parts. He then put his hand on the ground and wiped it and then he washed it. Then he gurgled and suuffed up water and he washed his face and forearms. Then he poured water upon his head and flowed it down upon his head and flowed it down upon his body. Then he moved aside and washed his two feet. Then I handed over a cloth to him but he did not take it. He then went away shaking his hands. (Bukhari and Muslim)
6. Abdullah-b-Amr reported that the Messenger of Allah said. Foreign countries shall soon be conquered for you and then you will find therein houses called bathrooms. Men shall never enter them except with trousers, and prevent women from (entering) them

except those who are ill or suffering from child-birth.
(Abu Daud)

7. Jaber reported that the Prophet said: Whoso believes in Allah and the Last Day shall not enter a bath-room without trousers, and whoso believes in Allah and the Last Day shall not allow his wife (to enter) a bath-room, and whoso believes in Allah and the Last Day shall not sit at a dinner where wine served.
(Tirmizi, Nisai)

IV – Dress

According to Holy Qur'an, God has revealed the garments to protect you from the heat and coats of mail to protect you in your wars. Clothing also covers your nakedness and preserves your physical beauty. You must take your proper dress particularly when you go to your places of worship. Let not the Satan seduce you as he caused Adam and Eve, your parents to get out of Paradise and he tore off from them their robe and made them see their shame. In the light of the Qur'anic teachings, we can understand the purpose and importance of dress. Briefly speaking the purpose of dress is protection of body from heat and cold and covering of body from nakedness specially the private parts. The dress of armour protects you in your mutual fighting.

Islam has not fixed or prescribed any code of dress and has left the matter to be decided by the individuals and the society according to weather conditions, customs and environments. However, some fundamental rules have been laid which require that dress should be simple and not very expensive. The men should not be too short or too thin to cover the private parts properly from nakedness. The dress should not wear silk. The Prophet liked the clothes of white and green colour and he discouraged the use of red clothes

by the men. Lengthening of trousers beyond ankles was strongly forbidden as it gives an air of vanity and makes the robes dirty. Women have been enjoined to observe veil or purdah which means that they should cover their body fully. The subject of purdah would be discussed in detail at the proper place. Perfume was liked by the Prophet and he recommended its use to men as well as to women. Use of shoes and socks is also recommended.

Let us now reproduce the verses of the Qur'an and Ahadith of the Prophet of Islam which throw ample light on the subject of dress.

Verses of the Holy Qur'an:

1. O Children of Adam! We have revealed unto to you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.
—7: Al-A`raf: 26
2. O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.
—7: Al-A'raf: 27
3. O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals. Say: Who hath forbidden the adornment of Allah which he hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed

during the life of the world. Thus do we detail Our revelations for people who have knowledge.

—7: Al-A'raf: 31-32

4.He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favours on you, that ye may surrender to his will (in Islam).

—16: An-Nahl: 81

Ahadith of Prophet Muhammad (PBUH):

1. Ibn Omar reported that the Messenger of Allah said: Whoever imitates a people, he belongs to them.
(Ahmad, Abu Daud)
2. Anas reported that the dress most pleasing to the Prophet for use was green-coloured robe.
(Bukhari and Muslim)
3. Ibn Omar reported from the Holy Prophet who said: When a man lets flow his trouser out of vanity, Allah will not look at him on the Resurrection day.
(Bukhari and Muslim)
4. Abu Hurairah reported that the Messenger of Allah said: Whatever flows of trouser below the ankles will be in the Fire.
(Bukhari)
5. Jaber reported that the Messenger of Allah forbade a man's eating with his left hand, or walking with one shoe, or wrapping himself completely in a garment, or sitting in a single dress with his hands round his knees exposing his private parts.
(Muslim)

6. Abu Hurairah reported that the Messenger of Allah cursed the man who puts on dress of a woman, and the woman who puts on dress of a man, (Abu Daud)
7. Abu Darda'a reported that the Messenger of Allah said: Verily the best dress with which you can meet Allah in your graves and mosque is of white colour.
(Ibn Majah)
8. Salem from his father reported who said: Flowing is allowed in trousers, gown and turban. Whoever lets loose anything therefrom out of vanity, Allah shall not look to him on the Resurrection Day.
(Abu Daud, Ibn Majah)
9. Anas reported that the Messenger of Allah gave permission to Zubair and Abdur Rahman-b-Auf to put on dress of silk owing to itches on them. Agreed upon it. And in a narration of Muslim. He said: They complained of lice. So he gave them permission to put on shirts of silks.
10. Abdullah-b-Amr-b-al A's reported: The Messenger of Allah found two coloured silk dresses on me and so he said: This is of the clothes of the infidels. So don't use them. (And in a narration: I said: I shall wash them. He said: Rather burn them).
(Muslim)
11. Umme-Salamah reported that the dress most liked by the Messenger of Allah was long gown.
(Tirmizi, Abu Daud)
12. Abu Hurairah reported that when the Messenger of Allah put on gown, he began from his right side.
(Tirmizi)

13. Abu Raihanah reported that the Messenger of Allah forbade ten things: Sharpening teeth, anointing palms, plucking out hairs, a man's lying with another man without under-garments, and a woman's lying with another woman without under-garments, a man's putting on silk underneath his dress like the foreigners, or his putting on silk upon his two shoulders like the foreigners, plunder, riding on leopards and using seal excepting for one who is a ruler.
(Abu Daud, Nisai)
14. Abu Musa reported that the Prophet said: Gold and silk have been made lawful for the females of my followers, and unlawful for their males.
(Tirmizi, Nisai (Approved, Correct))
15. Abu Sayeed-al-Khodri reported that whenever the Messenger of Allah put on new robe, he used to name it with its name – turban, or gown, or sheet, and then say: O Allah! all praise is to Thee as Thou hast dressed me therewith. I ask Thee the good of it and the good of what has been made for it. I seek refuge to Thee from evil and the evil of what has been made for it.
(Tirmizi, Abu Daud)
16. Muaz-b-Anas reported that the Messenger of Allah said: Whoso takes food and then says: All praise is for Allah who gave me this sustenance without any power and strength from me, he is forgiven of his past sins. Tirmizi narrated it, and Abu Daud added: Whoso puts on a cloth and says: All praise is for Allah Who clothed me with this and gave me this provision without any power and strength from me, he is for forgiven of his past and future sins.
17. Jaber reported. The Prophet came to see us and found a man of disheveled hairs, and his hairs were not

arranged. Then he said: This man is not finding with what thing he should comb his head! And he saw man with dirty cloth on. So he said: This man is not finding with what thing he should wash his cloth!

(Ahmad, Nisai)

18. Abul-Ahwas reported from his father who said: I came to the Messenger of Allah while there was a torn cloth on my person. He asked: Have you got wealth? "Yes" said I. He asked: What wealth have you got? "Every kind of wealth," replied I; "Allah has given me camels, cows, sheep, horses and slaves," He said: When Allah has given you wealth, let the signs of the gifts of Allah and His generosity be shown upon your person.
(Nisai)
19. Ayesha reported: I used to apply to the Prophet a perfume which we found best, so much so that I perceived air of perfume in his head and beard.
(Bukhari and Muslim)
20. Abu Hurairah reported that the Messenger of Allah said: The perfume of man is that of which fragrance comes out and the colour remains hidden, and the perfume of women is that of which the colour comes out and the fragrance remain hidden. (Tirmizi, Nisai)
21. Abu Hurairah reported that the Messenger of Allah said: When any of you puts on shoes, let him begin from right-side; and when he puts off, let him begin from the left side, so that the right-side will be the first of them for putting on shoe and the last of them for putting it off.
(Bukhari and Muslim)
22. Abu Hurairah reported that the Messenger of Allah said: None of you shall walk with one shoe; let them both be bare, or let them both be shoed.
(Bukhari and Muslim)

23. Jaber reported that the Messenger of Allah said: When the lace of shoe is cut off, let him not walk with one shoe till its lace be mended; and let him not walk with one sock; and let him not eat with left hand, and let him not cover his body with one cloth and let him not tread hard path. (Muslim)
24. Jaber reported that the Messenger of Allah forbade a man's putting on shoes standing. (Abu Daud, Tirmizi and Ibn Majah from Abu Hurairah)

V – Veil

Islam requires the believers, both men and women, to lower their gaze and guard their modesty. However, for women the fulfillment of certain additional responsibilities in the matter of dress, adornment, etc, is required. When the women come in the presence of men or they come out of their homes, they are required to act upon the following rules:

1. The believing women should lower their gaze and should not intentionally gaze at men or at the indecent scenes.
2. They should be modest, protect their chastity and guard their private parts. Guarding of private parts means to avoid exposing their private parts or *satar*. *Satar* of a woman is the entire body except her face and hands.
3. The women should not display their adornment except that which is displayed of itself. Adornment means ornamentation and decoration and, to use the modern terminology, make-up.

4. The women should draw their veils on their bosoms. They should cover their bosom properly with a wrapper and should not keep exposed any part thereof.
5. The women should not reveal their adornment except before the following:
 - i) Men who are their husbands or close relatives within prohibited degrees like fathers, brothers, sons, etc.
 - ii) Slaves, male servants who are not interested in sex matters.
 - iii) Children below age of puberty who have no knowledge of sex.
 - iv) Their female associates.
6. The women should not stamp their feet on the ground so as to reveal their hidden adornment. So the sound of ornaments should not be audible.

Verse 60 of chapter 24 of the Holy Qur'an relaxes the conditions regarding purdah in respect of the old women who are past the prospect of marriage and are no longer capable of exciting the passions of men. According to the verse, it is no sin for them if they discard their outer clothing in such a way as not to display or exhibit their adornment or make-up. However this permission cannot be used by those women who still have sexual desires or who want to attract others by displaying their embellishments.

Now let us have a look at the relevant Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH).

Verses of the Holy Qur'an:

1. Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is Aware of what they do. And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands father, or their sons or their husbands' sons, their brothers or their brother's sons or sister's sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed. —24: An-Nur: 30-31
2. As for the women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer. Knower. —24: An-Nur: 60
3. O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognized and not annoyed. Allah is ever Forgiving, Merciful. —33: Al-Ahzab: 59

Ahadith of Prophet Muhammad (PBUH):

1. Ayesha reported that Asma'a daughter of Abu-Bakr came to the Messenger of Allah while there were thin clothes on her. He approached her and said: O Asma'a! When a girl reaches the menstrual time, it is

not proper that anything on her should remain exposed except this and this. He hinted on her face and palms. (Abu Daud)

2. Jaber reported: My maternal aunt was divorced thrice. She then intended to get fruits of her palm trees. A man threatened her for her coming out. She came to the Prophet who said: Yes, take fruits of your palm trees. It is perhaps you will make gift or do some good act. (Muslim)
3. Jabir-b-Abdullah reported: I asked the Prophet about glance at a strange woman. He ordered me to turn away my glance. (Muslim)
4. Umme Atiyya reported: The Messenger of Allah commanded us to bring out on Id-ul-Fitr and Id-ul-Adha young women, menstruating women and purdah-observing ladies, menstruating women kept back from prayer, but participated in goodness and supplication of the Muslims. I said: Messenger of Allah, one of us does not have an outer garment. He said: Let her sister cover her with her outer garments. (Muslim)
5. Abu Saeed reported that the Messenger of Allah said: No man shall look to the private parts of a man and no woman to the private parts of a woman, nor a man shall be with another man underneath the same cloth, nor a woman with a woman underneath the same cloth. (Muslim)
6. Ibn Mas'ud reported from the Prophet who said: A woman is (like) a private part. When she goes out (not properly dressed), the devil casts glance at her. (Tirmizi)

7. Omme Salamah reported that she and Maimunah were near the Prophet when the son of Omme maktum came to him. The Prophet said: Screen from him. I asked: O Messenger of Allah, is he not a blind man who does not see us? The Holy Prophet said: Are you blind and do you not see him?
(Ahmad, Tirmizi, Abu Daud)
8. Anas reported that the Prophet came to Fatimah with a slave whom he gifted her. There was a piece of cloth over Fatimah. When her head was covered with it, it did not reach her legs: and when her legs were covered with it, it did not reach her head. When the Messenger of Allah saw what she was covering with, he said; There is no sin for you therefore. He is your father and he is your slave. (Abu Daud)
9. Abu Hurairah reported that the Apostle of Allah said: No woman shall make a journey to the distance of one day and one night except with a man within the prohibited degree (Mahram). (Bukhari and Muslim)
10. Alqamah reported from his mother who said: Hafsa, daughter of Abdur Rahman, went to Ayesha with a thin veil over her. Ayesha tore it off and dressed her with a thick viel. (Malek)
11. Ayesha reported: The riders were passing by us while we were with the Apostle of Allah in Ihram. When they came by us, one of us let down her veil over her face from her head. When they had passed on, we removed it. (Abu Daud)

VI – Ornaments

Gold ornaments as well as all types of other ornaments are unlawful (haram) for men except rings of silver. The

Prophet used rings of silver which served as seal to be impressed on letters and documents. Women are, however, permitted to wear ornaments of silver, gold as well as of other metals but they are discouraged to use very expensive ornaments. The women are also prohibited to make display of their ornaments when they come out of their houses in the public. They are permitted to display their ornaments before their husbands and near relatives within prohibited degrees while staying indoors. Use of sound making ornaments is absolutely prohibited by Islam.

Following are the Verse of the Qur'an and the Ahadith of the Prophet which bring to light Islam's view-point regarding are use of ornaments.

Verse of the Holy Qur'an:

And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husband's father, or their sons or their husband's sons, or their brothers or their brother's sons or sister's sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.

—24: An-Nur: 31

Ahadith of Prophet Muhammad (PBUH):

1. Anas reported that the Prophet intended to write to Chosroe, Caesar and Negus. He was told that they would not accept any letter except with a seal. Then the Messenger of Allah prepared a seal with a lining

of silver wherein there was the engraving "Muhammad, the Apostle of Allah". (Muslim)

2. Ibn Omar reported that the Prophet used to put on ring in his left hand. (Abu Daud)
3. Ali reported that the Prophet took silk and placed it in his right hand. He then took gold and placed it in his left hand and said: These are unlawful for the males of my people. (Ahmad, Abu Daud, Nisai)
4. Buraidah reported that the Prophet said to a man who had a ring of yellow copper on him: How is it that I perceive the odour of idols from you? Then he threw it away and came with a ring of iron on him. He said: How is it that I find on you the ornaments of the inmates of Fire? Then he threw it away and enquired: O Messenger of Allah! of what thing shall I take it? He replied: of silver, and don't make it heavy. (Tirmizi, Abu Daud, Nisai)
5. Ibn Zubair reported that a female slave of theirs went with the daughter of Zubair to Omar-b-Khattab and there were sound making ornaments in her feet. Omar cut them to pieces and said: I heard the Prophet say: With every sound-making ornament, there is a devil. (Abu Daud)
6. Sister of Huzaifah reported that the Messenger of Allah said: O assembly of women, have you got no silver (ornaments) wherewith to adorn yourselves? Behold! Every female among yourselves taking gold ornaments which remain exposed will be punished therewith. (Abu Daud, Nisai)

VII – Hairs

Beard and Moustaches: Keeping beard is Sunnah of the Prophets. The Holy Qur'an makes mention of the beard of Prophet Aron (20:94).

The Prophet of Islam had profuse and thick beard. He advised his followers to keep beard and clip the moustaches. Although the length and breadth of beard is not prescribed, however, the jurists rule that the beard should be proportionate in length and breadth being neither too long nor too short. Some people recommend its length equal to four fingers hold. Beard should be combed, washed and oiled properly. The advantages of beard have been counted by Maulana Fazlul Karim as follows:

- 1) It enhances the beauty of males just as the mane of a lion and the peak of a cock enhance their respective beauties.
- 2) It serves economy and saves time which a shaver of beard loses.
- 3) It serves as a check to free mixing with the fair-sex.
- 4) Constant shaving makes the skin of face loose so as to appear old before due time.
- 5) Beard brightens eye-sight and shaving shortens it.
- 6) Beard lends gravity and respect to appearance.

Moustaches must be shaved or clipped because long moustaches may mix with food and drink and thereby cause injury to health.

Following are some of the Ahadith of Prophet regarding beard and moustaches:

1. Abu Hurairah reported that the Messenger of Allah said: Natural habits are five: Circumcision, shaving hairs of private parts, clipping the moustaches, pairing the nails and shaving of the hairs of armpit. (Bukhari and Muslim)
2. Ibn Omar reported that the Messenger of Allah said: Act contrary to the polytheists, keep beards and clip the moustaches. (And in a narration: Shave the moustaches and let the beard flow). (Bukhari and Muslim)

Hair dressing and combing: "Whoso has got hair, let him honour it", is the advice of the Prophet. It means that the hairs should be washed, cleansed, oiled and combed regularly. One may shave the hairs or keep them short or long. But keeping the hairs very long in case of a male is not desirable. Women are prohibited to shave their heads. Shaving of a portion of head with another portion left unshaved is prohibited. Keeping of long tuft of hairs in any portion of the head is also prohibited. Keeping the hairs equal on every side of the head is desirable course of action.

Following are the Ahadith of the Prophet regarding up-keep of hairs:

1. Ali reported that the Messenger of Allah prohibited a woman to shave her head. (Nisai)
2. Ata'a-b-Yasar reported that the Messenger of Allah was within the mosque. A man, dishavelled in hairs and beard, entered. The Messenger of Allah hinted at him with his hand as if he was directing him to arrange his hairs and beard. So he did. Afterwards he

returned. Then the Messenger of Allah said: Is this not better than that one of you comes while he is disheveled in hairs as if he is a devil (Malek)

3. Ibn Omar reported that the Prophet saw a boy some portion of whose head was shaved and some of it was left out. So he prohibited them from that and said: Shave the entire of it or leave the entire of it. (Muslim)
4. Abu Hurairah reported that the Messenger of Allah said: Whoso has got hair, let him honour it, (Abu Daud)
5. Ibn-al-Hanjaliyah, one of the companions of the Prophet, reported that the Messenger of Allah said: How good the man, Khurram Asadi, would have been, but for his long hairs and long trousers! That reached Khurram who took a knife and cut off his long tuft to his ears and raised his trousers to half of his legs. (Abu Daud)

Dyeing of Hairs: Dyeing of grey hairs is allowed provided it is with red or yellow colour and not with black dye. Henna and katam are preferred as dyeing materials.

Following Ahadith of Prophet Muhammad enlighten us about the manners of dyeing the hairs of head and beard:

1. Jaber reported that Abu Quhafa was brought on the day of the conquest of Mecca and his head and beard were white like hyssop. The Holy Prophet said: Change it with something and avoid blackness. (Muslim)

2. Abu Zar reported that the Messenger of Allah said: The best of things with which grey hairs should be changed are Henna and Katam. (Tirmizi, Abu Daud, Nisai)
3. Ibn Abbas reported that a man passed by the Prophet. He painted (his beard) with henna. He remarked: How good it is! Then another passed by. He was painted with henna and katam. He remarked: This is better than the former. Afterwards another man with yellow-paint passed by. He remarked: This is the best of them all. (Abu Daud)
4. Amar-b-Shuaib from his father from his grand-father reported that the Messenger of Allah said: Don't pluck out grey-hairs, because it is light of a Muslim. Whoever grows a grey hair in Islam, Allah writes for him a merit in exchange and removes a sin from him in exchange and raises for him a rank in exchange. (Abu Daud)
5. Ibn Abbas reported that the woman who wears false hairs and the woman who dresses (others) with false hairs, and the woman who plucks out her hairs and who plucks out hairs of others and the woman who puts on tattoo-marks and woman who causes to put on tattoo-marks on others without any disease are cursed. (Abu Daud)
6. Thabit told that when Anas was asked whether the Prophet dyed his hair he replied, "If I had wanted to count the hoary hairs which were on his head I could have done so," adding that he did not dye his hair. In a version he added that Abu Bakr dyed his hair with henna and katam, and 'Umar dyed it with henna alone. (Bukhari and Muslim)

7. Yahya b. Said told that he heard sa'īd b. al-Musayyib say: Abraham, the friend of the Compassionate One, was the first man to entertain a guest, the first man to be circumcised, the first man to clip his moustache, and the first man to notice grey hairs, so he said, "What is this, my lord?" The Lord who is blessed and exalted replied "Dignity, Abraham," He said, "My Lord, give me more dignity." (Malik)
8. Anas said they were told not to let more than forty days elapse between the times they clipped the moustache, pared the nails, plucked out hairs under the armpits and shaved the pubes. (Muslim)

VIII – Greeting

The Muslims have been enjoined upon by their prophet to greet each other, when they meet, with the word 'salam' which means 'peace'. One says 'Salam-u-Alaikam' (peace be on you), the other replies by uttering 'wa Alaikam-u-salam' (and on you also peace). This signifies that they assure each other peaceful conduct by communicating: Be sure that your life, property and honour is safe in my hands! The Qur'an exhorts the believers to greet the others by a better greeting while Prophet Muhammad (PBUH) assured them of immense rewards in the Hereafter and many blessings in this world which are brought by greeting. Greeting removes ill feeling, malice and hatred between the people and promotes brotherhood and fraternity. It also demolishes sense of vanity and superiority complex in the upper class people and promotes equality. Prophet Muhammad (PBUH) directed his followers that irrespective of the social status, one riding shall salute the one walking, one walking shall salute one sitting, the small party shall salute the big party, and the junior in age shall greet the senior one. These directions of the Prophet cut at the roots

of social distinctions and biases which divide the people into classes.

Thus it is the duty of a believer to greet the other believer whenever he meets him. The best man is he who greets first. Greeting brings great rewards and when it is accompanied with invoking of blessings and mercy of Allah on the other it increases the rewards. The best form of Islam is your giving of food to the needy ones and your greeting all whom you know and whom you know not. When you enter a house you are obliged to greet the inmates of the house.

The best form of greeting is hand shaking and it should be done with both hands. But the men are not allowed to shake hands with the women. Handshaking promotes love and affection among the Muslims. Embracing and kissing is not encouraged unless you embrace your close friends of your gender and you kiss your children.

Following are the Verses of the Holy Qur'an and Ahadith of Prophet Muhammad (PBUH) which exhort the believers to greet each other and also highlight the blessings of this action.

Verses of the Holy Qur'an:

1. When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things. —4: An-Nisa: 86
2. And they call unto the dwellers of the Garden: peace be unto you! —7: Al-Araf: 46
3. O ye who believe! Enter not houses other than your own without first announcing your presence and

invoking peace upon the folk thereof. That is better for you, that ye may be heedful. —24: An-Nur: 27

4. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear, His revelations for you, that haply ye may understand. —24: An-Nur: 61
5. Hath the story of Abraham's honoured guests reached thee (O Muhammad)? When they came in unto him and said: peace! He answered, peace! (and thought): folk unknown (to me). —51: Ad dhariyyat: 24-25

Ahadith of Prophet Muhammad (PBUH):

1. It is narrated on the authority of Abu Huraira (Allah be pleased with him) that he had heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: When Allah created Adam (peace be upon him) He said to him: Go and salute to that company of angles who were seated there and then listen to what they say in reply to your greeting because that will be the salutation of you and your off-spring. Adam (peace be upon him) said to the angels: Peace be on you, and they responded with: Peace and the mercy of Allah be upon you. So they added in reply to him: "The mercy of Allah" to his salutation.
(Bukhari and Muslim)
2. It is narrated on the authority of Al-Bara' bin Azib (Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) enjoined doing of seven acts upon us: Visiting the sick, following the bier (of a dead believer), invoking the mercy of Allah upon one who sneezes, supporting the weak, helping the oppressed, multiplying the greeting of peace, and fulfilling vows. (Bukhari and Muslim)

3. It is narrated on the authority of 'Abdullah bin Salam (Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: O' you people, exchange greetings of peace, feed people, strengthen the ties of kinship and be in prayer when others are asleep, you will enter Paradise in peace. (Tirmizi)
4. It has been narrated on the authority of Abu Huraira (Allah be pleased with him) that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: When one of you meets a brother he should salute him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should salute him. (Abu Daud)
5. Abu Hurairah reported that the Messenger of Allah said: There are six duties of one believer to another believer; he will visit him when he falls ill; he will be present before him when he dies; he will respond to him when he invites him; he will salute him when he meets him, he will respond to him when he sneezes; and he will seek his good when he is either absent or present. (Nisai)
6. Abu Hurairah reported that the Messenger of Allah said: One riding shall salute one walking, and one walking (shall salute) one sitting and the small party (shall salute) the big party. (Bukhari and Muslim)
7. Abu Hurairah reported that the Messenger of Allah said: The junior shall tender greeting to the senior, and one passing to one sitting and the small party to the big party. (Bukhari)

8. Anas reported that the Messenger of Allah passed by some boys and saluted them. (Bukhari and Muslim)
9. Anas reported that the Messenger of Allah said: When the people of the book salute you, say 'upon thee also.' (Bukhari and Muslim)
10. Osamah-b-Zaid reported that the Messenger of Allah passed by an assembly in which there were a mixed gathering of the Muslims, polytheists, worshipers of idols and jews, and then he saluted. (Bukhari and Muslim)
11. Abu Sayeed-al-Khodri reported from the Holy Prophet who said: Be careful of sitting on the pathways, They enquired: O Messenger of Allah! there is no alternative for us in our assemblies but to hold conversation therein. He said: When you do nothing except sitting, give the road its due. They enquired: O Messenger of Allah! what are the dues of the road? He said: To lower eye sight, to remove nuisance, to return greeting, and to enjoin good and forbid evil. (Bukhari and Muslim)
12. Asmaa-bn-Yezid reported: The Messenger of Allah passed by us when we were among some women and he saluted us. (Abu Daud, Ibn Majah, Darimi)
13. Imran-b-Hussain reported that a man came to the Messenger of Allah and said: Peace be on you. He returned it. Afterwards he took his seat and then the Prophet said: Ten. Then another came and said: Peace be on you and mercy of Allah! He returned it. Then he took his seat and the Prophet said: Twenty. Then another man came and said: Peace be on you and mercy of Allah and His blessing! He returned it.

Then he took his seat and said: Thirty (rewards).
(Tirmizi, Abu Daud)

14. Mu'az-b-Anas reported from the Holy Prophet similar to it, but he added: Then came another and said: Peace be on you and mercy of Allah and His blessing and His forgiveness. He said: Forty. And he said: Thus the rewards increase. (Abu Daud).
15. Abu Omamah reported that the Messenger of Allah said: The best of men to Allah is he who greets first. (Ahmad, Tirmizi, Abu Daud)
16. Amr-b-Shuaib reported from his father from his grand father who said that the Messenger of Allah said: He is not of us who imitates other than us. Don't imitate the Jews and the Christians, because the salutation of the Jews is to make hint with fingers. And the salutation of the Christians is to make hint with palms. (Tirmizi)
17. Al-Bara' (Allah be pleased with him) has reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Two Muslims will not meet and shake hands without having their sins forgiven before they separate. (Abu Daud)
19. Anas reported that the Messenger of Allah said: O my darling! When you go in to your family, salute so that there may be blessing on you and on the inmates of your house. (Tirmizi)
20. Jaber reported that the Messenger of Allah said: Greeting is before talk. (Tirmizi)
21. Abu Hurairah reported from the Holy Prophet who said: When someone of you comes to an assembly, let

him greet; if it becomes proper for him to sit, let him sit down. Then when he stands up, let him salute. The first comer has no greater right than one who comes after.
(Abu Daud, Tirmizi)

22. Qatadah reported that the Holy Prophet said: When you enter (a house), greet its inmates and when you come out, leave its inmates with a greeting. (Baihaqi)
23. Abu Hurairah reported that the Messenger of Allah said: There is no good in sitting on the roads except for one who shows the path, returns greeting, casts down eyesight and helps in raising up loads.
(Sharhi Sunnat)
24. Abdullah-b-Amr told that when a man asked God's Messenger which aspect of Islam was best he replied, "That you should provide food and greet both those you know and those you do not know." (Bukhari and Muslim)
25. Anas reported that a man asked: O Messenger of Allah! (when) a certain man from among us meets his brother or his friend, will he nod his head? 'No' replied he. He asked: Will he embrace and kiss him? 'No' said he. He asked: Will he catch his hand and handshake it? 'Yes' replied he. (Tirmizi)
26. Abu Omamah reported that the Messenger of Allah said: The perfect way of visiting the sick is that one of you should put his hand over his forehead or over his hand and then ask him how he is; and the perfect way of your greeting among you is handshaking.
(Tirmizi (Weak))
27. Ata'a-Khursani reported that the Messenger of Allah said: Handshake with one another, fraud will then

vanish; and send presents to one another, you will beget love for one another and malice will vanish away. (Malek (Defective)).

IX – Entering Houses

When you go to the house of a person for an interview or to see or meet him, you should first ask him for permission. If you are permitted you will enter the house after greeting the inmates of the house. If you are refused permission you would go back gently. Permission is to be sought thrice. If it is refused or no reply is given you are obliged to return. The proper way of seeking for permission is to say: "Peace be on you. May I come in?" Permission should not be given to a person who does not begin with a greeting. Asking for permission is, however, not necessary in case of a person who has been called for or sent for and he comes with the messenger. Seeking permission is essential even in case of close relatives. If you go to the house of your parents or mother with whom you live, you should ask permission. Even your servants and your children are required to ask for your permission when they want to enter your rooms at the time of privacy.

Following verses of the Qur'an and traditions of Muhammad (PBUH) set the manners of seeking permission while entering the houses or apartments of others:

Verses of the Holy Qur'an:

1. O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful. And if ye find no one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what

ye do. (It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knoweth what ye proclaim and what ye hide. —24: An-Nur: 27-29

2. O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelation for you. Allah is knower, Wise. And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower Wise. —24: An-Nur: 58: 59
3. O ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and when your meal is ended, then disperse..... —33: Al-Ahzab: 53

Ahadith of Prophet Muhammad (PBUH):

1. Abu Musa-al-Ashari (Allah be pleased with him) has reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Permission is to be sought thrice. If it is accorded you may enter, otherwise go back. (Bukhari and Muslim)
2. It is narrated on the authority of Sahl bin Sa'd (Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

Seeking permission to enter has been prescribed in order to restrain the eyes. (Bukhari and Muslim)

3. Rabi'y bin Harash (Allah be pleased with him) reported: A man of the Bani 'Amir has narrated us that he asked the Messenger of Allah for permission to enter when he was at home. He said: May I enter? The Messenger of Allah (peace and blessings of Allah be upon him) said to the servant: Go out and instruct him about the manner of seeking permission. Tell him to say: Peace be upon him. May I come in? The man heard this and said: Peace be upon you. May I come in? The Messenger of Allah (peace and blessings of Allah be upon him) then accorded permission to him and he entered in. (Abu Daud)
4. Kalada bin Hanbal (Allah be pleased with him) has reported that he visited the Messenger of Allah (peace and blessings of Allah be upon him) and entered without giving a salutation. He said: Go back and say: Peace be on you. May I enter. (Abu Daud and Tirmizi)
5. Abu Hurairah reported that the Apostle of Allah said: When one of you is called and he comes with the messenger, that is permission for him. Abu Daud narrated it. And in his narration, he said: The Messenger of a man to a man is his permission.
6. Abdullah-b-Busr reported that when the Apostle of Allah came to the door of a people, he used not to come to the door from its front direction but from the right or left side and say: Peace be on you, peace be on you. And that is because the doors had no screen over them at that time. (Abu Daud)
7. Ata'a-b-Yasar reported that a man asked the Messenger of Allah and said: Shall I seek permission to

see my mother? 'Yes' said he. The man said: I live with her in the house. The messenger of Allah said: seek permission to go to her. The man said: I serve her. The Messenger of Allah said: Seek permission to go to her. Do you like to see her naked? 'No' said he. He said: so take permission to go to her. (Malek, (Defective))

8. Jaber reported that the Messenger of Allah said: Don't give permission to one who does not begin with a greeting. (Baihaqi)

X – Sitting in Assemblies

For sitting in assemblies, you are supposed to observe certain manners. Following verses of the Qur'an and traditions of the Prophet Muhammad (PBUH) set out these manners which should be observed by a followers of Islam:

Verse of the Holy Qur'an:

O ye who believe! When it is said, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! Go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks, Allah is informed of what ye do. —58: Al-Mujadilah: 11

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported that the Messenger of Allah said: When one of you is in shade and then the shade goes away from him exposing some portion of him in the sun and some portion of him in shade, let him get up. (Abu Daud)

2. Jaber-b-Samurah reported: Whenever we came to the Holy Prophet, one of us used to sit at the end (of the assembly), (Abu Daud)
3. Amr-b-Sharid reported from his father who said: The messenger of Allah passed by me while I was seated like this, and while I put my left hand behind my back and leaned against the palms of my hands. He said: Do you sit a sitting of those upon whom wrath (of Allah) has fallen? (Abu Daud)
4. Abu Sayeed-al-Khodri reported that when the Messenger of Allah sat within the mosque, he used to draw his clothes closer with his hands. (Razin)
5. Abu Hurairah reported: The Messenger of Allah used to sit along with us within the mosque holding conversations with us. When he stood, we also used to keep standing till we saw him leaving for one of the houses of his wives. (Baihaqi)
6. Hudhaifa said that the one who sat in the middle of a circle was cursed by Muhammad's tongue. (Tirmizi and Abu Daud)
7. Abu Sa'id al-Khudri reported God's messenger as saying, "The best places to sit are those which provide most room." (Abu Daud)
8. Ibn Omar reported from the Holy Prophet who said: No man shall make a man stand up from his seat and then sit therein. But make accommodation wide and sufficient. (Bukhari and Muslim)
9. Abu Hurairah reported that the Messenger of Allah said: Whoever 'gets up from his seat and comes to it again, is more entitled to it. (Muslim)

10. Amr-b-Shuaib reported from his father who from his grand father that the Messenger of Allah said: Don't sit between two men except with their permission.
(Abu Daud)
11. Wathila b. al-Khattab told that a man came into God's messenger when he was sitting in the mosque and God's messenger moved aside to make room for him. The man said, "Messenger of God, There is plenty room," to which the Prophet replied, "It is a Muslim's due that when his brother sees him he should move aside to make room for him."
(Baihaqi)
12. Jaber-b-Samurah reported: I saw the Holy Prophet leaning against a pillow at his left side. (Tirmizi)
13. Anas said that no one was dearer to them than God's messenger, but when they saw him they did not stand up because they knew his dislike of that. (Tirmizi)
14. Mu'awiya reported God's messenger as saying, "Let him who likes people to stand up before him come to his place in Hell."
(Tirmidhi and Abu Daud)
15. Abu Umama told that God's messenger came out leaning on a stick and that when they stood up to show respect to him he said, "Do not stand up as foreigners do showing respect to one another."
(Abu Daud)

XI – Lying and Sleeping

Lying and sleeping is necessary for human beings as they provide rest. Allah has created the night for lying and sleep while the day is for sight and earning livelihood. The Qur'an says: "He it is who hath appointed for you the night that ye should rest therein and the day giving sight. Lo!

herein verily are portents for a folk that heed.” (10:67) In another verse the Holy Qur’an makes this concept more clear: “..... of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful”. (28:73). About the phenomenon of sleep the Qur’an explains it likening it to death: “Allah receiveth (men’s) souls at the time of their death and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which he hath ordained death and dismisseth the rest till an appointed term. Lo! herein verily are portents for people who take thought”. (39:42)

The night is thus the best time for sleep, although a little sleep during daytime after meal at noon is also recommended. The prophet of Islam has prescribed in detail the manners of lying and sleeping in his following traditions:

1. Abu Zarr reported: The Holy Prophet passed by me while I was lying over my belly. He moved me with his foot and said: O Jundab! It is certainly a lying of the inmates of the fire. (Ibn Majah)
2. Abu Qatadah reported that when the Prophet rested at night, and when he had a nap a little before morning he used to fix elbow on the ground and place his head upon his palms. (Sharhi Sunnat)
3. Ali b. Shaiban reported God’s messenger as saying, “If anyone spends the night on the roof of a house with no protection (hijab), or a stone palisade (hijar), as a version says, God’s responsibility to guard him no longer applies,” (Abu Daud)
4. Jaber reported that the Messenger of Allah prohibited a man’s raising one of his leg upon another while he is lying on his back. (Muslim)

5. Abu Hurairah reported that the Messenger of Allah saw a man lying upon his stomach and said: This is a lying which Allah does not like. (Tirmizi)
6. It is narrated on the authority of Hudhaifa (Allah be pleased with him) that when the Messenger of Allah (peace and blessing of Allah be upon him) lay down for sleep at night, he would place his hand under his cheek and supplicate Allah, with Your name I die and return to life, and when he woke up he supplicated: All praise is to Allah who has brought us back to life after He had caused us to die and to Him is the return. (Bukhari)

XII – Walking

The manners of walking have also been set in brief by some verses of the Qur'an and traditions of Prophet Muhammad. The Qur'an prohibits a believer to walk proudly or boastfully in the earth and advises him to be moderate in his pace.

The Prophet has prohibited a man to walk between two women. If man and woman both are walking on a road they should not mix, rather the woman should take to sides of the road allowing free passage to men in the middle of the road. Following are the verses of the Qur'an and traditions of Muhammad (PBUH) which highlight manners of walking prescribed by Islam:

Verses of the Holy Qur'an:

1. And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills. —17: Bani Isar'il: 37

2. Turn not thy cheek in scorn towards folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster. —31: Luqman: 18
3. And be moderate in thy pace and lower thy voice; for the harshest of sounds without doubt is the braying of the ass. —31: Luqman: 19

Ahadith of Prophet Muhammad (PBUH):

1. Abu Osaid Ansari reported that while the Messenger of Allah was coming out of the mosque and while males mixed with females on the way, he heard him advising them. He said to the women: Tarry a little, because it is not for you to assert the right of way. You should take to sides of the way. So the females kept so close to the side-walls that their clothes touched the walls. (Abu Daud)
2. Ibn Omar reported that the Prophet prohibited walking (of a man) between two women. (Abu Daud)

XIII – Sneezing and Yawning

Islam has not neglected even little matters like sneezing and yawning while prescribing manners of behaving in various situations. A person who yawns has been directed to cover his mouth with cloth or hand so that something injurious may not enter it or the people sitting near him may not dislike it. A person who sneezes is directed to praise Allah by uttering 'Alhamdulillah' (all praise is for Allah) and the people sitting near him must respond by saying 'Yarhamk-Allah' (May Allah be kind to thee). The sneezer is also advised to cover his face with cloth or hand to shut up his voice therewith. Sneezing is spoken of as a good thing as it makes brain clear while yawning is bad as it comes out as a result of sloth and sluggishness.

Following are the traditions of the Prophet which prescribe the manners regarding sneezing and yawning:

1. Abu Hurairah reported that the Messenger of Allah said: Allah loves sneezing but hates yawnings. So when one of you sneezes and praises Allah, it becomes the duty of every Muslim who hears to say for him: May Allah be kind to thee. As for yawning, it is surely from the devil. So when one of you yawns, let him return it if he can: because when one of you yawns, the devil laughs at him. (Bukhari)
2. Abu Hurairah reported that the Messenger of Allah said: When one of you sneezes, let him say "All praise is for Allah," and let his brother or his companion respond to him. ____ May Allah be kind to thee! When he says for him – 'May Allah be kind to thee,' let him say 'May Allah guide thee and make thy affairs good.' (Bukhari)
3. Anas reported that two men sneezed before the Prophet. To one of them he responded, but to another he did not respond. The man said: O Messenger of Allah! to this man you have responded but you have not responded to me. He said: This man praised Allah but you did not praise Allah. (Bukhari and Muslim)
4. Abu Sayeed al-Khodri reported that the Messenger of Allah said: When one of you yawns, let him hold his hand upon his mouth because the devil enters. (Muslim)
5. Abu Hurairah reported that when the Messenger of Allah sneezed, he used to cover his face with his hand or with his cloth, and thus he shut up his voice therewith. (Abu Daud)

6. Ubaid-b-Refa'a reported from the Holy Prophet who said: Respond to the sneezer thrice. If he increases, respond to him if you like, and do not respond if you like.
(Abu Daud, Tirmizi(Rare))

CHAPTER 5

CHARACTER: VIRTUES

In this chapter, virtues of human character would be discussed. The virtues are good qualities, good characteristics, merits or strengths of human character which raise human beings' status above all other creatures and make them best of God's creations. Many rewards have been promised in this world as well as in the next world for those who possess these virtues. The virtues of human character are numerous and no exhaustive list of them can be prepared. However, in this chapter some of the very important virtues are being discussed.

I – Austerity

Austere, according to dictionary meanings, is defined as harsh, sober, severe, grave, rigid, rigorous, strict, simple. It also means morally strict, ascetic, chaste, economical, puritanical, self-denying, self-disciplined, plain, Spartan, severely simple, unadorned, stark. Austerity is the state or quality of being austere. However, in this section we are taking austerity in the sense of economy, simplicity, plainness, self-denial and self-discipline especially in expenses on living. In other words, austerity here means simple and economical standard of living or life style.

Standard of living is generally understood to refer to the mode of living and level of comforts a person enjoys in society. But according to economists, standard of living means the minimum amount of necessities and comforts which man regards absolutely essential for him and for the acquisition of which he can make every sacrifice.

Islam has not decreed any fixed standard of living with any minimum or maximum ceiling for its followers. Adoption of standard of living has been by and large left to the discretion as well as to the conscience of the individual. However, it is the basic principle of the economic system of Islam that every citizen of an Islamic state should have at least basic necessities of life. So in a society where poverty, misery and want is prevailing, no individual can be permitted to enjoy comforts of life although he is very rich, until and unless every other individual is provided with basic human needs. But with the rise of general level of prosperity in the society, those who can afford are permitted to enjoy comfortable life. In any case Islam does not permit life of luxury to any Muslim even though he is very rich. Moderation in life is the general Islamic principle which should not be lost sight of in adopting a lifestyle.

Teachings of Islam generally recommend that one should lead a life of simplicity and austerity. For a Muslim the Prophet of Islam and his companions are role model. Let us quote some Ahadith and traditions to see how the Prophet and his successors, named in history as Righteous caliphs, lived.

1. The Holy prophet once remarked: "Successful is the man who has acted on the principles of Islam and lived on simple necessities of life". (Ahmad, Tirmizi)
2. Jabir bin 'Abdullah reported that Allah's Messenger (may peace be upon him) said: "There should be a bedding for a man, bedding for his wife and the third one for the guest, and the fourth one is for the Satan."
(Bukhari, Daud)
3. 'Ubaidullah bin Muhdin al-Khutami reported on the authority of his father with whom he had cordial relations that the Messenger of Allah (may peace be

upon him) said: "If anyone among you is secure in mind in the morning, healthy in body, possessed of food for the day, it is as if the whole world had been brought into his possession." (Tirmizi, Ahmad)

4. 'Uthman bin 'Affan reported that the Apostle of Allah (may peace be upon him) said: "The son of Adam has no right except to the following: a house in which he lives, a garment with which he conceals his private parts, dry bread and water." (Tirmizi)
5. Abu Umamah reported the Apostle of Allah (may peace be upon him) as saying: "The most enviable of my friends in my estimation is a believer with little property who finds pleasure in prayer, who performs the worship of his Lord well, who obeys him in secret, who is obscure among them, who is not pointed out by people, and whose sustenance is bare sufficiency, with which he is content." Then he snapped his fingers and said: "His death will come up speedily, the women who mourn over him will be few and what he leaves will be little." And with this chain of transmitters, it has been reported from the Apostle of Allah (may peace be upon him): My Lord offered to turn the valley of Mecca into gold for me but I said: "No, my Lord, but let me have enough to eat a day and be hungry on the other." He said this thrice or so: when I am hungry I shall make supplication to Thee and make mention of Thee and when I have enough shall thank Thee and praise Thee. And he (the narrator) said: "This is a hasan Hadith". (Tirmizi)
6. 'Ayesha reported: We the family of Muhammad (may peace be upon him) used to spend (the whole) month in which we (did not need to) kindle the fire as (we had nothing to cook; we had only dates and water (to fill our bellies). (Bukhari, Muslim)

7. Ayesha reported: Never had the family of Muhammad (may peace be upon him) eaten to the fill since their arrival in Madinah with the bread of wheat for three successive nights until his (Holy Prophet's) death.
(Bukhari, Muslim)

8. It is reported about Umar, the second Caliph, that Utbah-bin-Farqad, a governor of some province, once visited the Caliph while he was taking his meals. The governor seeing his coarse food, remarked, "why don't you take food made of fine flour"? Umar replied, "Ibn Farqad! Is there anyone with greater resources than myself in the land of Arabia at present? Utbah said that there was none with greater resources than you. Then Umar enquired from him saying, "Ibn Farqad! Do all the Muslims get fine flour (to eat)?" He replied in negative. Then Umar said, "I would be a bad ruler if I were to take nice (and good) things for myself and leave the bad ones for the people".

9. Suwaid-b-Wahab from one of the children of the companions of the Prophet reported from his father that the Messenger of Allah said: Whoever gives up dress of beauty while he is capable of putting it on, (in a narration: out of modesty) Allah will dress him with a robe of honour; and whoever marries for Allah, Allah will adorn him with the crown of kingdom.
(Abu Daud, Tirmizi from Mu'az-b-Anas)

II – Contentment

Contentment is satisfaction or state of happiness or complacency with what one has got. It is opposed to discontentment, unhappiness or dissatisfaction. It is a great treasure and a great virtue in a human being. Contentment saves a person from many unnecessary worries and troubles

which are generally caused by discontentment. Contentment brings peace of mind which is not only essential for leading a happy life but also for concentration of mind in achieving one's goals in life. A contented mind can concentrate on divine service and worship of Allah. A discontented or disturbed mind can hardly give proper attention to remembrance of Allah. Therefore Islam enjoins upon the believers to live a happy and contented life. The Prophet of Islam has said that wealth is not in vast riches but it is in contentment. Hence a Muslim should content himself with what Allah has given him and he should spend in Allah's path out of that if he can afford. He should not look towards those people who are wealthier than him as it would make him discontented. Discontentment generally arises out of greed for more and more wealth and hence greed should be shunned. In fact discontentment is ungratefulness whereas contentment is gratefulness to Allah.

Belief in pre-measurement of sustenance (rizq) and pre-determination of human destiny is an article of faith with a Muslim. It teaches one to remain contented with one's determined share of fortunes and misfortunes. There is no use to worry and grieve over what has not been given to one. It is Allah who enlarges the provision for whom He will and decreases it for whom He will. Fortune and misfortune comes from Allah. Wealth and children are a test for man. Allah has exalted some people in rank above others that He may try them.

Following are some of the Verses of al-Qur'an and Traditions of Prophet Muhammad (PBUH) relevant to the subject of discussion:

Verses of the Holy Qur'an:

1. This is the scripture whereof there is no doubt, a guidance unto those who ward off (evil). Who believe

in the unseen and establish worship, and spend of that
We have bestowed upon them. —2: 2-3

2. He it is who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that he may try you by (the test of) that which He hath given you..... —6: 165
3. If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty..... —10: 107
4. Lo! Thy Lord enlargeth the provision for whom He will, and straiteneth it (for whom He will)..... —17: 30
5. (O man), follow not that whereof thou hast no knowledge..... —17: 36
6. And strain not thine eyes toward that which we cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting. —20: 131

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported that the Messenger of Allah said: Wealth is not in vast riches but wealth is in self-contentment. (Bukhari and Muslim)
2. Abu Hurairah reported that the Messenger of Allah said: Verily Allah says: O son of Adam! Find leisure for My service and then I shall fill up your heart with contentment and I shall shut up your poverty; and If you do not do, (it), I shall keep your hand engaged in

work and I shall not close up your poverty.
(Ahmad, Ibn Majah).

3. Fudalah bin Obaid reported from the Messenger of Allah who said: Blessed is he who is guided to Islam and whose livelihood is just sufficient and who is contented therewith. (Tirmizi)
4. Sa'ad reported that the Messenger of Allah said: of the fortunes of the son of Adam, there is his contentment with what Allah decreed for him; and of the misfortunes of the son of Adam, there is his giving up of seeking good from Allah, and of the misfortunes of the son of Adam, there is his discontentment with what Allah decreed for him. (Ahmad, Tirmizi (rare))
5. Abdullah bin Amr reported that the Messenger of Allah used to say: O Allah! I ask Thee health, pardon, trust, good conduct and contentment with pre-measurement. (Baihaqi)

III – Control of Tongue

Tongue is the gift which God has bestowed on men. It makes the man talking animal and is a very powerful vehicle of expression. Its good use is fortune which leads man to Paradise, whereas its bad use brings misfortune and leads to Hell. Tongue is very useful not only in worldly matters but also in religions matters. So much so that no divine service, no profession of faith, no preaching of religion is possible without use of tongue. But evils of tongue on account of its bad use are also many: e.g., vain talk, telling lies, backbiting, flattery, false conversation, taking false oath, giving false evidence, frivolous jokes, immoral songs, cursing others, etc. Tongue is like a horse. If it is not kept under proper control and is let loose, it will injure the man

as the unbridled horse injures its rider. So the tongue should be kept under control and put to use properly. If evil is feared from the tongue, one should keep silent.

The verses of Qur'an and Traditions of the Prophet of Islam on control of tongue, on evils caused by letting it loose and on benefits of silence are gems of wisdom and some of them are being given below:

Verses of the Holy Qur'an:

1. A kind word with forgiveness is better than almsgiving followed by injury..... —2: 263
2. There is no good in much of their secret conferences save (in) him who enjoineeth almsgiving and kindness and peace-making among the people —4: 114
3. Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower. If ye do good openly or keep it secret, or forgive evil, lo! Allah is Forgiving, Powerful. —4: An-Nisa: 148-149
4. Tell My bondmen to speak that which is kindlier Lo! the devil soweth discord among them..... —17: 53
5. And argue not with the people of the Scripture unless it be in (a way) that is better..... —29: 46
6. O ye who believe! Guard your duty to Allah, and speak words straight to the point; —33: 70
7. And who is better in speech than him who prayeth unto his Lord and doeth right and saith: Lo! I am of those who surrender (unto Him). —41: 33

8. O ye who believe! Let not a folk deride a folk who may be better than they (are), nor let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames..... —49: 11
9.And spy not, neither backbite one another..... —49: 12

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who believes in Allah and the Last Day, must either speak beneficently or remain silent. (Muslim)
2. Abu Musa Ashari (Allah be pleased with him) reported: I asked the Messenger of Allah (peace and blessings of Allah be upon him) who is more excellent among the Muslims. Upon this he remarked: He is one from whose tongue and hands the other Muslims are secure. (Bukhari and Muslim)
3. Sahl bin Sa'ad (Allah be pleased with him) reported that Messenger of Allah (peace and blessings of Allah be upon him) said: If anyone guarantees me what is between his jaws and what is between his legs, I shall guarantee him Paradise. (Bukhari)
4. Abu Hurairah (Allah be pleased with him) reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: A person utters something thoughtlessly and because of it, he will fall down into the fire of Hell farther than the distance between the East and the West. (Bukhari and Muslim)

5. Abu Hurairah (Allah be pleased with him) reported: Allah's Messenger (peace and blessings of Allah be upon him) as saying: A man utters a word pleasing to Allah without considering it of any significance, Allah exalts his ranks; another speaks a word displeasing to Allah without considering it of any importance, he will sink down into Hell on its account. ` (Bukhari)
6. Abu Abdur Rahman Bilal bin Harith (Allah be pleased with him) reported: Allah's Messenger (peace and blessings of Allah be upon him) as saying: A man speaks a good word without knowing its worth, Allah records for him His good pleasure till the day he will meet Him; and a man utters an evil word without realizing its importance, Allah records for him His displeasure till the day he will meet Him.
(Muslim and Tirmizi)
7. Sufyan bin Abdullah (Allah be pleased with him) reported: I said to the Messenger of Allah, tell me some thing to which I should hold fast. He said: Say: My Lord is Allah and then remain steadfast. Then I said: O' Messenger of Allah! From what do you fear most in my case? He said that he caught hold of his tongue and said: This. (Tirmizi)
8. Ibn 'Umar (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Do not indulge in superfluous talk except the remembrance of Allah because much talk without the remembrance of Allah hardens the heart and those will be the farthest from Allah whose hearts are hard. (Tirmizi)
9. Abu Hurairah reported that the Messenger of Allah said: Every one of my followers shall be preserved except those who publish their wrong-doing. It is an

impudence from a man to commit a deed at night and then getting up at dawn says, while Allah has kept it secret; So and so! I have done such and such thing last night. And he passed the night, while his Lord kept it secret; and he got up at day break disclosing the secret of Allah from himself. (Bukhari and Muslim)

10. Abu Zarr reported that the Messenger of Allah said: No man imputes disobedience of God to a man and imputes infidelity to him except that they return to him if the imputed man is not like that. (Bukhari)
11. Uqbah bin Amr (Allah be pleased with him) reported that he enquired the Messenger of Allah (peace and blessings of Allah be upon him) how can salvation be achieved? He replied: Control your tongue and keep to your house, and weep over your sins. (Tirmizi)
12. Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When the son of Adam gets up at dawn, all the limbs humble themselves before the tongue and say: Fear Allah for our sake because we are with you; if you are straight we shall also be straight and if you are crooked, we shall become crooked. (Tirmizi)
13. Abu Hurairah reported that the Messenger of Allah said: A man utters a word which he does not utter but to make men laugh thereby out of vain pleasure, he will fall down for this than the distance between heaven and earth, for he slips more by his tongue than by his feet. (Bukhari)
14. Ayesha reported the Prophet as saying, "I do not like to speak of anyone's faults even if I should get such and such." (Tirmizi)

15. Anas told that God's messenger said, "Shall I not guide you, Abu Dharr, to two qualities which are very light on the back, but very heavy in the scale?" On his replying, "Certainly," he said, "Long silence and a good character. By Him in whose hand my soul is, mankind can do nothing to compare with them."
(Mishkat)
16. Imran b. Hittan said: I went to Abu Dharr and found him alone in the mosque sitting with a black cloak supporting him round the knees. I asked him why he was thus solitary and he replied that he had heard God's messenger say, "Solitude is better than an evil companion, a good companion is better than solitude, dictating what is good is better than silence, and silence is better than dictating what is bad." (Mishkat)
17. Imran b. Husain reported God's messenger as saying, "It is more excellent in God's sight for a man to maintain silence than to engage in worship for sixty years."
(Mishkat)

IV – Forgiveness

To forgive means to remit, to let off or to pardon. Forgiveness is act of forgiving or state of being forgiven. Absolution, acquittal, amnesty, condonation, exoneration, mercy, overlooking, pardon, remission are its synonyms. By forgiveness we generally understand that a person is able to revenge for the wrong done to him but he does not.

Forgiveness is a virtue which is akin to mercy and kindness. It is one of the greatest attributes of Almighty God. Allah is Forgiving, Merciful and He forgives the biggest sins of His creatures if they repent, turn to Him and ask His pardon sincerely. Those of the mankind who adopt this attribute of forgiveness and forgive each other's mistakes

have been promised great rewards by Allah in this world and the Hereafter. Forgiveness does not gain but honour. A pious who is able to retaliate or get revenge forgives his foe and thus shows magnanimity and large heartedness.

Prophet Muhammad (PBUH) was a great forgiver. On the day he conquered Makkah, he forgave thirteen years of merciless persecution of himself and his companions by the Quresh, though there was none who could stop him from taking revenge. The Quresh had driven him and his companions from their home town of Makkah and had forced them to take refuge in a distant town of Madinah. The Quresh had persistently chased the Muslims in Madinah and had waged a continuous war against the Prophet. But on the day of conquest Muhammad (PBUH) forgave all his enemies. He even forgave Abu Sufian who was his greatest enemy and had led expeditions against him. Not only Abu Sufian was forgiven, but his house was also declared a place of amnesty for those who entered into it. Abu Sufian's wife Hind who had chewed liver of Prophet's uncle Hamzah was pardoned. What a great amnesty it was! The history of the world cannot produce another such example!

The Holy Qur'an and the Prophet of Islam have enjoined upon the Muslims to practice this virtue of forgiveness. According to the Qur'an, forgiveness is better than alms-giving followed by injury. According to a Hadith, the most honourable of Allah's servants is he who pardons when he is in a position of power to take revenge. Following verses of the Qur'an and Ahadith of Muhammad (PBUH) throw light on forgiveness and bring home Islamic view - point regarding this great virtue.

Verses of the Holy Qur'an:

1. A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.

—2: Al-Baqarah: 263

2. Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good; —3: Al-Imran: 134
3. If ye do good openly or keep it secret, or forgive evil, lo! Allah is Forgiving, Powerful. —4: An-Nisa: 149
4. Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant. —7: Al-A'raf: 99
5. And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful. —24: An-Nur: 22
6. Now whatever ye have been given is but a passing comfort for the life of the world, and that which Allah hath is better and more lasting for those who believe and put their trust in their Lord. And those who shun the worst of sins and indecencies and, when they are wroth, forgive, —42: Ash-Shura: 36-37
7. The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not the wrong-doers. —42: Ash-Shura: 40
8. And verily whoso is patient and forgiveth – lo! that, verily, is (of) the steadfast heart of things. —42: Ash-Shura: 43

9. Tell those who believe to forgive those who hope not for the days of Allah; in order that He may requite folk what they used to earn. (45: Al-Jathiyah: 14)
10. O ye who believe! Lo! among your wives and your children there are enemies for you, therefore, beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful. (64: At-Taghabun: 14)

Ahadith of Prophet Muhammad (PBUH):

1. Abu Kabaha Ameri reported that the Messenger of Allah said: No wealth diminishes on account of charity, and no man pardons an oppression seeking thereby the pleasure of Allah but Allah will increase honour therewith on the Resurrection Day and no man opens the door of begging for himself but he opens the door of poverty for himself. (Tirmizi)
2. Aqbah-b-A'mer reported that the Messenger of Allah said: You shall keep relationship with one who cuts it off from you, you shall give one who disappointed you, and you shall pardon one who oppressed you. (Baihaqi)
3. Abu Hurairah reported that the Messenger of Allah said: Moses, son of Imran, had asked: O my Lord! who is the best honourable of thy servants to thee? He said: He who pardons when he is in a position of power. (Baihaqi)

V – Generosity

Generous means magnanimous, noble-minded; not mean or prejudiced; free in giving, munificent; ample, abundant, plentiful, bountiful, charitable. Generosity thus

means magnanimity, nobleness, unselfishness, goodness, high-mindedness, open-handedness, large-heartedness, bounteousness, munificence, charity, benevolence, bounty, beneficence, etc. Generous person is he who is free and unselfish in helping the poor, in giving for the cause of public relief, charity, relief of the poor and medical relief. Such a person is open handed, large – hearted and broad – minded in giving alms and liberally helps and feeds the poor.

Distribution of income and wealth in the world is uneven and unequal. Some people are rolling in wealth while large number are penniless and destitute. This anomaly is partly due to the fact that Allah tries the men by this unequal distribution. The Holy Qur'an says: "He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others. That He may try you by (the test of) that which He hath given you"(6:165). At another place the Qur'an says: "And Allah hath favoured some of you above others in provision....."(16:71). Wealth and poverty both are trial. God sees how a man behaves in prosperity and adversity. A prosperous and wealthy man is obliged to display the virtue of charity and help the poor so that he may succeed in the test. If all the people would have been rich, there would have been no mention of charity. Charity exists because there is unequal distribution. To make the distribution fair and to check the evils of accumulation of wealth, the institution of charity has been recognized by all the religions and more so by Islam.

Islam recognizes the institution of charity as one of its chief pillars. It is the second in the five pillars on which the grand edifice of Islamic faith has been built. Besides, voluntary Charity and alms-giving, Zakat at fixed rates on certain assets has been made an obligatory contribution for the protection of the poor. The Qur'an, the revealed book of Islam and Muhammad (PBUH) the prophet of Islam have

laid much stress on the payment of Zakat as well as on optional charities, and the generous people who happily discharge their financial obligations to Islamic state and society have been promised immense reward.

Following are some of the verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) which highlight the excellence of charity and merits of the generous Muslims:

Verses of the Holy Qur'an:

1. Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).
2. Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent. —2: Al-Baqarah: 195
3. They ask thee, (O Muhammad), what they shall spend. Say: That which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it. —2: Al-Baqarah: 215
4. O ye who believe! Spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers. —2: Al-Baqarah: 254
5. The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing. Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have

spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.

—2: Al-Baqarah: 261

6. Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty. Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve. —2: Al-Baqarah: 276-277

7. Who establish worship and spend of that We have bestowed on them. Those are they who are in truth believers. For them are gardens (of honour) with their Lord, and pardon, and a bountiful provision.

—8: Al-Anfal: 3-4

8. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise.

—9: At-Taubah: 60

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported that the Messenger of Allah said: On every joint of man, there is charity on every day in which the sun rises. Doing justice between two men is charity, and assisting a man (to ride) upon his beast that it may carry him or lifting up his luggage upon it is charity, and a good word is charity and every step which he takes towards prayer is charity, and removing harmful things from the pathway is charity. (Bukhari and Muslim)

2. Anas reported that the Messenger of Allah said: Verily charity appeases wrath of the Lord and removes pangs of death. (Tirmizi)
3. Abdullah-b-Masud raising the tradition reported: There are three whom Allah loves: a man who gets up at night to read the Book of Allah, and a man giving alms with his right hand which he conceals (I consider that he said) from his left hand: and a man, being in a battalion, encounters the enemies, although his companions are routed. (Tirmizi)
4. Marsad-b-Abdullah reported: Some of companions of the Holy Prophet informed me that he heard the Prophet say: Surely the shade of the believer on the Resurrection Day will be his charity. (Ahmad)
5. Abu Hurairah reported that the Messenger of Allah said: Had there been gold for me like the mount of Uhud, it would have pleased me that three nights should not pass over me with something with me therefrom except what I should keep in wait for debt. (Bukhari)
6. Abu Hurairah reported that a man enquired: O messenger of Allah! which charity is greatest in reward? He replied: Your charity while you are sound, greedy, fear poverty and hope for riches. Don't put off, till when it reaches the throat, you say: such and such is for so and so, such and such is for so, while it belonged to so and so.(already) (Bukhari and Muslim)
7. Abu Hurairah reported that the Messenger of Allah said: The generous man is near Allah, near Paradise, near the people and far off from Hell; and the miser is far off from Allah, far off from Paradise, far off from

the people near Hell; and the illiterate charitable man is dearer to Allah than the pious miser. (Tirmizi)

8. Jaber and Huzaifah reported that the Messenger of Allah said: Every good deed is charity.
(Bukhari and Muslim)
9. Reported that the Messenger of Allah said: There is no day wherein a servant gets up at morn but two angels do not come down. One of them says: O Allah! give the charitable man success. Another says: O Allah! give the miser destruction.
(Bukhari and Muslim)

VI – Gratefulness

Grateful means thankful, feeling or showing gratitude. Gratefulness means thankfulness or expression of gratitude. Thus grateful is the person who appreciates kindness shown to him or benefits or gifts received by him. He acknowledge the favour or good done to him and expresses his thanks to the benefactor. God is very beneficent. He is the greatest benefactor Who has bestowed upon man many gifts, favours and blessings. So man's greatest amount of gratefulness is due to Him. Gratefulness is one of the attributes of Allah Himself who is Shakoor also. God is very Gracious and He promises highest rewards to those who acknowledge Allah's favours and are grateful to Him. Gratefulness to Allah can be expressed by remembering Allah, by glorifying Him, by worshipping Him alone, by believing in his Oneness, by not associating any partner with Him, by obeying what He bids and by abstaining from doing what He forbids, by fearing Him, by trusting in Him, by seeking help alone from Him, and by so many other means which have been taught to man. Gratefulness can be expressed by heart, by mind and other bodily organs. Gratefulness by heart is in the form of remembering Allah; by tongue is in the form of reciting Tasbih (glorifying Allah); by ears is to hear what Allah bids to

do; by eyes is to restrain the eyes from the prohibited things of Allah; by hands is to do right deeds and by feet is to walk in the path of Allah for Jihad.

After gratefulness to God comes the gratefulness to one's parents and then to one's teachers and then to all those who have done any good to one. One must not only acknowledge the good and express thanks but must also try to return good for good.

Following are the verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) which enjoin gratefulness to the believers promising many rewards in this world and in the Hereafter.

Verses of the Holy Qur'an:

1.Lo! Allah is the Lord of kindness to mankind, but most of mankind give not thanks. —2: 243
2. He who turneth back doth no hurt to Allah and Allah will reward the thankful. —3: 144
3. And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, Lo! My punishment is dire. —14: 7
4. So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve. —16: 114
5.This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul; and whosoever is ungrateful (is ungrateful only to his own soul's hurt.

For Lo! my Lord is Absolute in independence,
Bountiful. —27: 40

6. And We have enjoined upon man concerning his parents --- his mother beareth him in weakness upon weakness and his weaning is in two years --- Give thanks unto Me and unto thy parents. Unto Me is the journeying. —31: 14

Ahadith of Prophet Muhammad (PBUH):

1. Osamah-b-Zaid reported that the Messenger of Allah said: Whoever is done a benefit and then he says to one who has done it "May Allah recompense thee with good" he has indeed fully expressed his gratefulness. (Tirmizi)
2. Abu Hurairah reported that the Messenger of Allah said: Whoever is not grateful to man is not grateful to Allah. (Ahmad, Tirmizi)
3. Abu Bakarah reported that when a pleasing affair reached the Messenger of Allah (or he was pleased with it,) he fell down in prostration out of gratefulness to the Almighty Allah. (Abu Daud, Tirmizi (Approved, Rare.))
4. Ibn Abbas reported that the Messenger of Allah said: Whoso has been gifted with four things has been given the good of this world and the hereafter; a grateful heart, a remembering tongue, a patient body over calamities, and a wife who does not seek breach of trust regarding herself and his property. (Baihaqi)
5. Abu Ja'far reported that the Messenger of Allah saw a man of the dwarfs and fell down in prostration. (Darqutni (Defective))

6. Abu Hurairah reported that the Messenger of Allah said: A grateful eater is in the position of a patient fasting man. (Bukhari)

VII – Hospitality

Hospitality means friendly and generous reception of guests or strangers or of new ideas. In common parlance, hospitality stands for large-heartedness and broad-mindedness shown in the entertainment of guests.

The Arabs are famous for their hospitality. Even before advent of Islam i.e. in the Age of Ignorance, one of the very few virtues found in them was that of hospitality. Hatim Tai, who was an Arab, enjoyed proverbial reputation for his hospitality. His son Ali bin Hatim was brought before the Prophet alongwith six hundred men of his tribe as prisoners of war. The Prophet set all of them free for the simple reason that their tribe was well known for hospitable treatment of guests. This pre-Islamic virtue of the Arabs was not only retained but was also augmented by Islam.

The Holy Qur'an as well as Prophet of Islam have admired the virtue of hospitality and exhorted the believers to adopt this virtue. According to the Prophet, a Muslim must entertain his guests at least for three days with as good food as he can afford and if he entertains them beyond three days then he would get rewards of charity for each meal. A believer is obliged to show hospitality even to those who had failed to show him hospitality and who had not given him due entertainment. Manners of hospitality prescribed by the Prophet require that the host should bid the guest farewell at the door of his house with a smiling countenance and the guest should not leave the house of his host without his permission and should not become economic burden on his host. Relevant verses of the Qur'an and Ahadith on hospitality are given below:

Verses of the Holy Qur'an:

Qur'an, in its verses numbering from 24 to 27 of Chapter 51, mentions the hospitality of Prophet Ibrahim (who was renowned for his generous entertainment of guests) and says:

"Hath the story of Abraham's honoured guests reached thee (O Muhammad). When they came in unto him and said: Peace! He answered, peace! (and thought): Folk unknown (to me). Then he went apart unto his housefolk so that they brought a fatted calf; And he set it before them, saying: Will ye not eat."

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported God's Messenger as saying, "He who believes in God and the last day should honour his guest; he who believes in God and the last day should not annoy his neighbour; and he who believes in God and the last day should say what is good, or keep silent." (Bukhari and Muslim)
2. Al-Maqdam b. Ma'dikarib heard the Prophet say, "If any Muslim is a guest of people and is given nothing, it is the duty of every Muslim to help him to the extent of taking for him from their property and crops the amount of entertainment he should have received." Darimi and Abu Daud transmitted it. A version by the latter has, "If anyone is a guest of people who provide no hospitality for him, he is entitled to take from them the equivalent of the hospitality due him."
3. Abul Ahwas al-Jushami quoted his father to the effect that he said, "Messenger of God, tell me, if I come to a man who gives me no entertainment or hospitality and he afterwards comes to me, shall I give him

entertainment or treat him as he treated me?" He replied, "No, give him entertainment." (Tirmizi)

4. Abu Hurairah reported that the Messenger of Allah said: It is a part of sunnah that a man should go with his guest up to the door of the house. (Ibn Majah)
5. Ibn Abbas reported that the Messenger of Allah said: Blessing comes more quickly to the house wherein food is provided than the knife comes to the comel's hump. (Ibn Majah)
6. Abu Shuraih Khuwallid bin Amr al-Khuza'i (Allah be pleased with him) has reported that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: He who believes in Allah and the Last Day should show respect his guest according to his right. He was asked: What is his right, Messenger of Allah? He replied: It is (to serve him) for a day and a night, and hospitality extends for three days and what is beyond that is charity. (Bukhari and Muslim) Muslim adds: It is not permissible for a Muslim to stay so long with his brother until he makes him sinful. He was asked: Messenger of Allah how would he make him sinful? He replied: He prolongs his stay with him and nothing is left with the host to entertain him (guest).

VIII – Humility

Humility means humbleness, meakness or humble condition, lack of pride, etc. Modesty, diffidence, unpretentiousness, lowliness, etc. are its synonyms. Its antonyms are arrogance, haughtiness, pride, pretentiousness, snobbishness, vanity, etc. Humility or modesty is one of the best virtues of human conduct and is found in the great men and the Prophets. Islam exhorts its

followers to adopt this virtue of humility in their conduct and avoid pride and haughtiness. As soon as a man lowers himself by way of humility, he rises proportionately in the sight of his Creator Who makes him highly respectable among his fellows. A man is not great because he calls himself great or thinks himself great but the great man is he who is most pious and who makes himself very humble in his conduct with others. According to the Qur'an, the faithful slaves of God are those who are humble and who walk upon the earth modestly. According to the Prophet of Islam, nobody humbles himself for Allah but Allah raises him up. He is small to himself but great to the eyes of men.

Following Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) highlight the view – point of Islam regarding the virtue of humility:

Verses of the Holy Qur'an:

1. We have sent already unto people that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble.
—6: Al-An'am: 42
2. And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills. The evil of all that is hateful in the sight of thy Lord.
—17: Bani Isra'il: 38
3. The faithful slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: peace; —25: Al-Furqan: 63
4. Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.
—31: Luqman: 19

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported that the Messenger of Allah said: Chairty makes no decrease in a property, and Allah increases nothing to a servant on account of (his) pardon but honour, and nobody humbles himself for Allah but Allah raises him up. (Muslim)

2. Omar reported that while he was on the pulpit, he addressed: O men! Be modest, because I heard the Messenger of Allah say: Whoever is modest for Allah, Allah will raise him up. He is small to himself but great to the eyes of men. And whoso is boastful, Allah will make him low and he will then be small to the eyes of men but great to himself, till he becomes more heinous to them than a dog or a pig. (Baihaqi)

3. Iyad bin Himar (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Verily, Allah has revealed to me that you should adopt humility. No one should transgress against another and no one should hold himself in high esteem. (Muslim)

IX – Kindness

Kindness is an attribute of Almighty Allah and in showing kindness Allah does not make distinction between man and man. "Follow the divine attributes", is the advice of the Prophet of Islam to his followers. We should, adopt this attribute of kindness therefore and show kindness to Allah's creatures. We should be specially kind to our children, our parents, our kith and kin, our juniors, our seniors, our servants, the weak, the to distressed and other human beings with whom we come in contact. In order to invoke kindness from Allah, we should show kindness even to those who are not kind to us. We must not forget to follow

the example of our beloved Prophet who gave very kind treatment even to his bitter enemies on the day of conquest of Makkah. They had persecuted the Prophet and his companions severely and had expelled them from Makkah. But despite that Prophet forgave them and treated them kindly.

Following verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) not only enjoin kindness but also tell of rewards for those who are kind to their friends as well as to their foes:

Verses of the Holy Qur'an:

1. And serve Allah. Ascribe nothing as partner unto Him. (Show) kindness unto parent, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow – traveler and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful: —4: An-Nisa: 36
2. Lo! Allah enjoyneth justice and kindness, and giving to kinsfolk, and forbiddeth and lewdness abomination and wickedness. He exhorteth you in order that ye may take heed. —16: An-Nahl: 90
3. Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word. —17: Bani Isra'il: 23

Ahadith of Prophet Muhammad (PBUH):

1. Jabir reported that the Messenger of Allah said: He who is devoid of kindness is devoid of good. (Muslim)
2. Ayesha reported that the Messenger of Allah said: He who is given his share of kindness is given his share of the good of this world and the hereafter; and he who is deprived of his share of kindness, is deprived of his share of the good of this world and the hereafter. (Sharh-i-Sunnat)
3. Abdullah reported God's messenger as saying, "All creatures are God's children, and those dearest to God are the ones who treat His children kindly." (Baihaqi)
4. Jaber reported that the Holy Prophet said: Whoso has got three things in him, Allah will make his death easy and will admit him in Paradise: mercy to the weak, kindness to the parents, and doing good to the slave. (Tirmizi (Rare))
5. Jarir bin Abdullah reported that the Messenger of Allah said: Allah is not kind to one who is not kind to men. (Bukhari, Muslim)
6. Ayesha reported that the Messenger of Allah said: Allah is kind, He loves kindness, and He gives for kindness what He gives not for harshness and what He gives not for anything else. Muslim narrated it. And in his another narration, he said to Ayesha: You shall take to kindness, and avoid harshness and indecency. Kindness does not occur in a thing but to adorn it, and is taken out from a thing but to disgrace it. (Muslim)

7. Ayesha told that a nomadic Arab came to God's messenger and asked, "Do you kiss children? We do not kiss them." The Prophet replied, "I cannot help you since God has withdrawn mercy from your heart." (Bukhari and Muslim)

X – Mercy

Mercy is one of the greatest attributes of Allah who is the most Beneficent (Rahman) and the most Merciful (Rahim). "Imbue thyself with divine virtues" is the famous Hadith of Prophet Muhammad (PBUH). As Allah is merciful to us, we should be merciful to His creatures especially to the weak, to the distressed, to the people under command, to the minorities living with us, even with the animals. Mercy is opposed to oppression. We should avoid oppression and practice the attribute of mercy in our mutual dealings. However, no mercy or pity should be shown to the criminals in the matter of punishment and in the establishment of Hudood (criminal laws) and justice. The Qur'an says: "The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah"(24:2).

Ibn Umar reported God's Messenger as saying: "Enforcing one of God's prescribed punishments is better than forty night's rain in God's land". (Ibn Majah).

Following are the verses of the Qur'an and traditions of Prophet Muhammad (PBUH) regarding mercy:

Verses of the Holy Qur'an:

1. Praise be Allah, Lord of the worlds, the Beneficent, the Merciful.

2. Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning. Such are they on whom are blessings from their Lord and mercy. Such are the rightly guided. —2: 156 – 157
3. Lo! those who believe, and those who emigrate (to escape persecution) and strive in the way of Allah, these have hope of Allah's mercy, Allah is forgiving, merciful. —2: 218
4. They said: Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost. —7: 23
5.This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe. —7: 203
6. And lower unto them (parents) the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little. —17: 24
7. We sent thee (Muhammad) not save as a mercy for the people. —21: 107
8. Muhammad is the Messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves..... —48: 29

Ahadith of Prophet Muhammad (PBUH):

1. Jarir b. Abdullah reported God's Messenger as saying, "God will not show mercy to him who does not show mercy to others." (Bukhari and Muslim)

2. Abu Hurairah told that he heard Abul Qasim' who spoke the truth and whose word was verified say, "Mercy is taken away only from him who is miserable."
(Ahmad and Tirmidhi)
3. Abdullah b. 'Amr reported God's Messenger as saying, "Those who are merciful have mercy shown them by the Compassionate One. If you show mercy to those who are in the earth He Who is in heaven will show mercy to you."
(Abu Daud and Tirmidhi)
4. Ibn 'Abbas reported God's messenger as saying, "He does not belong to us who does not show mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable."
(Tirmidhi, rare)
5. Ayesha reported that the Messenger of Allah said: Allah does not intend to show mercy to the members of a family but to do benefit to them; nor does He deprive them of it but to injure them. (Baihaqi)

XI – Modesty

Modesty has many meanings. But here in this section we are using it in the sense of bashfulness, shame, decency and keeping scrupulously chaste. Chastity means abstaining from unlawful or immoral or from all sexual intercourse. The virtues of Modesty and chastity are akin virtues and are being jointly dealt in this section. Opposite of these virtues are indecency, obscenity, unchastity and shamelessness. The virtues of modesty and chastity make the difference whether the man comes from cultured background and noble family or he comes from an indecent and uncultured people. If he possesses these virtues he comes from the former type and if not he comes from the latter.

In its code of morality, Islam gives special status to modesty and chastity. The Holy Qur'an and the Prophet of Islam have exhorted the believers to keep modest and chaste, to abstain from adultery, to avoid free mixing with women out of prohibited degrees, to avoid obscenity and vulgarity in conduct and talk, and the women should cover their body properly.

Verses of the Holy Qur'an:

1. And come not near adultery. Lo! It is an abomination and an evil way. —17: Bani Israil: 32
2. And who guard their modesty – Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy, —23: Al-Mu'minin: 5-6
3. Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is Aware of what they do. And tell the believing women to lower their gaze and be modest and to display of their adornment only that which is apparent, and to draw their veils over their bosoms..... —24: An-Nur: 30-31
4. And let those who cannot find a match keep chaste till Allah give them independence by His grace. —24: An-Nur: 33
5. Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." —28: Al-Qasas: 25
6. And those who preserve their chastity save with their wives and those whom their right hands possess, for thus they are not blameworthy; —70: Al-Ma'arij: 29-30

Ahadith of Prophet Muhammad (PBUH):

1. Anas reported that the Messenger of Allah said: Indecency does not occur in a thing but to disgrace it, and shame does not occur in a thing but to adorn it.
(Tirmizi)
2. Abn Sayeed al-Khodri reported that the Messenger of Allah was much more bashful than the virgins within their head-veils. When he saw a thing disliking to him, we could have recognized it in his face.
(Bukhari and Muslim)
3. Ibn Umar told that God's Messenger came upon a man of the Ansar when he was giving his brother a warning against modesty and said, "Leave him alone, for modesty is a part of faith." (Bukhari and Muslim)
4. Imran b. Husain reported God's Messenger as saying, "Modesty produces nothing but good." A version has, "Modesty is altogether good." (Bukhari and Muslim)
5. Ibn Mas'ud reported God's Messenger as saying that one of the things people have learned from the words of the earliest prophecy is, "If you have no shame, do what you like." (Bukhari)
6. Abu Hurairah reported God's Messenger as saying, "Modesty is part of faith and faith is in paradise, but obscenity is a part of hardness of heart and hardness of heart is in hell." (Ahmad and Tirmidhi)
7. Zaid b. Talha reported God's Messenger as saying, "Every religion has a character, and the character of Islam is modesty." (Malik, Ibn Majah and Baihaqi)

8. Ibn Umar reported the Prophet as saying, "Modesty and faith are both companions; when one is taken away the other is taken." The version of Ibn 'Abbas has "When one of them is taken away the other follows it." (Baihaqi)
9. Abu Darda' reported the Prophet as saying, "The heaviest thing which will be put in the believer's scale on the Day of Resurrection will be good character; but God hates the profligate and the obscene." (Mishkat)

XII – Patience

Patience is calm endurance of pain or of any provocation. It is perseverance, forbearance, or quite and self-possessed waiting for something. It is the quality of being able to calmly endure suffering, toil, delay, vexation, or the like.

Patience is an attribute only of men and not of animals or beasts who are subordinate to instincts and passions. Patience is not only to show endurance during hardships, poverty, diseases, calamities, assaults, tortures and other physical troubles but it also means resistance to temptations and control over passions, immoral and evil tendencies. The former is called physical patience while the latter is spiritual patience.

Maulana Fazlul Karim quotes Ibn Abbas who said that there are three kinds of patience in the Qur'an: patience in the discharge of compulsory injunction which carries one reward, patience over unlawful things of Allah which has got double rewards, and patience at the first attack of a calamity which carries triple reward (Ihya of Gazzali). These rewards are only to show the degree of excellence of various kinds of patience.

But a true followers of Islam is not supposed to show patience in case of evil or when religion of Islam is attacked or ridiculed. He is required to respond and stop the evil either with his hand or with his tongue and if not possible he should condemn it in his heart at least.

The Holy Qur'an admires the patience of Prophet Job (Ayub) and mentions the rewards given to him by Allah for the same. "And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art most merciful of all who show mercy. Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers;" (21: 83 – 84).

Following are the verses of al-Qur'an and Ahadith of Prophet of Islam which exhort patience to the believers and promise them immense reward:

Verses of the Holy Qur'an:

1. Seek help in patience and prayer; and truly it is hard save for the humble – minded. —2: Al-Baqarah: 45
2. O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast. —2: Al-Baqarah: 153
3. And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops, but give glad tidings to the steadfast who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning, 2: Al-Baqarah: 155-156
4. Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who

were given the scripture before you, and from the idolaters. But if ye persevere and ward off (evil), that is of the steadfast heart of things.

—3: Al-Imran: 186

5. O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed. —3: Al-Imran: 200
6. And obey Allah and His Messenger, and dispute not one with another lest ye falter and your strength depart from you: but be steadfast! Lo! Allah is with the steadfast. —8: Al-Anfal: 46
7. And if we cause him to taste grace after some misfortune that had befallen him, he saith: The ills have gone from me. Lo! he is exultant, boastful; save those who persevere and do good works. Theirs will be forgiveness and a great reward. —11: Hud: 10-11
8. And have patience (O Muhammad) for lo! Allah loseth not wages of the good. —11: Hud: 115
9. If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient. Endure thou patiently (O Muhammad) thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise. —16: An-Nahl: 126-127
10. But be patient (O Muhammad) with a patience fair to see. —70: Al-Ma'arij: 5
11. By the declining day,
Lo! man is in a state of loss,

Save those who believe and do good works, and exhort one another to truth and exhort one another to the endurance.
—103: Al-'Asr: 1-3

Ahadith of Prophet Muhammad (PBUH):

1. Ibn Mas'ud reported: I am as it were looking to the Messenger of Allah who was telling a story about a prophet among the prophets. His people scourged him and shed his blood, while he was effacing blood from his face and saying, O Allah! forgive my people, because they are certainly ignorant.
(Bukhari and Muslim)
2. Abu Sayeed reported that the Messenger of Allah said: There is no patient man but possesses power, and no wise man but possesses experience.
(Ahmad, Tirmizi (Rare))
3. Ibn Abbas reported that the Holy Prophet said to the wounded men of Abdul Qais tribe: Surely there are in you two attributes which Allah likes – patience and delay.
(Muslim)
4. Ibn Mas'ud reported that the Messenger of Allah said: Patience is half of faith.
(Abu Nayeem)

XIII – Promise

Keeping or fulfillment of promise has been much emphasized by the Qur'an and the Sunnah of the Prophet of Islam. The Qur'an commands its followers: "O ye who believe! Fulfil your promise..." (5:1). According to Prophet Muhammad (PBUH), breaking of promise is one of the characteristics of hypocrisy. The breaker of the promises would be one of the three persons against whom Allah, the Almighty God Himself would contend on the Day of

Judgment. A person who has got no promise has in fact got no religion. Fulfillment of promise is one of the characteristics of the conduct of Prophets. The Qur'an praises Prophet Ishmael as a keeper of promise. Prophet Muhammad (PBUH) waited for three long days for a man at a place who had promised him to deliver a thing. Fulfillment of promise is so much stressed that even the promise of a deceased should be fulfilled. Abu Bakr, the first caliph of Islam fulfilled the promise made by the Prophet to a companion after Prophet's death.

Following are some of the relevant verses of the al-Qur'an and the Traditions of Prophet of Islam about fulfillment of promises and merit of those who keep their promises:

Verses of the Holy Qur'an:

1. Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who off (evil). —3: Al-Imran: 76
2. O ye who believe! Fulfill your undertakings..... —5: Al-Maidah: 1
3. Fulfill the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do. —16: An-Nahl: 91
4. Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.
—17: Bani Isra'il: 34

5. And make mention in the scripture of Ishamael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a Prophet. —19: Maryam: 54
6. And who are shepherds of their pledge and their covenant, and who pay heed to their prayers. These are the heirs who will inherit paradise.
—23: Al-Muminun: 8-11

Ahadith of Prophet Muhammad (PBUH):

1. Abdullah bin Amr Ibn al-'As (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Whosoever possesses these four characteristics is a sheer hypocrite and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up; when he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels; he deviates from the truth (he begins to abuse).
(Bukhari and Muslim)
2. Abu Sa'id Al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Every one who breaks covenant, will have a flag over his back on the Day of Resurrection. It will be raised higher according to the nature of his breach. Behold, there will be no bigger breaker of covenant than a ruler of the ordinary men.
(Muslim)
3. Abu Hurairah (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Allah, the Exalted says: He will contend on the Day of Judgment against three persons. One he who makes a covenant in His name and then breaks it, he who sells a free man as a slave

and devours his price; and he who hires a workman and having taken full work from him, fails to pay him his wages. (Bukhari)

4. Anas reported: Hardly did the Messenger of Allah address us without saying: There is no faith in him who has got no trust, and no religion for him who has got no promise. (Baihaqi)
5. Jabir told that when God's messenger died and property from al-Ala'b. Al-Hadrami came to Abu Bakr, he said, "If anyone has a debt owing to him from the Prophet, or has received any promise from him, let him come to me." Jabir told that he then said, "God's messenger promised to give me such and such and such, spreading out his hands three times to indicate what he meant," and that Abu Bakr gave him a handful. He counted it and found it was five hundred. Then Abu Bakr said, "Take twice as much." (Bukhari and Muslim)
6. Abdullah b. Abul Hamsa said: I bought something from the Prophet before he received his prophetic commission, and as there was something still due to him I promised him I would bring it to him at his place, but I forgot. When I remembered three days later I went to that place and found him there. He said, "You have vexed me; I have been here three days waiting for you." (Abu Daud)
7. Abdullah b. Amir told that his mother called him one day when God's messenger was sitting in their house, saying, "Come here and I shall give you something." God's messenger asked her what she intended to give me, and when she replied that she intended to give me some dates, he said, "If you were not to give him

anything, a lie would be recorded against you.” (Abu Daud and Baihaqi)

XIV – Speaking Truth

Speaking truth is the greatest of human character and it has been enjoined by Islam upon its followers with great stress. It is an attribute of the great Prophets of Allah like Ibrahim and Ismael and has been praised by the Quran which mentions Ibrahim as truthful Prophet in verse 41 of its chapter 19 and calls Ismael as truthful of promise in verse 54 of chapter 19. Truth is light and falsehood is darkness, and as darkness vanishes when light comes similarly falsehood vanishes when truth comes. The best man is he who is pure of heart and truthful of tongue. Truth is bitter but it is very sweet in its rewards. It greatly contributes to peace of mind and removes doubts and anxieties.

Verses of the Holy Qur'an:

1. Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph.—5: Al-Ma'idah: 119
2. O ye who believe! Be careful of your duty to Allah, and be with the truthful. —9: At Taubah: 119
3. Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least; That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward

them (if He will). Lo! Allah is Forgiving, Merciful.
—33: Al-Ahzab: 23-24

4. O ye who believe! Guard your duty to Allah, and speak words straight to the point; —33: Al-Ahzab: 70
5. And whoso bringeth the truth and believeth therein – such are the dutiful. —39: Az-Zumar: 33

Ahadith of Prophet Muhammad (PBUH):

1. Abdullah-b-Amr reported that the Messenger of Allah was asked: Who among men is the best? He replied: Everyone, pure of heart, truthful of tongue. He was enquired: "Truthful of tongue" – we know it. But What is 'pure of heart'? He said: He is pure and pious upon whom there is neither sin, nor transgression, nor deceit, nor malice. (Ibn Majah)
2. Abdullah-b-Mas'ud reported that the Messenger of Allah said: You shall speak the truth, because truth leads to piety and piety leads to paradise. A man continues to speak the truth and to adhere to truth, till he is enrolled near Allah as a great truthful man. Beware of falsehood and falsehood leads to transgression and transgression leads to the fire. A man continues to speak falsehood and to adhere to falsehood till he is enrolled as a great liar in the sight of Allah. Agreed upon it, and in a narration of Muslim, he said: Truth is piety and piety leads to paradise; and falsehood is transgression and transgression leads to Hell. (Bukhari and Muslim)
3. Hassan bin Ali (Allah be pleased with him) narrated that he remembered (three words) from the Messenger of Allah (peace and blessings of Allah be upon him) Give up what appears doubtful to you and

adhere to that which is not doubtful for truth is peace of mind and falsehood is doubt. (Tirmizi)

4. Malek reported: It has reached me that Luqman the wise asked: How have you acquired what we see meaning excellence? He replied: Truth in talk, fulfillment of trust and giving up of what is of no use to me. (Mutta)
5. Obadah-b-Swamet reported that the Holy Prophet said: If you guarantee me six things from yourselves, I shall then guarantee you Paradise. Speak the truth when you talk, fulfill trust when you are entrusted, guard your private parts, shut up your eyesight and withhold your hands. (Baihaqi)
6. Abu Zarr reported: I went to the Messenger of Allah. He delivered a very long sermon. I said: O Messenger of Allah! advise me. He said: I advise you to fear Allah as it is the best adornment for your whole affairs. I enquired: Advise me more. He said: You shall recite the Qur'an and remember the Most Glorious and Almighty Allah, because it is a means of your being mentioned in heaven, and a light for you in this world. I said: Advise me more. He said: You should take to long silence, be sure it is a means of driving away the devil and a help to you in the affairs of your religion. I said: Advise me more. He said: Be careful of excessive laughter, because it makes the heart dead and takes away the brightness of face. I asked: Advise me more. He said: Speak the truth though it is bitter. I said: Advise me more. He said: Don't fear the slander of a slanderer for (cause of) Allah. He said: Let what you of yourself know guard you from (backbiting) men. (Baihaqi)

XV – Steadfastness

Steadfast means constant, firm, standing firm, firm in resolution, fixed, unwavering, unchanging, resolute, persevering, single minded, stable, steady, unfaltering, unswerving. Its antonyms are capricious, faint-hearted, uncommitted, unreliable, vacillating, wavering. Steadfastness is act of or state of being steadfast.

Steadfastness is the virtue of Prophets and reformers who constantly, steadily and firmly make struggle to achieve their mission. "Slow and steady wins the race", is an old saying. Without being steady in one's efforts, one cannot succeed in his objective. The life of the Prophet of Islam presents a brilliant example of a man who committed to his mission worked steadfastly in the face of heavy odds and who ultimately succeeded in converting millions to the religion of Allah. The Prophet was opposed, derided, ridiculed, abused, cursed, oppressed, and even tempted but nothing could move him an inch from the path of guidance. He was socially boycotted, his companions were subjected to atrocities, he and his companions were forced to leave their home town and seek refuge in a distant place, yet he remained undaunted. His unswerving steadfastness under the most trying circumstances ultimately crowned him with success in his noble aim.

Islam enjoins upon its followers to be steadfast and patient in the hardships and calamities of life. Both the Qur'an and Sunnah admire those who endure the hardships patiently in the path of Allah and promise them immense rewards.

Verses of the Holy Qur'an:

1. O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.

—2: Al-Baqarah: 153

2. Or deemed ye that ye would enter paradise while yet Allah knoweth not those (of you) who are steadfast?
—3: Al-Imran: 142
3. And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you: but be steadfast! Lo! Allah is with the steadfast.
—8: al-Anfal: 46
4. Lo! those who say: Our Lord is Allah, and afterward are upright (steadfast), the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the Paradise which ye are promised.
—41: Ha Mim As-Sajdah: 30
5. Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on the doom for them.....
—46: Al-Ahqaf: 35
6. And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.
—47: Muhammad: 31

Ahadith of Prophet Muhammad (PBUH):

1. Sufyan bin 'Abdullah (Allah be pleased with him) narrated that he said: O' Messenger of Allah, tell me something (comprehensive) in respect of Islam which should enable me to do without asking anyone else. He said: Say, Allah is my Sustainer and then be steadfast. (Msulim)
2. Ayesha reported that the Messenger of Allah said: The most pleasing of actions to Allah is that which is done continuously though it be little. (Bukhari and Muslim)

3. Abu Hurairah reported that the Messenger of Allah said: The religion is easy, and nobody must ever make the religion a rigour except that it will overcome him. So be steadfast and seek nearness and give good news and seek help at morn and at dusk and some part of a dark night. (Bukhari)

XVI – Toleration

According to dictionaries, toleration has a variety of meanings. It means to bear, to support, to allow, to permit, to endure; to bear without repugnance; to put up with; to endure with patience or impunity; to allow or to allow to exist without interference or molestation; allowance of what is not approved; to condone; to turn a blind eye to. Synonyms of this word are: Tolerance, endurance, forbearance, indulgence, broad – mindedness, large – heartedness, magnanimity, patience, fortitude, kind – heartedness, open – mindedness, condonation, liberal or charitable attitude or treatment. Antonyms of toleration are: bigotry, fanaticism, intolerance, discrimination, prejudice, bias, narrow- mindedness, repression, authoritarianism.

In the socio – political sense, however, the word toleration signifies the allowance or liberty given to minorities and political opponents to hold or express their own political or religious opinions. In other words, it stands for freedom of worship, freedom of conscience, freedom of expression and other religious and political freedoms given by a government to minorities and political opponents. It is in this socio-political sense that we are taking toleration for our discussion in this section.

Being religion of nature and great champion of human rights, Islam strongly believes in policy of tolerance and indulgence. It not only tolerates difference of opinion and differences of religions but also gives full freedom to those

who hold different religious or political opinions to express their views and act according to their conscience. In other words, Islam allows full religious and political freedom to religious minorities and political groups having different opinions. Followers of Islam enjoy unique positions of eminence in the history of the world on account of their golden policy of tolerance shown to minorities. True believers are known for their kind – heartedness and broad – mindedness in treatment of non – Muslims. There are many verses in the Holy Qur'an and there are many traditions of the Prophet of Islam in Hadith literature which enjoin upon the believers to follow Islamic principle of toleration towards those who happen to hold religions or opinions different from those which the Muslims hold.

Let us now glance through the verses of al-Qur'an and traditions of Prophet Muhammad (PBUH) relevant to the principle of toleration.

Verses of the Holy Qur'an:

According to the Qur'an every human being is responsible and answerable for his own actions and deeds. None is accountable for others actions and none is going to bear the burden of others. Whosoever follows the path of God's guidance, its benefits are for him and whosoever follows path of sin, its harms are for none else than him. Therefore nobody should be compelled to embrace Islam against his will. Everybody is free to follow his own path. Following are the verses of the Qur'an which highlight this theme:

1. Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do. —2: 134

2. There is no compulsion in religion..... —2: 256
3. And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do. —10: 42
4. Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load..... —17: 15
5. Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers. —60: 8
6. Remind them, for thou art but a remembrance, thou art not at all a warder over them. —88: 21-22
7. Unto you your religion, and unto me my religion. —109: 6

Ahadith of Prophet Muhammad (PBUH):

1. Difference of opinion among the learned of my community is a sign of Allah's Grace.
2. Beware! Whosoever is cruel and hard on such people (non-Muslims called zimmi or protected people) or curtails their rights, or burdens them with more they can endure, or realizes anything from them against their free will, I shall myself be a complainant against him on the Day of Judgment. (Abu Daud)

XVII – Trust-worthiness

Trust worthiness is a great attribute of good conduct. Trustworthy is the person who fulfills his trust faithfully. If anything is entrusted to him or any money or goods are deposited with him or any act of responsibility is assigned to him; then the trustworthy person discharges the trust, returns the money or goods, performs the act of responsibility in an excellent way to the expectation of the other person. Prophet Muhammad, even before his call to the Apostleship, was known al-Amin or trustworthy among the people of Makkah. He was loved by the people who entrusted to him their cash and valuables and had great faith in him. Muhammad (PBUH) felt his responsibility so much that when he was leaving for Madinah to escape from bitter persecution of the Makkans he made his cousin Ali to lie in his bed to handover the trusts of the people to them. Being his followers it is our responsibility to fulfill our trusts very prudently and honestly.

Trusts are of many types. Property of an orphan is a trust with his guardian, property of baitulmal (public treasury) is a trust with the caliph, money deposited in the account is a trust with the bank, even the casting of vote is a trust with the voter. All such trusts should be discharged most responsibly in fashion of a true Muslim.

The Verses of the Holy Qur'an and Ahadith of Prophet Muhammad (PBUH) about fulfillment of trusts are as under:

Verses of the Holy Qur'an:

1. If ye be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusteth to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah.

Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do. —2: Al-Baqarah: 283

2. Lo! Allah commandeth you that ye restore deposits to their owners, and if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer. —4: An-Nisa: 58
3. O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts. —8: Al-Anfal: 27
4. And who are shepherds of their pledge and their covenant, and who pay heed to their prayers. These are the heirs. Who will inherit Paradise. —23: Al-Muminun: 8-11
5. Lo! We offered the trust to the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it, And man assumed it. Lo! he hath proved a tyrant and a fool. (33: Al-Ahzab: 72)

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah raised it (to Prophet) who said: The Almighty and Glorious Allah says: I am the Third of the two co sharers so long as one of the two does not commit treachery with his friend. Then when he commits treachery with him, I go out from the midst of the two. (Abu Daud)
2. Abu Hurairah reported from the Holy Prophet who said: Pay trust to one who has entrusted you, and be not treacherous to one who was treacherous to you. (Tirmizi, Abu Daud)

3. Abu Sayeed reported that the Messenger of Allah said: The greatest of trusts in the sight of Allah on the Resurrection Day (And in a narration: The worst of men in rank to Allah on the Resurrection Day) will be (that of) the man who goes unto his wife and she goes unto him. After wards he gives out her secrets. (Muslim)
4. Omar reported that the Messenger of Allah said: When you find a man committing breach of trust in the way of Allah, burn his commodities and beat him. (Abu Daud)
5. Jaber reported that the Messenger of Allah said: Ali meetings are on trust except three – for shedding unlawful blood or for unlawful private parts or for taking away property without just cause. (Abu Daud)
6. Sufyan-b-Asad-al-Hazrami reported: I heard the Messenger of Allah say; It is a great breach of trust that you communicate a news to your brother which he believes true for you while you (take) it for him as untrue. (Abu Daud)
7. Abdullah-b-Amr reported that the Messenger of Allah said: When four things are in you, there is nothing against you in the world which may cause your loss: guarding of trust, truthfulness in speech and beauty in conduct and moderation in food. (Ahmad, Baihaqi)

CHAPTER 6

CHARACTER:

The vices are bad qualities, bad characteristics, demerits or weaknesses of human character which bring down human beings to the lowest ebb and make them as the worst of God's creations. The possessors of these vices have been threatened by the Qur'an and Ahadith of Prophet Muhammad (PBUH) with painful doom especially in the Hereafter.

List of vices dealt in this chapter should not, however, be taken as final. The vices are numerous and no exhaustive list can be made of them. In this chapter only some of the very notorious vices are being discussed. The believers have been exhorted by Islam to avoid these vices.

I – Adultery

The Arabic word 'Zina' is used for illicit or unlawful sexual intercourse between a man and a woman who are not married to each other. This term stands both for adultery and fornication and does not make any difference between the two. In English language there is difference between adultery and fornication. Fornication stands for illicit sexual relations between two unmarried persons; while adultery denotes unlawful sexual relationship between the persons, one or both of whom are married to other or others.

Zina (adultery and fornication) is the most abominable act and has been expressly made unlawful by the Islamic penal code. It is one of the gravest sins and one of the greatest crimes. The revealed book of Islam strictly prohibits

its followers even to go near it because it is an abomination and evil way. It is one of the crimes liable for hudood. The punishment for it has been prescribed in the Holy Qur'an and the Sunnah of the Prophet (PBUH).

Following are the verses of Al-Qur'an and Ahadith of Prophet Muhammad (PBUH) which ban 'Zina' in all its forms:

Verses of the Holy Qur'an:

1. And come not near unto adultery Lo! It is an abomination and an evil way. —17: 32
2. And who guard their modesty – Save from their wives or the (slaves) that their right hands possess. For then they are not blameworthy. But whoso craveth beyond that, such are transgressors. —23: 5-7
3. The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment. —24: 2
4.Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, Lo! Allah will be Forgiving, Merciful. —24: 33
5. O Prophet! If the believing women come unto thee, taking oath of allegiance unto thee that they will ascribe nothing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right then

accept their allegiance and ask Allah to forgive them.
Lo! Allah is Forgiving, Merciful. —60: 12

Ahadith of Prophet Muhammad (PBUH):

1. Samit reported Allah's Messenger (may peace be upon him) as saying: Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female. They shall receive one hundred lashes and be stoned to death. (Muslim)
2. 'Abduallah b. Masud said: I asked: Apostle of Allah, which sin is the gravest? He replied: That you associate someone with Allah, while He has created you. I again asked: which then? He said: That you kill your child fearing that it will eat with you. I again asked: Which then? He replied: That you commit adultery with the wife of your neighbour. Allah then revealed the following Quranic verse in support of the statement of the prophet (may peace be upon him): "Those who invoke not with Allah any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication." (Abu Daud)
3. Yezid-b-Nu'aim reported from his father that Ma'ez came to the Holy Prophet and confessed before him four times (of adultery). So he ordered him to be stoned to death. He said to Hajjal: Had you covered him with your cloth, it would have been better for you. Ibnul Munkader said that Hajjal ordered Ma'ez to come to the Prophet and to inform him (adultery). (Abu Daud)

4. Amr b. al-'As told that he heard God's messenger say, "Fornication will not appear among any people without their being punished by famine, and bribery will not appear among any people without their being punished by terror." (Ahmad)

II – Anger

Anger is a violent, revengeful passion or emotion, excited by a real or supposed injury to oneself or others. Extreme anger (wrath or rage) implies a certain outward manifestation, violence and want of self-command. Annoyance, antagonism, fury, indignation, outrage, rage, wrath are its synonyms. Anger is a fleck of fire lodged in the heart of man. In the state of anger it is very difficult to control oneself. In the case of extreme anger, people lose self-control and sometimes commit major crimes, even murders, in order to quench their thirst for revenge. Islam condemns such type of anger. According to the Prophet, anger spoils faith as aloes spoil honey. The strong man is not the wrestler; the strong man is only he who controls his anger. The Qur'an admires those who control their anger and forgive.

Following Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) highlight the merits of those who control anger and also provide recipe how to control anger.

Verses of the Holy Qur'an:

1. Those who spend of that which Allah hath given (them) in ease and adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good; (3: 134)
2.And that which Allah hath is better and more lasting for those who believe and put their trust in

their Lord. And those who shun the worst of sins and indecencies, and when they are wroth, forgive. (42: 36-37)

Ahadith of Prophet Muhammad (PBUH):

1. Anas reported God's Messenger as saying, "If one guards his tongue God will conceal his secrets; if one restrains his anger God will keep His punishment from him on the Day of Resurrection; and if one makes his excuse to God, God will accept his excuse." (Mishkat)
2. Regarding the words of God Most High, "Repel with what is better," Ibn' Abbas said they mean patience when angry and forgiveness when badly treated, for when people act thus God protects them and their enemy is made submissive to them as though he were a close and near friend. (Bukhari)
3. Bahz b. Hakim, on his father's authority, told that his grandfather reported God's messenger as saying, "Anger spoils faith as aloes spoil honey." (Mishkat)
4. Abu Hurairah told that a man asked the Prophet to give him some instruction and he said, "Do not be angry." The man repeated that several times and he replied, "Do not be angry." (Bukhari)
5. Abu Hurairah reported God's messenger as saying, "The strong man is not the good wrestler; the strong man is only he who controls himself when he is angry." (Bukhari and Muslim)
6. Atiya b. 'Urwa as-Sa'di reported God's messenger as saying, "Anger comes from the devil, the devil was created of fire, and fire is extinguished only with

water; so when one of you becomes angry he should perform ablution.” (Abu Daud)

7. Abu Dharr reported God’s messenger as saying, “When one of you becomes angry while standing he should sit down. If the anger leaves him, well and good; otherwise he should lie down.” (Ahmad and Tirmizi)
8. Ibn Omar reported that the Messenger of Allah said: No servant takes a pill more bitter in the sight of the Almighty and Glorious Allah than the pill of anger which he swallows up, seeking pleasure of the Almighty Allah. (Ahmad)
9. Sahal-b-Mu’az from his father reported that the Holy Prophet said: Whoever swallows up anger though he is capable of throwing it out, Allah will call him to the forefront of the creatures on the Resurrection Day till he will be put to option about any pure-eyed virgins he will like. (Abu Daud, Tirmizi (Rare)).

III – Backbiting

Backbiting means to slander, to speak ill of. It can be defined as speaking evil of one who is absent. In other words, backbiting is to say something bad in one’s absence which you would not like to say in his presence.

The meaning of backbiting have been explained by Prophet Muhammad (PBUH) in very beautiful way. When asked what is back-biting the Prophet said: Your talk about your brother (in his absence) which he dislikes. He was questioned: Inform if what is said is found in my brother, the Prophet said: “If what you say is in him, it is backbiting, and if it is not in him it is slander”. Backbiting, according to Islam, is one of the major evils connected with the tongue. In the

words of Qur'an, backbiting is like eating the flesh of one's dead brother and so it should be abhorred as one abhors the eating of flesh of a dead brother. The Prophet of Islam said that backbiting is worse than fornication as the fornicator repents and Allah forgives him but there is no repentance for the backbiter because he is not forgiven till his companion does not forgive him. Once the Prophet ordered those persons who had prayed and were fasting to repeat their ablution and prayer and fast on some other day because they were guilty of backbiting. In the night the Prophet ascended to Heaven (mairaj), he saw men who were scratching their chests and faces with their copper nails. Gibrail told the Prophet that they were backbiters. The Prophet is also reported to have said that a backbiter will never enter Paradise.

Why backbiting is that much hated in Islam? The reason is simple. Blood, the property and the honour of a Muslim is unlawful to another Muslim. Backbiting is a crime against the honour of a Muslim and hence it is the most despised thing. It is said that the most compound of usury is the prolonging of the tongue of evil unjustly in the respect of a Muslim's honour. Backbiting is violation of basic human rights and the person whose right has been violated is entitled to revenge or compensation. In the sight of Islam, it pertains to Huqooqul Ibad (right of men) where Allah does not pardon. The backbiter can be forgiven only by the aggrieved person and if not, he will have to compensate the aggrieved person.

Following are the verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) which not only condemn backbiting but also tell of its evils:

Verses of the Holy Qur'an:

1. O ye who believe! Shun much suspicion; for lo! Some suspicion is a crime. And spy not, neither backbite one

another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.
—49: Al-Hujurat: 12

2. Woe to every (kind of) scandal-monger and backbiter.
—104: Humaza: 2

Ahadith of Prophet Muhammad (PBUH):

1. Anas reported God's Messenger as saying, "When my Lord took me up to heaven I passed people who had nails of copper and were scratching their faces and their breasts. I asked Gabriel who these were, and he replied that they were those who were given to backbiting and who aspersed people's honor."
(Abu Daud)
2. Ibn Abbas reported that two men prayed their noon (or afternoon) prayer while they were fasting. When the Holy Prophet finished his prayer, he said: Repeat your ablution, and break your fast and do it on another day. He was enquired: Why, O Messenger of Allah? He said: You have backbited so and so. (Baihaqi)
3. Abu Sayeed and Jaber reported that the Messenger of Allah said: Backbiting is worse than fornication. They enquired: O Messenger of Allah! how is backbiting worse than fornication? He replied: A man commits fornication and then he repents and so Allah returns to him (And in a narration – so Allah returns to him and forgives him) but the backbiter is not forgiven till his companion does not forgive him. And in a narration of Anas he said: The fornicator repents, but (as for) the backbiter, there is no repentance for him. (Baihaqi)
4. Abu Hurairah reported that the Messenger of Allah said: Do you all know what is backbiting? They

replied: Allah and his Apostle know best. He said: Your talk about your brother which he dislikes. He was questioned: Inform me if what I say be in my brother. He said: If what you say is in him, still you will be backbiting him, and if what you say is not in him, you will be slandering him. (Muslim)

5. Ibn Omar reported from the Messenger of Allah who said: The hearer of (backbiting) is one of the backbiters. (Tibrani)
6. Abdullah-b-Mas'ud reported that the Messenger of Allah said: To backbite a Muslim is transgression; and to fight with him is infidelity. (Bukhari and Muslim)
7. Anas reported that the Messenger of Allah said: The expiation of backbiting is to seek forgiveness from one whom you have backbited saying: O Allah! forgive us and him. (Baihaqi)
8. Hudhaifa (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: The backbiter will never enter Paradise. (Bukhari and Muslim)
9. Abdur Rahman-b-Ganam reported that the Messenger of Allah said: The best of the servants of Allah are those who, when seen, remember Allah; and the worst of the servants of Allah are those who roam with slanders, who create differences among the pious. (Ahmad, Baihaqi)

IV – Cursing

Curse is unlawful in Islam and it is a great sin. A believer, according to the Prophet, is neither a taunter nor a curser nor indecent nor abuser. If anyone curses a believer

his sin will be as if he murders him. The Prophet has advised his followers: Don't curse one another with the curse of Allah, nor with the wrath of Allah, nor with hell nor with the fire. Men given to cursing are not allowed to give evidence nor allowed to intercede. Curse returns to one who curses if it is false.

However a Muslim is allowed to curse disbelievers, polytheists, Satan the outcast, the criminals in general like murders, robbers, drunkards, adulterers, usurers, corrupt, mischief-makers as such people have been cursed by Allah in the Holy Qur'an. A believer who is oppressed, wronged or persecuted is also permitted to curse. Except in dire necessity or except in case he is forced to, a believer is not expected to curse anybody or anything.

Following are the Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) which highlight the evils of cursing and exhort the believers to avoid this vice:

Verses of the Holy Qur'an:

1. Those who hide the proofs and guidance which We revealed, after We had made it clear to mankind in the scripture: Such are accursed of Allah and accursed of those who have the power to curse: —2: 159
2. Lo! those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined. —2: 161
3. Whoso slayeth a believer of set purpose, his reward is Hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom. —4: 93

4. Allah loveth not that evil should be noised abroad in public speech except where injustice hath been done..... —4: 148
5. Those of the children of Israel who went astray were cursed by the tongue of David and of Jesus, Son of Mary, That was because they rebelled and used to transgress. —5: 78
6. Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them and theirs is lasting torment. —9: 68
7. And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and their the ill abode. —13: 25
8. Lo! Those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained. —33: 57

Ahadith of Prophet Muhammad (PBUH):

1. Abu Zaid bin Thabit bin Dahhak al-Ansari (he is one of those who pledged allegiance to the Messenger of Allah under the Tree) reported that Allah's messenger (peace and blessings of Allah be upon him) said: He who swears by a religion other than Islam, is like what he has professed. He who kills himself with a thing, will be tormented with it on the Day of Resurrection. A person is not bound to fulfill a vow about a thing which he does not possess. If any one curses a

believer, his sin will be as if he murdered him.
(Bukhari and Muslim)

2. Ibn Mas'ud (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: A believer is neither taunter nor a curser nor indecent nor abuser. (Tirmizi)
3. Samorah-b- Jundub reported that the Messenger of Allah said: Don't curse one another with the curse of Allah, nor with the wrath of Allah, nor with hell. And in a narration: nor with the fire. (Tirmizi, Abu Daud)
4. Abu Darda'a reported: I heard the Messenger of Allah say: When a servant curses a thing, the curse ascends to heaven, then the doors of heaven are shut up against it. Afterward it comes down to the earth and its doors are also shut up against it. Then it takes to right and left sides, but when it does not find any place for refuge, it goes to one who was cursed. If he deserves that, (it goes to him), and if not it reverts to one who uttered it. (Abu Daud)
5. 5. Abu Hurairah reported that the Messenger of Allah said: It is not proper for a great truthful man to become a great curser. (Muslim)
6. Abu Darda'a reported: I heard the Messenger of Allah say: Men given to cursing shall not be witnesses, nor intercessors on the Resurrection Day. (Muslim)

V – Deception

Deception is act of deceiving or state of being deceived. Deceive means anything intended to mislead other, persuade of what is false, mislead purposely. It is also concealment or perversion of the truth for the purpose of

misleading. It is cause to believe what is false or disbelieve what is true; to mislead, to delude, to beguile; to disappoint with regard to hopes, expectations. Bamboozle, beguile, betray, cheat, delude, disappoint, entrap, fool, hoax, hoodwink are similars of deceive. Synonyms of deception are deceit, craftiness, fraud, guile, deceitfulness, deceptiveness, dissimulation, duplicity, hypocrisy, illusion, treachery, cheating, bluff, trick, stratagem, etc.

Islam condemms deception and deceit. A deceitful man or a cheat or a fraudulent man will never enter Paradise. Cursed is he who injures a believer or plays deceit with him. The Prophet Muhammad (PBUH) enjoined upon his followers to avoid deception and fraudulent practices in business which were not uncommon in those days as today. According to the Qur'an the life of the world is an illusion. Let this life not deceive you and let not the deceitful deceive you about Allah. Iblis (Satan or Devil) deceived Adam and misled him to taste the forbidden fruit and therefor got Adam expelled from Paradise. The Qur'an has prohibited fraudulent practices in measuring and weighing. It has also strictly prohibited to beguile or mislead the people in the matters of religion.

Following are the Verses of the Qur'an and Ahadith of the Prophet which throw light on Islamic view about deception:

Verses of the Holy Qur'an:

1. They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not. —2: 9
2. And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth..... —6: 70

3. Then Satan whispered to them that he might manifest them that which was hidden from them of their shame, and he said: Your Lord forbade you from the tree only lest ye should become angels or become of the immortals. And he swore unto them (saying): Lo! I am a sincere adviser unto you. Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden..... —7: 20-22
4.And in the Hereafter there is grievous punishment and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion. —57: 20
5. Woe unto the defrauders: Those who when they take from mankind demand it full, but if they measure unto them or weigh for them, they cause them loss. —83: 1-3

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who takes up arms against us is not of us and he who acts dishonesty towards us is not of us. (Muslim)

Another version of Muslim is: The Messenger of Allah (peace and blessings of Allah be upon him) happened to pass by a heap of the corn. He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of corn: What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He remarked: Why did you not place this (the drenched part of the heap) over

the corn so that the people may see it? He who deceives is not of us.

2. Abu Hurairah (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Avoid deception in business. (Muslim)

3. Ibn 'Umar (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) prohibited from adopting deceptive devices in transactions (Bukhari and Muslim)

4. Ibn 'Umar (Allah be pleased with him) reported: A man mentioned to the Messenger of Allah (peace and blessings of Allah be upon him) that he was often deceived in dealings. The Messenger of Allah (peace and blessings of Allah be upon him) said to him: When you enter into a transaction you should say: There should be no deception. (Bukhari and Muslim)

5. Saoban reported that the Messenger of Allah said: Whoso dies while he is free from pride, deceit and debt, will enter Paradise. (Tirmizi, Ibn Majah, Darimi)

6. Abu Bakr the truthful reported that the Messenger of Allah said: Cursed is he who injures a believer or plays deceit with him. (Tirmizi, (Rare)

VI – Envy

Envy means feeling of resentment, discontent or jealousy excited by the sight of another's superiority, his successes, his possessions or his advantages. It is envious resentment against a successful rival or the possessor of any coveted advantage. Envy is a mental uneasiness due to suspicions or fear of rivalry. It is a feeling, may be on

account of known or suspected rivalry, that makes a person begrudge another in respect of his good fortune.

When you see a person who is more fortune than you or who has been blessed with more possessions, more gifts, more advantages than you, two types of feelings or conditions arise in your mind. You feel resentment or jealousy and wish that he should be deprived of his fortune and his gifts, or you wish that similar fortune and gifts should be given to you rather than he should be deprived of. The first type of feelings are bad and are in the nature of jealousy or envy, but second type of feelings are generally good and lead you to vie with him in healthy competition. Islam condemns the former type of feeling which is jealousy or envy as it is a negative passion, while it encourages healthy competition amongst its followers specially in the matter of religion and pious acts. Medicine for overcoming negative feeling of envy prescribed by Islam is that one should have a strong belief that all our fortunes or misfortunes have been predetermined and they come from Allah, the Almighty.

Following are the Verses of The Qur'an and traditions of Prophet Muhammad (PBUH) on envy:

Verses of the Holy Qur'an:

1. Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things. —2: Al-Baqarah: 109
2. And each one hath a goal toward which he turneth, so vie with one another in good works.....

—2: Al-Baqarah: 148

3. And covet not the thing in which Allah made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of All things.
—4: An-Nisa: 32
4. Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them?.....
—4: An-Nisa: 54
5. Say: I seek refuge in the Lord of Daybreak.
From the evil of that which He created;
From the evil of the darkness when it is intense;
And from the evil of malignant witchcraft,
And from the evil of the envier when he envieth.
—113: Al-Falaq: 1-5

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Beware of jealousy because jealousy consumes the virtues just as fire consumes the fuel.
(Abu Daud)
2. Ibn Masud reported that the Messenger of Allah said: There is no envy except for two: a man whom Allah has given wealth and whom He gave power for spending it for cause of truth and a man whom Allah has given wisdom and who acts upto it and teaches it (to others).
(Bukhari, Muslim)

VII – Extravagance

Extravagance means unrestrained or fantastic excess, as of actions or opinions; excessive expenditure or outlay, as of money; an instance of wastefulness or prodigality. It is spending more money than necessary, profusion in expenses or lavish expenditure. Its synonyms are immoderation, improvidence, lavishness, overspending, prodigality, profligacy, squandering, wastefulness, excess, imprudence.

Extravagance, according to a Muslim scholar, means firstly spending wealth on unlawful things, such as gambling, drinking, prostitution etc., even if the amount involved is insignificant; secondly excessive expenditure on lawful things, whether within or beyond one's means; thirdly expenditure for good and charitable purposes merely for show.

Islam has condemned extravagance, as it has miserliness, because both these extremes are harmful to Islamic economy. Miserliness withholds community's resources from being properly utilized; whereas extravagance wastes them on unnecessary and superfluous wants. The Holy Qur'an and the Prophet of Islam have condemned extravagance as follows:

Verses of the Holy Qur'an:

1. O Children of Adam! Look to your adornment at every place of worship and eat and drink, but be not prodigal. Lo! He loveth not the prodigals. —7: 31
2. Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness. Lo! the squanderers were ever brothers

of the devil, and the devil was ever an ingrate to his Lord.
—17: 26-27

3. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.
—17: 29
4. And those who when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two;
—25: 67

Hadith of Prophet Muhammad (PBUH):

1. It is reported by Abu Hurairah that the Apostle of Allah once remarked that one thing at which God is most displeased with you is extravagance.
(Muatta Imam Malik)

VIII – Gambling

Gambling is a great evil which is prohibited in Islam. It is not only a sin to be punished in the Hereafter but is also an offence in Islamic society which renders the culprit liable to punishment in this world.

The word used by the Qur'an for gambling is *maisir* which literally means 'getting something too easily' or 'getting a profit without working for it'. Originally, it stood for a game or play with unfeathered or headless arrows. Gambling can briefly be defined as wagering money or other valuable things upon the outcome of an event or making money upon some chance. Thus it is a game of chance by which you either win or lose. The practice of gambling is in vogue since the time immemorial. According to a writer: "Games of chance' are as old and as wide-spread as humanity ... The Greeks already in Homer had their knuckle-bones ... marked with numbers on four sides to serve as dice

..... Among the Romans, children played at "heads or tails" with coins The Israelites used the drawing of lots to ascertain the Divine will in regard to such matters as assignation of lands, choice of an officer, determining the rotation of office or to identify an offender ... The gambling habit infected the purity of the early Christians. Instruments of gambling are found in their tombs On the Aryan races gambling has had a special hold". About the evil of gambling among the pre-Islamic pagan Arabs, Maulana Abdullah Yusuf Ali says: The form most familiar to the Arabs was gambling by casting lots by means of arrows, on the principle of a lottery: The arrows were marked and served the same purpose as a modern lottery ticket. Something, e.g., the carcase of slaughtered animal, was divided into unequal parts. The marked arrows were drawn from a bag. Some were blank and those who drew them got nothing. Others indicated prizes, which were big or small. Whether you got a big share or a small share, or nothing, depended on pure luck, unless there was fraud also on the part of some persons concerned. The principle on which the objection is based is: that, even if there is no fraud you gain what you have not earned, or lose on a mere chance.

The extent to which gambling prevails in the modern world is difficult to assess. Most of it is centred in the horse racing. Dice and wagering are rightly included in the definition of gambling. Modern form of gambling are lottery, betting, cross-word puzzles, card-playing (with bets), prize schemes, etc.

Gambling and all games of chance have been strictly prohibited by the Qur'an. According to the Qur'an, gambling, as wine-drinking, is devil's handiwork through which he seeks to cast enmity among the people and turns them away from remembrance of God. Gambling, like drinking, has been declared a major sin and followers of Islam have been enjoined upon to refrain from these evils. Thus

gambling and all other games of chance are illegal in an Islamic society.

Following are the Verses of al-Qur'an and Ahadith of Prophet Muhammad(PBUH) which ban gambling in a Muslim society:

Verses of the Holy Qur'an:

1. They question thee about strong drink, and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness..... —2: 219
2. O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done? Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message). (5: 90-92)

Ahadith of Prophet Muhammad (PBUH):

1. Abdullah-bin-Amr reported that the messenger of Allah prohibited intoxicants, games of chance, card playing and ghubairah..... (Abu Daud)
2. Abdullah bin Amr told that the Prophet (PBUH) forbade wine (Khamr), game of chance (Maisir), drum (Kubah) and wine made from millet (Ghubairah) saying: Every intoxicant is forbidden. (Abu Daud)

IX – Greed

Greed is insatiate longing for wealth or food or possessions. It is excessive eagerness for gain, property, children, fame, power, or desire to have more than needed. A greedy person has inordinate appetite or craving to possess more and more. Desirous, avaricious, covetous, selfish, eager, ravenous, cupid, are other names of greedy person.

Islam condemns greed for wealth, worldly gains and possessions as it is a disease which arrests the progress of man in the path of Allah. The greed also adversely effects mental and spiritual progress of man as it makes the man acquire as much as he can through foul or illegal means such as theft, plunder, dacoity, corruption, embezzlement, hoarding, business malpractices, etc. Wealth, children and possessions, according to Qur'an, divert the people from remembrance of Allah. Hence the Qur'an calls them a great temptation and a great trial. So it advises the believers not to envy such people who have been given abundance in riches and children as Allah thereby intends but to punish them. The Prophet says that a man's greed for wealth never ends even if he has been given mountains of gold and only earth (of the grave) fills the belly of the (greedy) man. Therefore, the believers should find riches in self-contentment as it does not lie in vast wealth.

Verses of the Qur'an and Ahadith of Prophet of Islam which highlight Islamic view – point on the evils of greed and exhort the believer to shun greed are:

Verses of the Holy Qur'an:

1. And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And

to live (a thousand years) would by no means remove him from the doom. Allah is Seer of what they do.

—2: Al-Baqarah: 96

2. And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Terefor his likeness is as the likeness of a dog; if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out, Such is the likeness of the people who deny Our revelation. Narrate unto them the history (of the men of old) that haply they may take thought.

—7: Al-A'raf: 176

3. And know that your possessions and your children are a test, and that with Allah is immense reward.

—8: Al-Anfal: 28

4. So let not their riches nor their children please thee (O Muhammad), Allah thereby intendeth but to punish them in the life of the world and that their souls pass away while they are disbelievers.

—9: At-Taubah: 55

5. And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting.

—20: Ta Ha: 131

6. And whoso is saved from his own avarice – such are they who are successful.

—59: Al-Hashr: 9

7. Your wealth and your children are only a temptation, whereas Allah! with him is an immense reward.

—64: At-Taqhabun: 15

8. So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your soul. And whoso is saved from his own greed, such are the successful. —64: At-Taghabun: 16
9. Rivalry in worldly increase distracteth you. Until you come to the graves. (102: Al-Takathur: 1-2)

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported that the Messenger of Allah said: Wealth is not in vast riches but wealth is in self-contentment. (Bukhari and Muslim)
2. Anas reported that the Messenger of Allah said: The son of Adam gets old, but his two things remain young in him: Greed for wealth and hope for life. (Bukhari and Muslim)
3. Ibn Abbas reported from the Holy Prophet who said: Had there been two mountains of wealth for the son of Adam he would have sought a third one; and nothing but earth can fill up the belly of the son of Adam. And Allan returns to one who returns (to Him) penitently. (Bukhari and Muslim)
4. Omar said: O men! Know you must that verily greed is poverty, and despair is wealth, and when a man becomes despaired of a thing he becomes free from it. (Razin)
5. Ali reported that the messenger of Allah said: Whoever is pleased with little provision from Allah, Allah will be pleased with few good deeds from him. (Baihaqi)

X – Hypocrisy

Hypocrisy in simple dictionary meanings is pretence of virtue or simulation of virtue or goodness. It is the act or practice of simulating or feigning feelings or beliefs, especially the false appearance of piety or virtue. Hypocrisy is, in fact, concealment of true character or belief, a feigning to be what one is not. Hypocrite is a person who practices hypocrisy. Synonyms of hypocrisy are deceitfulness, dissembling, duplicity, imposture, pretence, deception, two – facedness; whereas synonyms of hypocrite are charlatan, deceiver, dissembler, fraud, imposter, pretender, Holy Willie, phoney.

According to the Qur'an, the revealed book of Islam, the hypocrites are those who say: We believe in Allah and the Last Day, when they believe not; they utter with their mouths a thing which is not in their hearts. When they stand up to worship they perform it languidly and to be seen of men, and remember Allah but little; swaying between this and that belonging neither to these nor to those. The likeness of a hypocrite in the view of Qur'an is that of one who worships Allah upon a narrow margin so that if good befalls him he is happy, but if a trial befalls him he falls away. Thus the tongue and the mind of a hypocrite or what he says and what he does is not one. A believer, on the other hand, is one in mind and tongue as he believes in Allah and His apostle in heart and utters the same from his tongue.

During the early period of a revolutionary or reform or religious movement, there emerges a class who joins hands with the revolutionaries and reformers and apparently acts and speaks like them. But actually it is a class of hypocrites who are in their heart of hearts, deadly opposed to the movement being agents of the old order. Prophet Muhammad (PBUH) and his followers also faced such a class

when they migrated to Mdinah and were trying to establish themselves there. A group of Madinites apparently embraced Islam, professed alligiance to the Prophet, performed acts of Islamic faith like Muslims, but secretly connived with the enemies of Islam and missed no opportunity to harm the Muslims and their cause. This group of people was led by Abdullah bin Ubbey, the chief of the tribe of Banu Khazrij. They joined hands with the Jews of Madinah and pagan Quraish of Makkah and left no stone unturned to ruin Islam and the Muslims. Therefore they were called hypocrites. The Prophet and the believers were warned to be vigilant about their activities. They were condemned by Allah as disbelievers and were threatened with a painful doom.

Islam condemns hypocrisy in the severest possible terms. According to the Qur'an, the hypocrites will be in the lowest deep of the Hell. The Holy Prophet was exhorted to fight against the hypocrites as against the disbelievers. The Prophet was forbidden to seek forgiveness for the hypocrites as Allah would not forgive them even if the forgiveness for them is sought seventy times. The Prophet and the believers were also forbidden to offer the funeral prayer on the death of hypocrite. Thus the sin of hypocrisy, according to Islam, is bigger than that of disbelief.

Following are the verses of the Holy Qur'an and Ahadith of Prophet Muhammad (PBUH) which explain hypocrisy, highlight the traits of hypocrites and discuss the consequences of this evil of hypocrisy:

Verses of the Holy Qur'an:

1. And of mankind are some who say: We believe in Allah and the last Day when they believe not. They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not. In their

hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.

—2: Al-Baqarah :8-10

2. And that He might know the hypocrite⁵ unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is best aware of what they hide. Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful.
—3: Al-Imran:167-168
3. Bear unto the hypocrites the tidings that for them there is a painful doom; Those who choose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.
—4: An-Nisa: 138-139
4. Lo! the hypocrites seek to beguile Allah, but it is Allah Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little; Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray thou (O Muhammad) will not find a way for him.
—4: An-Nisa: 142 – 143
5. Lo! the hypocrites (will be) in the lowest deep of the fire, and thou wilt find no helper for them;
—4: An-Nisa: 145

6. The hypocrites, both men and women proceed one from another. They enjoin the wrong and they forbid the right and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors. Allah promiseth the hypocrites, both men and women, and the disbelievers fire of Hell for their abode. It will suffice them. Allah curseth them, and theirs is the lasting torment.
—9: At-Taubah:67-68
7. O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end. —9: At-Taubah: 73
8. Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times, Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk.
—9: At-Taubah: 80
9. And never (O Muhammad) pray for one of them who dieth, not stand by his grave, Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers. Let not their wealth nor their children astonish thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.
—9: At-Taubah: 84 – 85
10. And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss. —22: Al-Hajj: 11

11. Of mankind is he who saith: we believe in Allah, but, if he be made to suffer for the sake of Allah, he mistaketh the persecution of mankind for Allah's punishment; and then, if victory cometh from Lord, will say: Lo! we were with you (all the while). Is not Allah best aware of what is in the bosoms of (His) creatures? Verily Allah knoweth those who believe, and verily He knoweth the hypocrites.

—29: Al-Ankabut: 10-11

12. When the hypocrites come unto thee (O Muhammad), they say: we bear witness that thou art indeed Allah's Messenger. And Allah knoweth that thou art indeed His messenger and Allah beareth witness that the Hypocrites are speaking falsely. They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do. That is because they believed, then disbelieved, therefore, their hearts are sealed so that they understand not.

—63: Al-Munafiqun: 1-3

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported that the Messenger of Allah said: The signs of a hypocrite are three. When he talks, he speaks falsehood; and when he promises, he breaks and when he is entrusted, commits treachery.
(Bukhari and Muslim)
(And Muslim add: Even though he keeps fasts, prays and thinks that he is a Muslim).
1. Abdullah-b-Amr reported: That the Messenger of Allah said: Whoso has got four things in him is a true hypocrite, and whoso has got a habit therefrom in him has got in him a habit of hypocrisy till he gives it up; when he is trusted, he is unfaithful; and when he speaks, he speaks falsehood; and when he makes

promise, he proves treacherous, and when he quarrels, he commits sin. ` (Bukhari and Muslim)

2. Ibn Omar reported that the Messenger of Allah said: The parable of a hypocrite is as a goat roaming between two goats going once unto this and once unto that . (Muslim)
3. 4. Huzaifa reported: Hypocrisy existed at the time of the Messenger of Allah. As for now, it is either infidelity or faith. (Bukhari)
4. Abu Hurairah reported that the Messenger of Allah said: Two traits cannot unite in a hypocrite-good conduct and knowledge of religion. (Tirmizi)

XI – Miserliness

Miser is one who hoards wealth and lives in a wretched and miserable condition. A niggard and an avaricious person who leads a wretched life in order to save and hoard money; he is a greedy hoarder of wealth. Niggardly, close-fisted, covetous, parsimonious, lightfisted, penurious, ungenerous are some of his other names.

Infaq or Nafqa, according to Islamic law, means expenses for necessities of life like food, clothing and lodging of oneself and one's family. If expenditure is excessive than what prudence requires, it is extravagance or prodigality; and if it is less than the requirement, then it is miserliness or niggardliness. Thus miser is one, in the language of Islamic law, who does not spend what is absolutely necessary for himself and his family despite the fact that Allah has bestowed upon him sufficient means. There is no absolute standard of household and personal expenses prescribed by Islam. Such expenses depend on the condition of one's prosperity and hence would vary from

person to person. Therefore, miser would be one who spends much less than required by his circumstances and extravagant would be one who spends much more than the need. Islam requires that its followers should spend, if they are in easy circumstances, for others also who are needy. A miser is not charitably disposed to others. He is niggardly in spending for the poor and destitutes. Both the Qur'an and the Prophet of Islam have condemned miserliness and have threatened the miser with dire consequences and shameful doom. The verses of the Qur'an and Ahadith of Muhammad(PBUH), which are being reproduced below, are self-explanatory and unanimously condemn miserliness.

Verses of the Holy Qur'an:

1. And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what ye do.
—3: 180
2. Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;
—4: 37
3. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom. On the Day when it will (all) be heated in the fire of hell and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard!
—9: 34-35

4. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded. —17: 29
5. But as for him who hoardeth and deemeth himself independent and disbelieveth in goodness; Surely We will ease his way unto adversity. His riches will not save him when he perisheth.
6. Woe unto every slandering traducer, who hath gathered wealth (of this world), and arranged it. He thinketh that his wealth will render him immortal. —104: 1-3

Ahadith of Prophet Muhammad (PBUH):

1. Abu Hurairah reported that the Messenger of Allah said: There is no day wherein a servant gets up at morn but two angels do not come down. One of them say: O Allah! give the charitable man success. Another say: O Allah! give the miser destruction. (Bukhari and Muslim)
1. 2. Asma's reported that the Messenger of Allah said: Spend and don't count lest Allah count for you, and don't hoard up lest Allah withhold from you. Spend what you can. (Bukhari and Muslim)
2. Abu Omamah reported that the Messenger of Allah said: O son of Adam! that you spend wealth is good for you and that you withhold it is bad for you, and you should not be backbited for miserliness. Begin with those who are in your family. (Muslim)
3. Abu Hurairah reported that the Messenger of Allah said: The likeness of the miser and the charitable man is the likeness of two men upon whom there are two

helmets of iron which their hands tied up to their chests and throats. Whenever the charitable man gives alms, it unloosens; and whenever the miser intends to give alms, it tightens up and overtakes every ring in its place. (Bukhari and Muslim)

4. Abu Hurairah reported that the Messenger of Allah said: The generous man is near Allah, near Paradise, near the people and far off from Hell; and the miser is far off from Allah, far off from Paradise, far off from the people and near Hell; and the illiterate charitable man is dearer to Allah than the pious miser. (Tirmizi)
5. Abu Sayeed reported that the Messenger of Allah said: There are two habits which do not unite in a believer – miserliness and bad conduct. (Tirmizi)
6. Abu Bakr Siddiq reported that the Messenger of Allah said: Neither the diplomat, nor the miser nor the hard-hearted shall enter Paradise. (Tirmizi)

XII – Oppression

Dictionary meaning of oppression are: to overwhelm with superior weight or numbers or irresistible power; lie heavy on, weigh down (spirits or imagination, etc); govern tyrannically, keep under by pressure, subject to continual cruelty or injustice. Synonyms of oppression are injustice, cruelty, tyranny, brutality persecution, subjection, maltreatment. Its antonyms are justice, benevolence, clemency, compassion, kindness, mercy, tenderness.

The term oppression, cruelty, or tyranny have not been defined by the Qur'an or Hadith in explicit words. According to Muslim jurists, justice is to keep a thing in its proper place, to equalize, to give one what is exactly due to him. Thus oppression on the contrary would mean to take

out a thing from its proper place and setting to place it where it should not be, to disturb equality and harmony or to give one less than due.

Oppression has been severely condemned by Islam in very clear terms. Oppressors have been called transgressors and wrong doers and have been threatened with painful doom. Examples of oppression given by the Qur'an include: Hiding of testimony; transgressing Allah's limits; spending not of that which Allah has given; inventing falsehood against Allah; devouring wealth of others through aggression and unjust means; denying the revelations of Allah; judging not by that which Allah has revealed, ascribing partners unto Allah; persecution of the weak, etc.

Following are the Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) which enlighten us regarding Islamic view-point on oppression.

Verses of the Holy Qur'an:

1. And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do. —2: Al-Baqarah: 140
2. And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter..... —2: Al-Baqarah: 191
3. They question thee (O Muhammad) with regard to warfare in the sacred month, Say: warfare therein is a great (transgression), but to turn (men) from they way of Allah and to disbelieve in Him and in the Inviolable Place of worship, and to expel his people thence, is a greater with Allah; for persecution is worse than killing..... —2: Al-Baqarah: 217

4. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits, such are wrongdoers. —2: Al-Baqarah: 229
5. O ye who believe! Spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrongdoers.
—2: Al-Baqarah: 254
6. And whosoever shall invent falsehood after that concerning Allah, such will be wrongdoers.
—3: Al-Imran: 94
7. O ye who believe! Squander not your wealth among yourselves in vanity – except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever merciful unto you. Whoso doth that through aggression and injustice, We shall cast him into Fire, and that is ever easy for Allah. —4: An-Nisa: 29-30
8. Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.
—4: An-Nisa: 110
9. Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.
—4: An-Nisa: 148
10.Whoso judgeth not by that which Allah hath revealed: such are wrongdoers. —5: Al-Maidah: 45
11. Who doth greater wrong than he who inventeth a lie against Allah and denieth his revelations? Lo! the wrongdoers will not be successful. —6: 21

12. Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory; —22: 39
13.Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong.
—31: 13

Ahadith of Prophet Muhammad (PBUH):

1. Ibn Omar reported that the Messenger of Allah said: Oppression will be intense darkness on the Resurrection Day. (Bukhari and Muslim)
2. Abu Musa reported that the Messenger of Allah said: Allah gives respite to the oppressor, till when He overtake him, He does not exempt him. Then he recited: And such is the punishment of your Lord when He punishes the towns which are unjust; surely His punishment is painful, severe. (Bukhari and Muslim)
3. Sayeed b-Zaid reported that the Messenger of Allah said: If anyone takes a span of land by oppression, its extent taken from seven earths will be tied round his neck on the Resurrection Day. (Bukhari and Muslim)
4. Anas reported that the Messenger of Allah said: Whenever a transgressor is praised, the Almighty Allah becomes angry and the Throne shakes on its account. (Baihaqi)
5. Ali reported that the Messenger of Allah said: Beware of the invocation of the oppressed person, because he will ask his right to Allah, and Allah does not deny the right of a man having right. (Baihaqi)

6. Aus-b-Shorahbil reported that he heard the Messenger of Allah say: Whoever walks with a tyrant to empower him knowing that he is a tyrant has indeed gone out of Islam. (Baihaqi)
7. Abu Hurrah Al Rakkashi reported from his uncle that the Messenger of Allah said: Behold! Do not oppress; behold! Property of a man is not lawful (for you) except with his willful consent. (Baihaqi)

XIII – Pride

Dictionary meaning of pride are: unduly high opinion of one's own qualities, merits, etc. arrogant bearing or conduct. Vanity, arrogance, conceit, egotism, haughtiness, boastfulness, vainglory are all synonyms of pride; whereas humility, meakness and modesty are some of its antonyms. Objects in which pride is taken are: ancestry, tribe, wealth, power, physical strength, beauty, learning and knowledge, social status, personal achievements; even pride is taken in excessive divine service. The worst type of pride is that which is expressed against God, Prophet and religion. Iblis, Namrud, Pharaoh, Qarun, Shaddad, tribal chiefs who opposed various prophets are the examples which have been given by the Qur'an of this type of pride. The next worst to this type of pride is that which is expressed in relation to men. The wealthy, the powerful, the strong, those having more influence and following, the learned, those belonging to feudal families, etc despise the poor, the less powerful, the weak, the less connected, the illiterate, and the persons of modest or humble background.

Pride in any form and against anyone is condemnable. "Pride hath a fall" is the general saying. No religion, no system of morality ever praises the proud and boastful men who bring the people, religion, things and institutions to ridicule.

Islam regards pride as one of the worst attributes of mankind. The Qur'an tells us how Iblis was expelled from Paradise and declared outcast because of pride and how persons like Pharaoh of Egypt, Korah (Qarun) of Bani Israel and Namrud of Iraq were humiliated because of their arrogance against God and God's messengers. According to the Qur'an, God does not like the proud and boastful and such people would enter Hell and remain therein for ever. According to a Hadith of Prophet of Islam, pride is Allah's sheet and greatness is His garment and whosoever vies with Allah in these two, Allah would throw him in the Hell. According to another saying of the Prophet, a man with an atom of pride in him shall not enter Paradise.

Following Verses of the Qur'an and Ahadith of Prophet Muhammad (PBUH) condemn the proud and boastful persons threatening them with painful doom.

Verses of the Holy Qur'an:

1.Lo! Allah loveth not such as are proud and boastful: —4: An-Nisa: 36
2. Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom..... —4: An-Nisa: 173
3. He said: what hindered thee that thou didst not fall prostrate when I bade thee? (Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud. He said :Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded. —7: Al-Araf: 12-13

4. But they who deny Our revelations and scorn them – such are rightful owners of the Fire, They will abide therein. —7: Al-Araf: 36
5. Lo! they who deny our revelations and scorn them, for them the gates of Heaven will not be opened nor will they enter the Garden until the camel goeth through the needle's eye. Thus do we requite the guilty. —7: Al-Araf: 40
6. Your God is one God. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud. Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud. —16: An-Nahl: 22-23
7. So enter the gates of Hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant. —16: An-Nahl: 29
8. And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills. —17: Bani Isra'il: 37
9. Then We sent Moses and his brother Aaron with our tokens and a clear warrant unto Pharaoh his chiefs, but they scorned (them) and they were despotic folk. And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us? So they denied them and became of those who were destroyed. —23: Al-Mominun: 45-48
10. Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster. —31: Luqman: 18

11. That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters.
—57: Al-Hadid: 23

Ahadith of Prophet Muhammad (PBUH):

1. Haresah-b-Wahab reported that the Messenger of Allah said: shall I not inform you about the inmates of Paradise? – every meak, modest man. If he adjures God, He cretainly fulfills it. Shall I not inform you about the inmates of Hell? – every ignoble, uncivil proud man.
(Bukhari and Muslim)
2. Ibn Mas'ud reported that the Messenger of Allah said: Nobody who has got faith in his heart to the weight of a mustard seed shall enter the fire and nobody who has got pride in his heart to the weight of a mustard seed shall enter Paradise.
(Muslim)
3. Ibn Mas'ud reported that the Messenger of Allah said: Whoso has got pride in his heart to the weight of an atom shall not enter Paradise. A man enquired about a man who likes that his dress shall be fine and his shoes shall be fine. He said: Allah is beautiful and likes beauty. Pride is (a cause of) disclaiming truth and despising people.
(Muslim)
4. Abu Hurairah reported that the Messenger of Allah said that the Almighty Allah had revealed: Pride is My sheet and Greatness is My garment. So whoso vies with Me regarding, any of these two, I shall admit him in the fire. (And in a narration: I shall throw him into the fire).
(Muslim)
5. Abu Hurairah reported God's Messenger as saying, "There are three types of whom God will not speak on

the day of resurrection and whom He will not purify (a version has 'and at whom He will not look'), and they will have a painful punishment; an old man who commits fornication, a king who is a great liar, and a poor man who is proud." (Muslim)

6. Amr-b-Shuaib reported from his father who from his grandfather that the Messenger of Allah said: The proud will be gathered together on the Resurrection Day like seeds in forms of men. Disgrace shall surround them from every place. They will be driven to a prison in hell named Bulas. The hottest fire will rise over them. They will be given to drink the squeezings of the inmates of the fire which are poisonous things. (Tirmizi)
7. Abu Hurairah reported the Prophet as saying, "Let people cease to boast about their ancestors who have died, who are merely fuel in jahannam; or they will certainly be of less account with God than the beetle which rolls dung with its nose. God has removed from you the pride of the pre-Islamic period and its boasting in ancestors. One is only a pious believer or a miserable sinner. All men are sons of Adam, and Adam came from dust." (Tirmizi, Abu Daud)

XIV – Show

The word show (Riya) has variety of meanings. But here it is being taken to mean showing off; to make display of one's accomplishments for impressing others; to cause others to see; and to show one's good acts like piety, charitableness, humility, austerity, etc to get people's admiration and applause. Alike or similar words for show in this shade of meaning are affectation, display, exhibitionism, pomp, pageantry, showiness, ostentation,

ostentatiousness, pretence, pretentiousness, dissimulation, hypocrisy.

The above mentioned version of show has been severely condemned by Islam in all its forms i.e. in appearance, in talk, in conduct, in behaviour, in manners, in religious acts, etc. Some make display of their wealth, some make display of their clothes and ornaments, some make display of their virtuous acts like charity, some people appear to be very sweet in talk and boastfully narrate their achievements, some make their appearances like those of saints and pious persons, some people make display of their religious acts. All this is done by these people for merely show off in order to win fame, praise and popularity. They do it artificially or ostensibly and not from the sincerity of heart.

The worst type of show is, however, in religious affairs. Some people make display of their religious acts like prayers, payment of Zakat and charity, fasting, etc. in order to be seen of men and to win admiration of others but not with sincere hearts to please Allah. Both the Qur'an and the Prophet of Islam have disapproved this type of show. According to the Prophet, show is secret polytheism.

Verses of the Holy Qur'an:

1. O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day..... —2: 264
2. If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do. —2: 271

3. And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he. —4: 38
4. Lo! the hypocrites seek to beguile Allah, but it is Allah Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little; —4: 142
5. But not as those who came from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do. —8: 47
6. So woe to the worshippers who are neglectful of their prayers, those who (want but) to be seen (of men), but refuse (to supply) (even) neighbourly needs. —107: 4-7

Ahadith of Prophet Muhammad (PBUH):

1. Jundab reported that the Holy Prophet said: Whoso seeks fame, Allah will make him famous; and whoso does for show, Allah will make a show of him.
(Bukhari and Muslim)
2. Abu Hurairah reported that the Messenger of Allah said: Seek refuge to Allah from the valley of grief. They asked: O Messenger of Allah! What is the valley of grief? He replied: A valley in hell from which hell itself seeks refuge every day for 400 times. It was questioned; O Messenger of Allah! who will enter it? He said: The readers of the Qur'an who are ostentatious in their deeds. (Tirmizi, Ibn Majah)

3. Omar-b-Al Khattab reported that he came out one day towards the mosque of the Messenger of Allah and found Mu'az-b-Jabal sitting near the mausoleum of the Holy Prophet and weeping. He asked: What makes you weep? He replied: Something which I heard from the Messenger of Allah makes me weep. I heard the Holy Prophet say: The slightest show is polytheism, and whoso has got enmity with a friend of Allah, he will meet Allah with a fighting spirit. Allah loves the virtuous, the pious, the unostentatious; who when they remain absent are not sought for, and when they are present are not invited and treated with honour. Their hearts are the lights of guidance and they come out from every dusty and dark place. (Ibn Majah)
4. Abu Sayeed reported; The Messenger of Allah came out to us while we were talking about Anti-Christ. He said: Shall I inform you which is more fearful for you to me than Anti-Christ? 'Yes', we replied! 'O Messenger of Allah'. He said: secret polytheism; it means that a man will stand up and pray and then prolong his prayers that he may fall in the sight of a man. (Ibn Majah)
5. Abdullah-b-Amr reported that he heard the Messenger of Allah say; Whoever makes his action published to the people, Allah will convey it to the ears of His creation and He will disgrace and humiliate him. (Baihaqi)
6. Shaddad-b-Aus reported; I heard the Messenger of Allah say: Whoever prays for show commits polytheism; and whoever fasts for show, commits polytheism; and whoever gives charity for show, commits polytheism. (Ahmad)

7. Shaddad bin Aus reported that he wept. He was asked: What made you weep? He replied: Something which I heard the Messenger of Allah say; and I remembered it and it caused me to weep. I heard the Messenger of Allah say: I fear polytheism and secret sexual passion for my followers. I enquired: O Messenger of Allah! will your followers commit polytheism after you? 'Yes' replied he, behold! They will worship not the sun, moon, stone or idol but they will be ostentatious in their deeds. And secret sexual passion means that someone of them will get at dawn fasting and when his passion out of his passions will present itself to him, he will give up fasting. (Ahmad)

8. Mahmud-b-Labeed reported that the Messenger of Allah said: The thing I fear most for you is the lesser polytheism. They asked: O Messenger of Allah; what is the lesser polytheism? He said: Show.
(Ahmad, Baihaqi)

9. Abu Hurairah reported that the Messenger of Allah said: Surely the first man who will be brought for judgment on the Resurrection Day will be one who was (well-known as) a martyr. He will be brought and be reminded of the favours on him which he will recognize. Then He (Allah) will ask: What did you do therein? He will reply: I fought for Thee till I was a martyr. He will retort: You have spoken falsehood; nay, you have fought for being called a hero, and surely you have been so called. Then the order (of judgment) will be passed against him and consequently he will be dragged down upon his face till he will be thrown into Hell. Another will be the man who acquired knowledge and taught it (to men) and read the Qur'an. He will be brought for judgment and be reminded of the favours on him which he will recognize. Allah will ask him: What did you do therein?

He will reply: I acquired learning and taught it and read the Qur'an for Thee. He will say: You have spoken falsehood, and you have acquired learning that you might be called a learned man and you have read the Qur'an that you might be called a reader and you were so called. Then order will be passed against him and so he will be dragged down upon his face till he will be thrown into Hell. Another man whom Allah gave ample wealth and whom He gave of every description will be brought and be reminded of the favours on him which he will recognize. He will ask: What did you do therein? He will reply: I left not a single way wherein Thou desired to be spend but that I did not spend it therein for Thy sake. He will retort: Surely you have spoken falsehood; nay, you spent it that you might be called a philanthropic man and you were so called. Then order will be passed against him and so he will be dragged upon his face and will be thrown into Hell. (Muslim)

XV – Suspicion

To suspect means to doubt; to mistrust; to imagine to be guilty; to be ready to believe but without sufficient evidence; to conjecture; to distrust; hold to be uncertain; doubt the genuineness or truth of; to have a vague belief or fear of the existence of (as to suspect danger). Suspicion means feeling or state of mind of one who suspects; suspect or being suspected. It is partial or unconfirmed belief especially that something is wrong or someone is guilty. It is thought or impression that there is probably something wrong, without clear proof or evidence. Conjecture, doubt, misgiving, distrust, mistrust, skepticism are some of the similar words of suspicion.

Islam dislikes harbouring of suspicions and doubts about religious truths, religious belief, religious books,

prophets of God, and about the things whose knowledge is only with God and which are not known to human beings. Islam also dislikes that its followers should entertain unnecessary and imaginary suspicions or doubts (without clear proof or evidence) just on the basis of conjecture or guess about the conduct, character and acts of their companions.

Following are the Verses of the Qur'an and Ahadith of the Prophet of Islam about suspicion:

Verses of the Holy Qur'an:

1. This is the scripture whereof there is no doubt, a guidance unto those who ward off (evil). —2:2
2. And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), Then produce a Surah of the like thereof, and call your witness beside Allah if ye are truthful. —2: 23
3. Most of them follow naught but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do. 10: 36
4. Hath not the history of those before you reached you: the folk of Noah, and the tribes of Aad and Thamud, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs but they thrust their hands into their mouths, and said: Lo! We disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning that to which ye call us. —14: 9
5.And those who were made to inherit the scripture after them are verily in hopeless doubt concerning it. —42: 14

6. O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dear brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful. (49: 12)

Ahadith of Prophet Muhammad (PBUH):

1. Ibn Mas'ud (Allah be pleased with him) reported that a man was brought to the Messenger of Allah (peace and blessings of Allah be upon him). He was informed that so and so had drunk wine because his beard was giving out the smell of it. He said: We have been prohibited from finding faults. We can take him to task only if blemish is overt. (Abu Daud)
2. Abu Hurairah (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Beware of suspicion, for suspicion is the worst of false tale. Do not look for the others faults. Do not do spy upon one another, and do not hanker after which other rave. Do not be jealous of one another and do not nurse enmity against others. Do not sever ties with one another. O' Allah's worshippers! Become brethren. (Muslim)

XVI – Telling Lie

To tell lie means to speak falsely or to tell untruth knowingly; to express what is false or convey a false impression. Lie is an intentional untruth. It is a false statement with intent to deceive. Its synonyms are: deceit, fabrication, falsehood, misrepresentation, perjury, dissimulation.

Islam condemns falsehood in the severest possible terms and the Qur'an, its revealed book, enjoins upon its followers to shun the filth of idols and of telling lie. Thus, idol-worship and lie are, in a way, equal in sin according to the Qur'an. Allah does not guide a liar, an ingrate and a prodigal, as stressed by the Qur'an. Liers are those who do not believe in Allah and invent lie against Allah. Lying and hypocrisy are also the same thing. According to Prophet of Islam, lie is a sin equal to polytheism and disobedience to parents. The fasting of a man is meaningless if he goes on speaking lie during fast. Telling lie is one of the characteristic of hypocrisy. Truth leads to Paradise while falsehood leads to Hell. Narrating without ascertaining its truth whatever one hears amounts to telling lie.

However Islam is a religion of nature and is a practical religion. In very critical situations as that of war, telling lie can be condoned if it helps in saving life or serving any interest of war. Similarly, to tell lie is permitted if it serves a noble cause like making reconciliation and peace between two contending Muslims or if it helps wife or husband to please each other.

Following are the Verses of the Qur'an and traditions of Prophet Muhammad (PBUH) which highlight Islamic teachings on this issue:

Verses of the Holy Qur'an:

1. Who doth greater wrong than he who inventeth a lie against Allah and denieth His revelations? Lo! the wrong-doers will not succeed. —6: 21
2.Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge! Lo! Allah guideth not wrong-doing folk. —6: 144

3. Only they invent falsehood who believe not in Allah's revelations and (only) they are the liars. —16: 105
4. And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful and this forbidden," So that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed. —16: 116
5.So shun the filth of idols, and shun lying speech. —22:30
6. Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah. —24:13
7.Lo! Allah guideth not him who is a liar, an ingrate. —39: 3
8.Lo! Allah guideth not one who is a prodigal, a liar. —40: 28
9. Such of you as put away your wives (by saying they are their mothers) they are not their mothers, none are their mothers except those who gave them birth – they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful. —58: 2
10. When the hypocrites come unto thee (O Muhammad), they say: we bear witness that thou art indeed Allah's messenger. And Allah knoweth that thou art indeed His messenger, and Allah beareth witness that the hypocrites are speaking falsely. —63:1

Ahadith of Prophet Muhammad (PBUH):

1. Ibn Umar reported God's Messenger as saying, "When a man lies the angel removes a mile from him because of the bad odour of what he has produced." (Tirmizi)

2. Sufyan b. Asad al-Hadrami told that he heard God's messenger say, "It is great treachery that you should tell your brother something and have him believe you when you are lying." (Abu Daud)
3. Ammar reported God's messenger as saying, "He who is two-faced in this world will have two tongues of fire on the day of resurrection." (Darimi)
4. Ibn Mas'ud (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Truth leads to piety and piety leads to Paradise. A man persists in speaking the truth till he is enrolled near Allah as a great truthful man. Falsehood leads to transgression and transgression leads to the fire of Hell. A man continues to speak falsehood till he is enrolled as a great liar in the sight of Allah. (Bukhari and Muslim)
5. Abdullah bin Amr Ibn al-As (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: Whosoever possesses these four characteristics is a sheer hypocrite and any one who possesses one of them possesses a characteristic of hypocrisy till he gives it up; when he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels, he deviates from the truth (he begins to abuse). (Bukhari and Muslim)
6. Ibn Umar (Allah be pleased with him) reported the messenger of Allah (peace and blessings of Allah be upon him) as saying: The worst lie is that a man should pretend to have seen what he has not seen. (Bukhari)

7. Abu Hurairah (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings Allah be upon him) said: It is enough for a man to prove him a liar that he should go on narrating whatever he hears. (Muslim)
8. Samura (Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: He who attributes to me something which is false according to his knowledge is one of the liars. (Muslim)
9. Anas reported God's messenger as saying, "He who abandons lying, having been false, will have a castle built for him just within paradise; he who abandons disputing, having been speaking the truth, will have one built for him in the middle of paradise; and he whose character is good will have one built for him in the highest part of it." (Tirmizi)
10. Abu Bakrah reported that the Messenger of Allah said: Shall I not inform about the greatest of sins? Behold! Setting up a partner with Allah, disobedience to parents and false talk. (Bukhari and Muslim)
11. Asma bin Yazid reported that the Messenger of Allah said: Falsehood is not lawful except in three (things): Falsehood of a man to his wife to please her, falsehood in war and falsehood in restoring peace among men. (Ahmad, Tirmizi)
12. Bahaj bin Hakim reported from his father who from his grandfather that the Messenger of Allah said: Woe to him who holds talk and talks falsehood to make people laugh thereby. Woe to him. (Tirmizi, Ahmad, Abu Daud, Darimi)

13. Safwan b. Sulaim said God's messenger was asked whether a believer could be a coward and replied, "Yes." He was asked whether a believer could be miser and replied, "Yes." He was asked whether a believer could be a great liar and replied, "No." (Malik and Baihaqi)

XVII – Wine-Drinking

Wine drinking is a great vice and Islam absolutely prohibits wine – drinking and taking of drugs which produce intoxication such as opium, heroine, hash, etc. Some people are so strict in interpreting of Islamic law on this point that they bring even use of tobacco and smoking under this ban. Taking of intoxicants is not only a sin to be punished in the Hereafter but it is also an offence punishable in this world.

The word used by the Qur'an in its Verse 219 of Chapter 2 and Verse 90 of Chapter 5, is Khamr. The word 'Khamr' is derived from 'Khamara' which means 'he concealed' or 'obscured'. The khamr' thus denotes every substance or intoxicating thing the use of which obscures or covers the intellect. Hence, the prohibition of intoxicant promulgated by this verse is not restricted merely to alcoholic drinks but also includes drugs which have a similar effect. This is the view based on many authentic Ahadith according to which the Prophet is reported to have declared: "Every intoxicant is unlawful". "Every liquor which intoxicates is forbidden". "Every intoxicant is Khamr and every intoxicant is forbidden". The Prophet of Islam is also reported to have said: "Wine is made from grape-syrup, raisins, dried dates, wheat, barley, millet, and I forbid you from every intoxicant". According to another Hadith, the Messenger of Allah forbade every intoxicant and everything which produces languidness. The Prophet also closed the door of taking wine calling it by another name when he said: "Some of my people will assuredly drink wine calling it by

another name". The wine also cannot be converted into vinegar and used. Umar is reported to have defined Khamr as everything that dulls the faculty of thinking.

It is no excuse that little quantity of wine does not intoxicate and, therefore there is no harm in taking it. The basic principle laid down by the Sunnah is: "What intoxicates in greater quantity is unlawful also in its small quantity".

No pretext or excuse can justify taking of wine or any other intoxicant. It is reported that a companion asked the Prophet: "Is one permitted to use wine as medicine?" The Prophet replied: "No, it is not a medicine but a disease". Another person asked: Verily we are in cold land and we are to do hard work therein. Wine gives us strength in our work and in the chill of our cities. The Prophet said: Does it intoxicate? The person said: Yes. Then the Prophet said: Give it up.

The jurists, however, hold that the use of wine can be permitted in the light of verse 3 of chapter 5 of the Holy Qur'an (which makes Haram as Halal under certain compulsions) when there is instant danger of death to the life of a sick man without it.

Wine is the mother of many evils (Umul Khabaith). It is one of the major sins to drink it. According to a tradition of the Prophet of Islam, a person is not a believer at the time of drinking wine. Paradise has been prohibited for a habitual drinker. God accepts repentance of drinker only for three times and when he takes wine for the fourth time after repentance, neither his prayer is accepted nor his repentance is accepted.

Following Verses of Al-Qur'an and Traditions of Prophet Muhammad (PBUH) ban drinking of wine and taking

of intoxicants in all their forms, and also strongly condemn this evil:

Verses of the Holy Qur'an:

1. They question thee about strong drink, and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. —2: 219
2. O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter. —4: 43
3. O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done? —5: 90-91

Traditions of Prophet Muhammad (PBUH):

1. Abdullah-b-Amr reported that the Messenger of Allah prohibited intoxicants, games of chance., card-playing and Gobairah and he said: Every intoxicant is unlawful. (Abu Daud)
2. Ibn Omar reported that the Messenger of Allah said: There are three for whom Paradise has been prohibited – a habitual drunkard, one disobedient to parents, and a careless husband who establishes impurity in his family. (Ahmad, Nisai)

3. Jaber reported that the Messenger of Allah said: What intoxicates in greater quantity is unlawful also in its small quantity. (Ibn Majah, Tirmizi, Abu Daud)
4. Dailamah al-Humairi reported: I asked: O Messenger of Allah, verily we are in cold land, and we are to do hard works therein, and we prepare wine from this wheat which gives us strength in our works and in the chill of our cities. He said: Does it intoxicate? 'Yes' said I. He said: Give it up. I said: Verily the people can not give it up. He said: If they do not give it up, fight with them. (Abu Daud)
5. Anas reported that the Prophet cursed ten about wine: one who squeezes it, one who is engaged for squeezing it, one who drinks it, one who carries it, one to whom it is carried, one who gives it to drink, one who sells it, one who devours its price, one who purchases it and one from whom it is purchased. (Tirmizi, Ibn Majah)
6. Wa'il al-Hadrami said that Tariq b. Suwaid asked the Prophet about wine and he forbade him. When he told him that he made it only as a medicine he replied, "It is not a medicine, but is a disease". (Muslim)
7. Narrated Abu Hurairah: The Prophet (PBUH) said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person at the time of drinking an alcoholic drink is not a believer; and a thief at the time of stealing is not a believer". (Bukhari)