

Al - Akhlaqul Islamiyya

(Islamic Ethics)

Text Book for

Final Certificate Examination of Islamic Studies

(Ahadhiyyah, Al Quran Schools)

الأخلاق الإسلامية

الكتاب المقرر لشهادة الإمتحانات النهائية

للمدارس القرآنية والأحدية الإسلامية

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- Advice and Guidance :** **Dr. M. A. M. Shukry**
Director,
Jaamiya Naleemiya Institute.
- Ash Sheik A. C. Aghar Mohammed(Naleemi),**
Deputy Director,
Jaamiya Naleemiya Institute,
Vice Chairman,
All Ceylon Jammiathul Ulama Council.
- Ash Sheik Y. L. M. Navavi (Naleemi),**
Former Director,
Department of Muslim Religious and
Cultural Affairs.
- Ash Sheik M. H. M. Zameel (Naleemi),**
Former Director,
Department of Muslim Religious and
Cultural Affairs.
- Ash Sheik M. R. M. Malik (Naleemi)**
Director,
Department of Muslim Religious and
Cultural Affairs.
- Member of Writers in :** **Ash-Sheik F. M. A. Ansar Moulana (Naleemi) M. A.**
Tamil Language Lecturer,
Teachers Training College,
Addalaichenai.
- Ash-Sheik S. M. M. Mazahir (Naleemi) M. A.**
Senior Lecturer,
South Eastern University.
- English Translation :** **Mr. Seyed Zafarullah Khan**
English Trained Government Teacher (Rtd.)
Accredited Media Consultant,
Copywriter and Graphic Designer.

- Team of Editors** : **Mrs. A. I. Fathima (B.Ed),**
Special Trained Teacher,
Muslim Ladies College,
Colombo 04.
- Mr. M. M. Shazuly (B. A.) Social Sc. (Ind).**
English Trained Teacher (Rtd.)
Principal
Amal International School.
- Title** : **AlAkhlaqul Islamiyyah,**
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Final Certificate Examination
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- Editor** : **Al Haj Moulavi M.H.Noorul Ameen (Nadvi)**
B.A. (Cey),
Assistant Director,
Department of Muslim Religious and
Cultural Affairs.
- Publishers** : **Department of Muslim Religious and**
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Message from the Honourable Minister of Posts, Postal Services & Muslim Religious Affairs

Sri Lanka is the country that gives a prominent place and takes various steps to impart religious studies. One of the steps is to introduce Sunday religious classes for Buddhists, Hindu, Christian and Muslim children to gain knowledge of their own religions. It paved the way to conduct these religious classes at the respective places of worship, public Schools and private institutions.

Further, the government has been assisting these religious Schools by conducting the programme of teacher training, supplying teachers' guide books, syllabus, text books, students' uniforms and paying teachers' book allowance annually. It is praiseworthy that the Department of Muslim Religious and Cultural Affairs is looking after the interest of the Muslim Religious Schools called as Ahadhiyyah Schools Island wide and provides the above stated facilities.

Supplying proper text books and teachers' guide books to these Schools is indispensable for the success at all levels of education system.

The Department of Muslim Religious and Cultural Affairs has taken steps to publish text books for the upper level of exams conducted by the Department of Exam since 2008, namely Ahadhiyyah Schools' Final Examination and Dharmacharya (Teachers) Exam. Although they have printed and supplied a considerable number of the books in this regard the department is still in the process of publishing rest of the books in the coming years.

As the Minister responsible for Muslim Religious and Cultural Affairs, I am indeed happy about the performance of the Department. I thank all in the Department for their contribution for the success of the tasks entrusted to them.

Al Haj M. H. Abdul Haleem (M.P.)
Minister of Posts, Postal Services and
Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,
No. 310, D.R. Wijewardena Mawatha,
Colombo 10.

Message from the Honourable Deputy Minister of Posts, Postal Services and Muslim Religious Affairs

At a time when people belonging to all four major religions of Sri Lanka are making efforts to make an ethical society with icons of multi religious and cultural symbols. I feel it is a great privilege in expressing my message of greeting when the Department of Muslim Religious and Cultural Affairs is publishing syllabus and syllabus based text books for the students of Islamic Religious Schools called Ahadiya Schools.

It is our duty to contribute through our ministry to fulfill this long standing need and enable the teachers and students to carry forward their educational task.

I strongly feel that the development of a country can last long only when the development is combined with social development along with economic and political development.

If we have to safeguard the moral standards of our society, Religious and Cultural welfares must also be taken care of. The service rendered by schools such as Ahadiya in protecting religious and cultural traditions is invaluable.

By training children from their tender ages to live with religious principles, we can expect to create a new generation that will protect the moral traditions of our country.

In a country like ours where people of multi-cultural religious communities live, it is a great service rendered by these religious schools to enable Buddhists, Hindus, Muslims and Christians to provide their respective religious knowledge and experience to their children.

I wish to express my thanks to the Department of Muslim Religious and Cultural Affairs and all those who participated in the task.

Duleep Wijesekara (M.P.),
Deputy Minister of Posts, Postal Services & Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,
No. 310, D.R. Wijewardena Mawatha,
Colombo 10.

Message of the Secretary, Ministry of Posts, Postal Services & Muslim Religious Affairs

Religious Education plays a vital role in creating an ethical, well-disciplined just society. If we could inculcate religious thoughts in the minds of children from their childhood it would not be difficult to make better social atmosphere always. Religious education is a medium to offer useful experiences. It is a difficult task to impart religious education along with the formal education focused on tests and exams. As a complement to this formal education, religious education conducted on Sundays have yielded great success in this field.

Separate religious schools have been operating in Sri Lanka in order to develop the religious knowledge and religious atmosphere among each and every child either Buddhist, Hindu, Muslim or Christian children. Providing equal facilities for the children of each and every religion and catering to a long standing need for syllabus based text books have been published by the government and distributed among students of Muslim Religious Schools under the patronage of the Department of Muslim Religious & Cultural Affairs.

I would like to express my sincere gratitude to all who are actively engaged in the exercise of providing ten text books for *Deeniyath* Certificate Exam which is an equivalent to *Dharmacharya* and *Ahadiya* (Daham) Final Certificate of Exams in Muslim Religious Schools.

D. G. M. V. Hapuarachchi,

Secretary,

Ministry of Posts, Postal Services and Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,

No. 310, D.R. Wijewardena Mawatha,

Colombo 10.

Message from the Director of the Department of Muslim Religious and Cultural Affairs

At a time when religious, spiritual and cultural renaissance is much needed for the country and the world, the department of Muslim Religious and Cultural Affairs has prepared a set of text books in English for the benefit of the students and teachers of Ahmadiyya School. I consider it a privilege to praise their efforts with a complimentary message.

Ahadhiyyah schools have been functioning successfully in our country over the past fifty years. It is commendable that the department has provided a proper syllabus for the betterment of the Ahadhiyyah schools. This offers an opportunity for implementation of the same syllabus of studies in all the Ahadhiyyah schools in the island.

In order to avail the right benefit from the syllabus, the publication of text books in Tamil for the F C E and I D C E exams is a matter of praiseworthiness. These Publications will be of great value for the students who pursue their Islamic education in Tamil at the Ahadiyya schools and their teachers.

I understand that the government has spent approximately four million rupees for the translation of these text books into English for the benefit of students who follow their education in the English medium at the Ahadhiyyah schools.

I thank the team of writers and translators and the staff of the department who rendered their services for the efforts of organizing these text books.

I sincerely pray to the Almighty Allah for the optimum benefit from these text books for the students and teachers of all Ahadiyya schools in the island.

Ash Sheik M. R. M. Malik,
Director,
Department of Muslim Religious and Cultural Affairs.

Department of Muslim Religious and Cultural Affairs,
No. 180, T. B. Jayah Mawatha,
Colombo 10.

Message from the Former Director of the Department of Muslim Religious and Cultural Affairs

Today's world is suffering from spiritual poverty and emptiness. It will not be an exaggeration of the facts if we say that the fundamental reason for all the problems of the world now is the spiritual degradation and its consequence of moral and ethical decay.

We are witnessing a draw back in spiritual, ethical and moral spheres because of the influence of anti-religious policies such as materialism, consumerism and secularism. The society that worships knowledge now ignores spiritualism. The society that takes care about the body, forgets about hereafter. The Society that loves the world, rejects the world after death.

It should be mentioned that Ahadiya schools jointly with Arabic Colleges that are the training centres create a religious based society capable of guiding mankind with knowledge, expertise and personality to face anti-social challenges.

Ahadiya schools have been functioning for more than fifty years in Sri Lanka. Everyone knows that the Department of Muslim Religious and Cultural Affairs has published complete syllabus for guiding these schools properly.

In order to gain the full benefit of the syllabus, the department has arranged to publish the necessary text books for Religious School Final Exam and Islamic Deeniya Certificate Exam. I am happy at this occasion in expressing my thanks to the committee members compiling these books, the team of editors, and to our Assistant Director As sheik M. H. Noorul Ameen for his continued efforts and to all those who contributed their share for this task. I pray to Almighty Allah to accept their deeds and reward them all.

Ash Sheik M. H. M. Zameel,
Former Director,
Department of Muslim Religious
and Cultural Affairs.

Message from the Former Director of the Department of Muslim Religious and Cultural Affairs)

Islam is a way of life. It is important to acquire the knowledge of Quran and Hadees if a person is to live as a Muslim. The prophet's sayings such as 'Seeking knowledge is mandatory for every Muslim' and 'The best person among you is the one who learns the Quran and teaches it to others' insist on the importance of it. Ahadiya school is a very good means to learn Islam during young age in Sri Lanka. It is a well known fact that the Department of Religious and Cultural Affairs has been doing a commendable service towards the development of Ahadiya Schools. The services rendered annually by the Department of Religious and Cultural Affairs are a great support to the growth of Ahadiya Schools.

Some of the services are designing the syllabus from pre-grade to the university for 14 years, organizing the Final Certificate Examination of Islamic Studies and the Islamic Deeniyyath (Dharmacharya) Final Examination through the Department of Examinations, conducting in district levels workshops and seminars for Ahadiya teachers, providing payment to the teachers for book purchase and providing uniforms to them.

Publishing Text Books according to the national curriculum is a milestone in the history of Ahadiya Schools.

I am highly delighted to see the fulfillment of the first phase of the unanimous appeal of the Ahadiya society. It must be commended that four books are published on Aqeeda, Masaadhirus Sharia, Fiqhul Islam, Seera wath Tharikh, and Akhlaq for the Ahadiya Final Certificate Examination. For Deeniyyath Final Examination, in addition to these four books another two books on Arabic and Islamic Literature are published. I firmly believe that these efforts will continue under the leadership of the new director.

Ash Sheik M.H.Noorul Ameen, Assistant Director who was actively engaged in this task from its inception, the staff of the Department, the Panel of writers and editors deserve my thanks. May Allah accept their endeavors. I consider it a great opportunity granted by Allah for me to serve with them in this task.

I am prepared to render my service in this regard in all possible means.

I pray for the blessings of Allah to all of you.

Ameen!

Ash Sheik Y.L.M. Navavi,
Former Director,
Department of Muslim Religious and Cultural Affairs.

**Message from the President of the
Ceylon Islamic Instructions Society Limited,
Central Federation & Ahadhiyyah Schools
in Sri Lanka**

Bismillah Hir Rahuman Nir Raheem

It gives me immense pleasure to send this message on the occasion of the publication of the Sinhala & English translation of the Tamil version of the Ahadhiyyah Text Book for Ahadhiyyah Final Examination & Ahadhiyyah Dheeniyath (Dharmacharya) Examination,

These publications complement in a very significant manner the available material for students of Ahadhiyyah.

These publications are sponsored and financed by the Department of Muslim Religious & Cultural Affairs who have in the recent past come to the aid of The Ceylon Islamic Instructions Society Limited (Central Federation of Ahadhiyyah Schools in Sri Lanka).

In addition, the Department of Muslim Religious & Cultural Affairs had taken up many issues with the relevant Authorities on our behalf, after representation being made, in respect of Ahadhiyyah Schools System and we appreciate and remember with gratitude their untiring efforts in resolving our issues.

Since the establishment in 1951, the Ahadhiyyah Schools activities, being accepted and acknowledged by the Community as essential to the community, have continued to grow in strength by the voluntary and motivating efforts of its functionaries as well as the tremendous support and enthusiasm of its sponsors.

Al Haj M. Shibly Aziz, PC

President,

The Ceylon Islamic Instructions Soc. Ltd.,

Central Federation of Ahadhiyyah Schools in Sri Lanka.

Forward Note

All Praise belongs to Almighty Allah. Alhamdulillah.

"I have only created Jinns and men, that they may serve Me" (AI-Quran 51: 56)

The purpose of creating mankind in the world is to obey the commands of Allah and follow the foot steps of the life of the Prophet (peace be upon him) properly and return to Allah. As slaves of Allah, every Muslim should live his life with righteous deeds and spiritual thoughts. This is evident from the saying of the Prophet Muhammed (peace be upon him), "If Allah desires good for a person in this world, he grants him clear understanding of religion" (AI-Hadeeth)

According to the above divine verses and the teachings of the Prophet (peace be upon him), living according to the religion is compulsory. As such, to live with the qualities of fear of God, patience, tolerance, morality and good dispositions, it is important to receive religious education properly. There is no doubt in the fact that receiving a good religious education will guide a person to live as a true Muslim. It is commendable that in order to build up such a righteous society, many Islamic Sharia Education Institutes and private organizations are doing their part islandwide.

Focused on the above purpose, we appreciate the efforts of the chairman of Central Ahadiya Federation and their administrative team in implementing plans for the enhancement of the Ahadiya education for more than six decades.

The constructive activities undertaken by the Department of Muslim Religious and Cultural Affairs for this purpose are noteworthy.

The department takes keen interest especially to enhance the standard of education in Islamic educational institutes such as Ahadiya Schools, Arabic Colleges and Quran Madrasas and expand their physical resources. The department has implemented many plans for the benefit of the students also. In this regard the department took its foremost task of publishing the syllabus for these institutes in 2003 for the first time and allocated fund and made arrangements to conduct the Ahadiya Final Certificate Examination in 2005. It also made arrangements to conduct the Deeniyath Dharmacharya Exam through the Department of Examination in 2008. A comprehensive Syllabus for grade one onwards was prepared and published in all three languages in the same year.

This department also provides books and uniforms to Ahadiya teachers every year and arranges workshops and seminars for them.

The students who wanted to sit for the Ahadiya Final Certificate Examination and Deeniyyath Examination had difficulties without proper text books. Taking this into account, our department embarked on a task in creating text books for these examinations.

I express my warm gratitude for former directors of the department Ash Sheik M. I. Ameer, Ash Sheik Y.L.M. Navavi and Ash Sheik M. H. M. Zameel for pioneering the efforts and advising with the necessary guidance and to the present Director of the department Ash Sheik M.R.M. Malik for implementing the tasks necessary for the speedy realization of our efforts.

My heartfelt thanks also go to the Director of Nalimiya Institute Dr. M. A. M. Shukry and the Deputy Director of Nalimiya Institute Ash Sheik A.C. Aghar Mohammed for their advice, guidance and consultation in designing and publishing these text books.

My heartiest and sincere thanks to the team of translators and editors for their remarkable effort taken in succeeding this task.

- Mr. Seyed Zafarullah Khan, English Trained Government Teacher (Rtd.), Accredited Media Consultant, Copywriter & Graphic Designer - Translator
- Mr. M. M. Shazuly B. A., Social Sci. (Ind), English Trained Teacher (Rtd.), Principal, Amal International School - Editor
- Mrs. A.I. Fathima (B. Ed.), Special Trained Teacher, Muslim Ladies College, Colombo 04 - Editor

After successfully publishing the text books in Tamil in 2015 , now is a great pleasure to fulfil the requirements of the English medium students by publishing the following text books in English for their benefit:

1. Aqeedah and Masadhirus Sharia (Islamic Principles and Sources of Jurisprudence for FCEIS)
2. Al Fiqhul Islam (Islamic Jurisprudence for FCEIS)
3. Al Akhlaqul Islamia (Islamic Ethics for FCEIS)
4. As Sheera Wathareeq (Islamic History for FCEIS)
5. Aqeedah and Masadhirus Sharia (Islamic Principles and Sources of Jurisprudence for IDCE)
6. Al Fiqhul Islam (Islamic Jurisprudence for IDCE)

7. Al -Akhlaq wassuluq (Ethics and Sociology in Islam IDCE)
8. As Sheera Wathareeq (Islamic History for IDCE)
9. Al Adabul Islami (Islamic Literature for IDCE)
10. Al Lukathul Arabia wa Ahkamuth Thajweed (Arabic Language and the Rules of Recitation)

My sincere thanks go to As Sheik M.M.M. Mufthi (Naleemi), Mrs. Mirsiya Thajudeen (Financial Assistant), Mrs. Faheema Junaideen (Former Management Assistant), Al haj A.A. M. Azrin (Store Keeper), Miss M. N. F. Farmila (Management Assistant) and all others in the department who sincerely contributed for the successful outcome of the publication in many ways.

I also sincerely request you to send your opinions and suggestions for the enhancement of the text books on the second publication to the department.

May Allah accept the sincere efforts made by all for this cause and bless us with His rewards. Ameen !

Al Haj Moulavi M. H. Noorul Ameen,
Assistant Director,
Department of Muslim Religious and Cultural Affairs.

Department of Muslim Religious and Cultural Affairs,
180, T. B. Jayah Mawatha,
Colombo 10.

AL - AKHLAQUL ISLAMIYYA

(Islamic Ethics)

**Text Book for
Final Certificate Examination of
Islamic Studies
(Ahadhiyyah, Al Quran Schools)**

Ahlaqul Islamiyya **(Sociology and Ethics)**

Introduction

We wish to place on record our sincere appreciation of the efforts made by the Department of Muslim Religious and Cultural Affairs in bringing out a syllabus for the IDCE exam for the first time in 2003 and subsequently in 2008. The syllabus is being implemented in all Ahadiya Schools now for the benefit of students.

Instructions regarding the syllabus are contained in the Guidelines for teachers. This guideline prepared by a team of scholars and educationists has in fact fulfilled the long felt need of teachers for instructions on the syllabus.

By referring to the guidelines teachers can improve the efficiency of their teaching to meet the expectations of students in a satisfactory manner.

We also wish to emphasise that whatever is written in the book should not be taken as final on the subject but instead further search for facts is a right of the teachers and readers of the book.

Dr. Moulavi M. S. M. Jalaldeen,
Former Chancellor and Senior Lecturer,
South East University.

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Akhlaq

IMPORTANCE OF AKHLAQ

Akhlaq is considered as the most important aspect of Islam. The phrases ‘Khuluq Hasan’ and “**Akhlaq Hasana**” have been used for Islamic Fundamentals, Virtues, Character, moral ethical Standard etc., The phrase ‘**Makarimul Akhlaq**’ also has been used in the same meanings in the Al-Hadeeth.

Although the phrases ‘**Adab**’ or ‘**Aadhaab**’ are used among the general public to denote Good Character and Moral Standard, the phrases are employed in Islamic Sharia to indicate **excellent moral standards**.

The moral standards to be adopted by students in eating, drinking and other daily disciplines can fall into this category.

In Islam there are main aspects such as ‘**Akaayeed**’ regarding principles of faith, ‘**Ibaadad**’ which refers to matters of worship and prayers, ‘**Muamalaath**’ which refers day to day transactions with people, ‘**Munakahath**’ regarding matters concerning divorce, ‘**Jinaayaath**’ concerning criminal laws, and ‘**Akhlaakiyaath**’ with reference to behavioral characters.

‘**Akhlaq**’ is closely inter-connected with all aspects of Islam and is also the final goal of all other aspects of Islam.

Islam is a perfect code of life and as such Islamic life is complete only when Akhlaq is combined with all other aspects of the religion. Nothing should be devoid of Akhlaq.

Islam considers good moral qualities as a superior Ibadad. The famous Al-Hadeeth “**Goodness means good moral qualities**” (Muslim) explains this point clearly.

“**Even when the worship of a person is weak; he will achieve superior status and dignified position because of his good moral qualities. Because of his bad immoral qualities the Muslim will be at the lowest level in Hell**” (Thabarani). The above Al-Hadeeth indicates that good moral qualities are considered as Ibadat.

The following Al-Hadeeth illustrates that the goal of the Last Prophet being sent to this world is to perfect high moral standards.

“**I have been sent as a Prophet in order to perfect high moral standards**”

The following Al-Hadeeth clarifies that the person deserving the love of Allah is the one who has excellent moral qualities.

Usama bi Shuraik (May Allah be pleased with him) narrates: “ We used to sit (still) as if though birds were sitting on our head in front of the Holy Prophet (peace be upon him). No one amongst us would speak anything. Then some people came and asked the Prophet “Who is most loveable to Allah” The Holy Prophet (peace be upon him) said: ***“The one who is of excellent qualities of good moral conduct amongst the people”*** (Thabarani)

The following Al-Hadeeth explains that Good moral qualities are important to perfect one’s Iman or faith. It was asked of the Prophet **“Who is the believer with perfection in faith”**. The Prophet replied that **“The one who has good moral qualities”** (Ibnu Maja).

“Among men the one who has the best of Islam is the one who has excellent moral qualities” (Ahmed). This Al-Hadeeth firmly confirms the fact further.

Living with good qualities in this life will benefit a person not only in this world but also in the Hereafter. This fact is well illustrated by the Al-Hadeeth: “In the Hereafter nothing will be more in weight than the good moral qualities of a believer” (Baihaki). The Holy Prophet also emphasized at the end of the Al-Hadeeth that the person possessing good qualities will achieve the status of a person fasting or worshipping by the merits of his good qualities (Musnath Hanbal).

When referring to the person who will be closer in love to the Holy Prophet and closer to him in the paradise, the Holy Prophet (peace be upon him) emphasized “Amongst you the one who has good qualities of moral conduct” (Ahmed)

According to the above Al-Hadeeth mentioned, it is note worthy that the **sole answer to all the questions regarding who would be closer in love to Allah and the Holy Prophet (peace be upon him), and who will be the best among men, who will be the one with perfect faith, and who will be the one to be closer to the Prophet in the Hereafter and who will be the one who gets most merits is the one who has good moral qualities.**

We should understand that living with excellent moral qualities is the best Sunna of the Holy Prophet (peace be upon him). Our dignified Holy Prophet had excellent moral qualities even before receiving his Prophethood. Even his enemies praised him for his good qualities. His moral characters had reached the apex of all moral standards. We witness in the annals of history that his wives, companions and even

enemies attested to his excellent moral qualities. That is why the Holy Quran declares that he has the example of the most superior moral characteristics to be followed by all peoples in the world.

The Holy Quran proclaims, **“The most beautiful example for those who believe in Allah and the hereafter is only with the Allah’s messenger”** (33:21)

In the rise and fall of individuals, families and societies there is a pivotal role for good moral characters. The individual, family or society that follows excellent moral principles are respected, honoured and praised by others. We also note that an individual, family or society that has bad characteristics and low conducts are blamed and degraded by all others.

In the history of Islam the good qualities of character and behavior of the followers of Islam played a crucial part in the spread of Islam and the victory of Muslims. When early Muslims left the Arabian peninsula to other countries for the sake of spreading Islam, business, education or other pursuits, they carried with them the highest qualities of character and behavior with them. These qualities motivated the people of these countries to accept Islam and enabled Muslims to rise up and spread unhindered in these countries. This good tradition of excellent moral qualities of character and behavior was instrumental in the growth of Islam in the South Asian countries such as South India, Sri Lanka and Maldives and in the South East Asian countries of Indonesia and Brunei.

Therefore, we should realize the importance given to good moral qualities of character and behavior in Islam and follow this principle totally and live our lives as perfect believers.

THE CLOSER RELATIONSHIP BETWEEN AKHLAQ – IMAM AND IBADATH

The Divine Book Al-Quran and the Al-Hadeeth of the Last Prophet illustrate a very close relationship between Akhlaq, Iman and Ibadath. We can study this relationship in detail.

Akhlaq and Iman – Relationship

Al-Quran and Al-Hadeeth point out that good moral qualities of character and moral conducts are associated with Iman (Faith). It means a believer cannot be without good qualities of character and moral conducts.

Iman (faith) as a fundamental force guides men towards good qualities of character and behavior.

“Oh you who believe fear Allah and be truthful (in words and deeds) Al-Quran commands in Al-Thouba 9:119.

“A sense of shame (out of modesty) and faith are interconnected. When one quality is left out the other one will also disappear” The Al-Hadeeth in Hakeem and Thabarani explains the association of good quality of character and faith.

There are numerous Al-Hadeeth connecting good qualities of character and behavior with faith in Allah and the hereafter.

The following Al-Hadeeth in Buhari is an example: **“Whosoever believes in Allah and the hereafter should speak only that is good or be silent”**

A number of Al-Hadeeth have clarified that possessing bad qualities of character and behavior will weaken the faith and ultimately destroy it.

When the Holy Prophet (peace be upon him) exclaimed, **“By Allah that person does not have faith; By Allah that person does not have faith”**, it was asked of the Prophet who that person indeed was. To that the Holy Prophet (peace be upon him) replied **“He is the one from whose annoyance his neighbours are not safe.”** (Buhari).

The above Al-Hadeeth demonstrates clearly that annoying the neighbour can destroy one’s Iman.

It should be mentioned all the things indicated by the Holy Prophet (peace be upon him) regarding the signs of Hypocrisy (Nifaaq) that affects faith (Iman) actually stand against the good qualities of character and behavior.

“Whosoever has three qualities he will be a hypocrite. Even if he fasts, worships and performs Haj and Umra and declares himself as a Muslim. When he speaks he will tell lies; when he makes a promise he will dishonor it; if he is trusted he betrays his trust” (Muslim)

In another Al-Hadeeth it is mentioned there are four qualities. After recording the above mentioned three Al-Hadeeth, the fourth quality is added as **“when he argues he uses bad words” (Buhari).**

We understand through the above facts that faith and good quality of character and behavior are closely associated with one another and in the absence of good qualities it is not possible to live as a Muslim.

Akhlaq – Ibadat Relationship

There is a close relationship between religious performances such as prayers, worship, fasting and Haj with good qualities of character and behavior. The Holy Quran and Al-Hadeeth clearly indicate that Islam desires to create a Muslim with good quality of character and behavior through religious performances and duties.

Assalaath (Worship)

The following divine verse illustrates that a Muslim should become purified from bad acts and sins through worshipping properly, punctually and regularly.

“Establish worship; Because surely worship guards men from shameful acts and sins (29:45)

In Surathul Maoon the same idea is reiterated.

ZAKATH

The purpose of giving zakaat or poor tax is also to purify men physically and spiritually. The Holy Quran declares,

“ Oh Prophet! Take the things (they brought as a compensation for their mistake) as zakaat and purify them in and out and with that make them righteous and blessed (9:103)

The Holy Prophet (peace be upon him) has interpreted the meaning of the word “Sadaka” widely. Within that are excellent qualities of personal character, good conduct and behavior.

“Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.” (Al Quran 09 : 103)

“Looking at your brother’s face and smiling is also a Sadaka for you.”

“Your Enjoining what is good and forbidding what is evil is also Sadaka”

“Showing the right path to the one who has lost his way is also Sadaka”

“Removing harmful thorns and bones from the path will also become a Sadaka for you”

Al-Hadeeth such as above recorded in the Shahi Buhari indicate that good character and behavior are associated with religious performances.

SAUM – FASTING

The Holy Quran proclaims that the most important goal of fasting is to prepare believers with piety and fear of Allah.

“Oh you who believe! Fasting has been enjoined upon you as it was enjoined upon those who were before you so that you may learn self-restraint. (2:183)

Many sayings of Al-Hadeeth declare that there is no use of fasting if it does not produce good qualities of character and behavior.

“Whosoever has not given up telling lies and bad deeds there is no need for Allah in that person giving up food and drink (Buhari)

“Fasting does not mean avoiding eating and drinking. Actually fasting means avoiding indecent activities and bad deeds. If someone scolds a fasting person, the fasting person should say “I am a fasting person” (Ibnu Kusaima)

HAJ – THE PILGRIMAGE TO MECCA

Islam expects the formation of good qualities of character and behavior along with spiritual maturity through the pilgrimage. Allah has made the Haj rituals as a training platform for that end.

“For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. 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” (Al Quran 02:197)

It is the position of Islam that a Muslim should give importance to cultivating good qualities of character and moral conduct in the same manner he would give importance to religious performances. Islam does not welcome performers of religious duties (Ibadees) without proper qualities of character and conduct.

“ A certain person told the Prophet ‘ **Oh the Messenger of Allah, there is a woman who prays much, fasts and gives alms but she annoys neighbours with her tongue**” The Prophet said that the woman would be in Hell. The same person again told the Prophet “ **Oh the Messenger of Allah, there is another woman who prays less, fasts less but does not annoy her neighbours**” The Prophet replied, “*She would be in the Paradise*” (Ahmed)

One day the Holy Prophet (peace be upon him) asked his companions, “**Do you know who is a bankrupt**”

They replied, “**Whoever does not have Dirhams and wealth left with him is a bankrupt person among us.**”

The Prophet explained, “ **In my community the bankrupt person will be the one who will come with all his deeds of worship, fasting and zakaat on the day of judgment. At the same time he would have scolded someone. He would have blamed another person. He would have acquired the wealth belonging to another person. He would have shed blood of someone. He would have assaulted somebody. From his merits would be given to those affected by him. If his merits become over before he compensates for the affected people by him, sins of those who were affected by would be burdened on him. Thereafter he will be thrown into Hell fire**”

Therefore, as we pay more attention to religious performances and duties, we should also fulfill the goal of such practices and performance in our lives by cultivating good qualities of character and conduct and avoid bad qualities of character and conduct.

QUALITIES OF IMAN – QUALITIES OF FAITH

Believers should possess good qualities. Al- Quran and Al-Hadeeth expect believers to shine with good qualities of character and conduct. Faith, the basic tenet of Islam, requires us to acquire an array of good qualities. We shall look at some of the important such qualities of Iman.

IKHLAS

Ikhlas means purity of heart and it implies a person desiring the pleasure of Allah obeying Him alone and doing a thing only for the sake of Allah. Doing a thing not for the sake of praise by other people or seeking the pleasure of other people or worldly gains but only with the pure intention of seeking the pleasure of Allah is denoted by the word :Ikhlas.

Usually when a person does a thing he would do it with a thought of doing it for the sake of someone. In Islam such a thought should be pure and should be only for the sake of Allah.

Al-Quran and Al-Hadeeth clearly indicate that Ikhlas is the main character expected of every Muslim.

“ And, they gave food for the poor, orphans and captives for the love of Allah. And they told‘ We give food to you only seeking the face of Allah and not expecting any thanks or wage from you’” (76:8,9)

The Holy Prophet (peace be upon him) has explained that Ikhlaas can be an ordinary act done purely for the sake of Allah.

“All actions are (determined) by the thoughts (behind it). Every person acquires merit according to his thoughts. Whosoever performs Hijrat for the sake of Allah and the messenger, his Hijrat would be indeed for the sake of Allah and His messenger” Whosoever performs a Hijrat for the purpose of marrying a woman or worldly gains, his Hijrat would be for that purpose.” (Buhari, Muslim)

Whether it is a religious performance or duty or an every day to day work, to get acceptance by Allah there are two conditions in Islamic Sharia. First the actions should have been done with Ikhlaas. Second that action should be in accordance with the guidance of the Holy Prophet (peace be upon him) or should be an action allowed in Sharia.

To do religious duties and rituals on this basis, Ikhlas and the guidance of the Holy Prophet (peace be upon him) should be adhered to. To do ordinary things Ikhlas

and the permission of Sharia should be there. The Holy Prophet (peace be upon him) put forward this as follows:

“Whoever puts up a building without the intention of aggression and injustice or plants a crop without the intention of aggression and injustice, these deeds would benefit him throughout the time of their being beneficial to the creations”

The Holy Quran and Sunna explain that purity of intention, Ikhlaas, sometimes can give merit to the person even without the deed being performed.

“ If anyone dies after leaving his house in the path of Allah and His messenger his reward becomes compulsory for Allah, and Allah is most forgiving and most merciful” (4:100)

When speaking about a few people who did not participate in the “Thabook” battle, the Prophet said, **“There are a few left behind us in Medina. When we cross mountainous terrain or valley, they are with us. Justifiable Reasons only stopped them from being with us in the battle”** (Buhari)

Living in contradiction to Ikhlaas can make a big loss. One of that is flattery. Flattery means doing something just to please somebody. This can even destroy great religious performances. Allah explains in soora Maoon of the Holy Quran about this.

“Even a small amount of flattery is Shirk” (Hakeem). Through this Al-Hadeeth the Holy Prophet (peace be upon him) has pointed out that flattery could lead to a major sin of associating partner with Allah.

Therefore we should make our lives according to the Al-Hadeeth in Muslim, “Allah does not see your bodies or appearance. All that He sees is your intention of the heart and subsequent actions.”

Honesty and Justice

Acting honestly and with justice is a very important aspect of Iman. Acting impartially without favouritism and granting to each and everyone their rights is called Justice.

The Holy Quran emphasizes this quality in various places.

“Allah doth command you to render back your trusts to those to whom they are due; and when ye judge between people that ye judge with justice: Verily how excellent is the teaching which He gives you! For Allah is He Who heareth and seeth all things. (Sura 4 verse 58)

Justice is expressed in several ways. Generally being impartial when giving a verdict is considered justice. The above verse of Allah is a proof of this concept. When performing one's duties and fulfilling one's responsibilities justice must be honoured and observed. When giving witness justice must be followed to the letter.

“ O ye who believe! Stand out firmly for Allah, as witnesses” (Sura 5 verse 8)

Also we should act with justice when enjoining good and forbidding bad.

“...whenever ye speak, speak justly, even if a near relative is concerned and fulfill the covenant of Allah. Thus doth He commands you, that ye may remember.” (Sura 6: verse 152)

When measuring and weighing, justice must be established.

“...Give measure and weight with full justice “ (Sura 6: verse 152)

A woman belonging to the Maksoom tribe had stolen. When Usama bi Zaid (May Allah Be Pleased with him) came to the Holy Prophet (peace be upon him) to recommend relief for her punishment, the Holy Prophet (peace be upon him) said, **“Are you coming to recommend in the matter of Allah's verdict? By Allah even if the daughter of Mohammed (peace be upon him) steals I will cut off her hand.”** (Buhari, Muslim)

A true Muslim will not do injustice. The Holy Prophet (peace be upon him) has indicated as **“ Fear committing injustice; verily doing injustice is darkness of the day of judgment”** (Muslim)

Allah has prohibited his slaves from being injustice. An Al-Hadeeth Khudshi records as follows, **“O my slaves! I have prohibited injustice even by myself. I have made it a prohibition among you. Do not do injustice to one another”** (Muslim)

The Holy Prophet (peace be upon him) has pointed out that doing injustice is not a character of a Muslim. **“A Muslim is a brother of another Muslim. He will not do injustice to him”** (Buhari)

Even in the case of non-Muslims, there should not be any injustice. The Holy Quran reiterates thus:

“ Allah forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: For Allah Loveth those who are just.” (Sura 60: verse 08)

Therefore, we should uphold justice and avoid injustice at all times.

Patience

Patience is one of the best qualities of character. This is one of the special qualities of great people like the messenger of Allah. “As saboor” meaning “The most patient” is also one of the attribute names of Allah.

The importance of Patience is evident from the fact that the Holy Quran has mentioned it approximately 70 times.

“Say: :O ye my servants who believe! Fear your Lord. Good is (the reward) for those who do good in this world. Spacious is Allah’s earth. Those who patiently persevere will truly receive a reward without measure” (Sura 39: verse 10)

And further the Holy Quran declares :

“And because they were patient and constant, He will reward them with a Garden and (garments of) silk” (Sura 76 : verse 12)

The Holy Prophet (peace be upon him) has explained about the virtues of patience in numerous saying of Al-Hadeeth and also have practiced it in his own life.

The Holy Prophet (peace be upon him) has said “Patience is a light” (Muslim) and “For the one who upholds patience, Allah grants him the quality to adhere to it. And further there is no reward a person gets is greater than for the reward he gains for his patience” (Buhari)

The evidence of patience is abundant in the life of the Holy Prophet (peace be upon him) in Mecca. During the time when the Meccan Quraish took action against the propagation of Islam in Mecca and the companions of the Holy Prophet (peace be upon him) were persecuted the Prophet demonstrated immense patience. When the Kafirs placed obstacles during worshipping or when the Prophet faced protests and oppression when he went to Thaib, the patience of the Holy Prophet (peace be upon him) was strong. When his uncle Abu Thalib and his beloved wife Khadeeja passed away, the Prophet showed much patience.

Various Situations of Patience

(a) Patience during Obedience

This involves the patience displayed in the regular and punctual performance of duties commanded by Islam, including five times worshipping. Patience is essential in keeping up these duties during one’s lifetime.

“(O Prophet!) Enjoin prayer on thy people, and be constant therein.”
(Sura 20: Verse 132)

“And keep yourself content with those who call on their Lord morning and evening, seeking His Face...” (Sura 18:verse 28)

(b) Patience that guards against sins

Sins and base desires are attractive, patience is required in order to protect oneself from these.

“ (Our Lord! Pour out on us patience and constancy, and take our souls unto Thee as Muslims” (Sura 7: verse 126)

(c) Patience during Affliction

As a reality of life, when we face losses of life and worldly possessions, patience is very important for us not to lose faith or take our lives. When faced with loss of life, possession, family, position or status a true Muslim will keep up patience and tolerate the inflictions. Eventually it will turn out to be good for him.

“O ye, who believe ! Seek help with patient perseverance and prayer: for God is with those who patiently persevere. And say not of those who are slain in the way of Allah: “They are dead” Nay, they are living, though ye perceive not. Be sure we shall test you with something of fear and hunger, some loss in goods, lives and the fruits (of your toil) but give glad tidings to those who patiently persevere. Who say, when afflicted with calamity: “To Allah we belong, and to Him is our return. They are those on whom (descend) Blessings from their Lord. And Mercy and they are the ones that receive guidance” (Sura2: verses 155-157)

Humility

Behaving with obedience and humility, without pride and arrogance and without discriminating on the basis of social status is a Mumeen’s character. This quality of character is bestowed upon him because of the nature of accepting Allah’s commandments and obeying them. Because of this behavior he receives an honourable and dignified position in Allah’s presence.

Look at the words of the Holy Prophet (peace be upon him) describing the greatness of this.

“If anyone obeys Allah, Allah will raise his status” (Muslim)

“Be with obedience. Do not become arrogant on one another. Allah has sent me revelations not to do injustice” (Muslim)

According to the Islamic creed one’s humility should also increase when one’s money power, wealth, education, status or influence increases. The Holy Prophet (peace be upon him) practiced this in his life.

The status of his Prophethood and Head of the state was never a hindrance in his life for him to greet the children playing on his way with his usual smile. The companion of the Prophet Hazrat Anas (May Allah be pleased with him) would say salam to children whenever he passes them, saying that **“The Holy Prophet (peace be upon him) used to do likewise” (Buhari, Muslim).**

“A slave girl of Medina would hold the hand of the Holy Prophet (peace be upon him) and take him wherever she would like to go. The Prophet would fulfill her need ‘ reported Hazrat Anas “ (Buhari)

“ Even when the leg of a goat or the lower part of the leg is offered by the host, I would accept the invitation of the host. Even when the leg of a goat or the lower part of the leg is offered as a gift, surely I would accept it” (Buhari)

We learn in history that the Holy Prophet (peace be upon him) always acted with humility, generosity and simplicity. Even when he conquered the Quraishi people who opposed him and gained full authority over them he still entered Mecca with humility and lowered head. We should endeavour to practice these noble qualities in our lives too.

CHARITY

Islam is a religion that encourages spending for others and giving charity. As the absolute owner of everything in the universe Allah has commanded us to give to others part of the money and possessions He has given us.

The Holy Quran confirms that there will be a very high reward for the philanthropists who give out openly and secretly to others.

“Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.” (Sura 2: verse 274)

The Holy Quran emphasizes that spending wealth with pride and vanity should be avoided and additional and extra wealth should be shared with those who are in great need of it.

“And render to the kindred their due rights, as (also) to those in want, and the wayfarer. But squander not (your wealth) in the manner of a spendthrift . Verily spendthrifts are brothers of satans, and satan is to his Lord (Himself) ungrateful” (Sura 17: verses 26,27)

The Holy Prophet (peace be upon him) has told about the benefits of giving charity as follows:

“A philanthropist is closer to Allah; closer to people; closer to Paradise; but far away from Hell. A miser (on the other hand) is far away from Allah; far away from people; far away from paradise; but closer to Hell. An ignorant person with generosity is likeable to Allah than a worshipping person with stinginess” (Thirmadi)

Islam changed the thinking that wealth would be reduced when it is given to others, and established the concept that by giving away wealth actually increases manifold. Further it becomes a great saving for the hereafter.

“I tell three things with a promise. A person’s wealth will not be reduced because of charity. If a person endures patiently during the time when injustice is done to him Allah will raise his dignity. When a person opens the door of begging Allah will open the door of poverty to him” (Ibnu Maja)

“In all the days people rise up in the morning, two angels will descend. One of them would implore ‘O Allah! For those who spend give them back what they would spend’ and the other angel would say ‘O Allah! Let there be destruction for the one who restrains spending’” (Muslim)

“A slave of Allah calls “My wealth! My wealth”. In reality, his wealth is only three. Whatever he ate and finished; whatever he dressed and wore; and whatever he gave and received. Everything except these three will go away. All that remaining will be things left for other people.” (Muslim)

Hazrat Ayesha (May Allah be please with her) reports that once a goat was slaughtered. Then the Holy Prophet (peace be upon him) asked, “What is left behind of this?” He was told that only the skin was left behind.

For that the Prophet said, “Except the skin, all others are left behind” (Thirmadi)

Islam puts forward the concept that when wealth is given to others, it is better to be given in secret.

“If you disclose (acts of) charity, even so it is well, but if you conceal them and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do” (Holy Quran 2: 271)

Good deeds will protect from bad ends. Secretly done charity will reduce the wrath of Allah. Maintaining relations with kins will prolong lifetime” (Thabarani)

We can observe the high quality of giving much in charity in the life of the Holy Prophet (peace be upon him). Although he lived a simple life whatever goods he received he spent in good ways or gave as charity to others. During the period of Ramzan these deeds of his charity were extremely high.

SACRIFICE

The development and progress of an individual, family or society depends on the sacrifice made by them. Good results are achieved only by sacrificing one’s time, work, wealth and influence.

The Holy Quran teaches us the values and benefits of sacrifice, “ **(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: Such are indeed the truthful”** (Al-Quran 9: 08)

“Allah has purchased of the believers their persons and their good; for theirs (in return) is the garden (of paradise): they fight in His Cause, and slay and are slain: A promise binding on Him in Truth, through the Torah, The Gospel, and the Quran: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which you have concluded: that is the achievement supreme” (Al-Quran 9: 111)

In the annals of mankind the sacrifice by Hazrat Ibrahim should be engraved in golden letters. That is why perhaps Allah has made his actions of sacrifice as re-enacted rituals during the Haj performance.

The sacrifices made by our beloved Holy Prophet (peace be upon him) for the propagation and protection of Islam are numerous. The cruelty during his preaching in Mecca; the migration to Medina leaving behind all his resources and his native land: the struggle in the path of justice: the conspiracies he had to overcome, all these and many more challenges in his life he faced with a great sense of sacrifice and overcame them.

It is perhaps not an exaggeration to state that such sacrifice was the reason for Islam to grow and stand out like a huge tree branching out far and wide.

FORGIVENESS

Forgiveness is an excellent quality and the Holy Quran describes the possessor of this moral quality as a person with excellent character loved by Allah.

“Those who spend (freely) whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah Loves those who do good” (Al Quran 3:134)

Although in the Islamic criminal code the punishment for crimes of “Khisaa” implies taking revenge, the Holy Quran declares that forgiving the offender is better”

“The recompense for an injury is an injury equal thereto (in degree) : but if a person forgives and makes reconciliation, His reward is due from Allah: for (Allah) loves not those who do wrong. But indeed if any do help and defend himself after a wrong (done) to him, against such there is no cause to blame. The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice for such there will be a chastisement grievous. But indeed if any show patience and forgive that would truly be an affair of great resolution” (The Holy Quran 42:39-40)

The quality of forgiving is a divine quality of Allah. Allah has used four words to reveal this concept. Ghafoor, Ghaffar, Thawwab, Afuvu. All these four words show that He is above all in forgiving. Allah expects the same quality to be with people.

“O ye who believe! Truly among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults) verily Allah is oft-forgiving, most Merciful” (Al Quran 64:14)

This excellent moral attribute was very much evident in the life of the Holy Prophet (peace be upon him). This superior quality of the Prophet was evident when he at once

refused to accept the suggestion by the archangel Jibrael to punish the people who severely injured him and chased him out as he went to Taeef to preach. It was also very much obvious when he forgave the Jewish lady who poisoned his food and when he gave a general amnesty to his former enemies at the time of the conquest of Mecca.

QUALITIES OF GOOD DEVOTEES

Islam strongly emphasizes good qualities and traits of good nature among the people. In this regard the Holy Quran describes the qualities of good devotees.

“ And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say “Peace”. Those who spend the night in adoration of their Lord prostrating and standing. Those who say, “Our Lord! Avert from us the wrath of Hell, for its wrath is indeed an affliction grievous. “Evil indeed is it as an abode, and as a place to rest in” Those who when they spend, are not extravagant, but hold a just (balance) between those (extremes). Those who invoke not, with Allah, any other God, nor slay such life as Allah has made sacred, except for just cause, not commit fornication: and any that does this (not only) meets punishment but the chastisement on the day of judgment will be doubled to him, and he will dwell therein ignominy. Those who witness no falsehood, and if they pass by futility, they pass by it with honourable (avoidance). (Al Quran 25: 63-73)

When revealing about the good devoted servants of Allah, the Holy Quran further state :

“ Successful indeed are the Believers, those who humble themselves in their prayers: who avoid vain talk; who are active in giving zakat; who guard their modesty, except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, for (in their case) they are free from blame. But those whose desires exceed those limits are transgressors; Those who faithfully observe their trusts and their covenants, and who (strictly) guard their prayers; these will be heirs, who will inherit Paradise : they will dwell therein (forever)” (Al Quran 23. 1-11)

IMPORTANT QUALITIES OF MUSLIMS

Qualities regarding showing love

The quality of love and kindness is connected with the attributes of Allah. Two great attributes connected with love, 'Ar-Rahman' meaning Most Beneficent and 'Ar-Rahim' Most Merciful belong to Allah.

Let us examine the different aspects of love in this part.

Loving Allah

A devoted servant of Allah should accept Allah who has created him and made available to him numerous blessings as the one most deserving his love.

Allah has created man superior to all other creatures, made him his vicegerent and endowed him with the faculty of reasoning and discrimination. Further He has made everything in the world to be able to be submitted to him and sent divine messengers with revelation to guide him in the right path. In support of the guidance he has given religions too. For this great benefit and help man should become very grateful to Allah and cultivate immense love for his creator.

A saying of the Al-Hadeeth explains the love one has for Allah as a sign of his level of Iman or faith.

“Whoever has three things with him he has got the taste of faith: Allah and his messenger should be liked by him more than any others” (Buhari, Muslim)

Allah has more love for his creations than a mother would have for her child. We should be grateful to Allah for such a great love He has for us. The religious duties we perform and other deeds we do should be for His sake and should be based on our devoted love for Him. Noble actions of the Holy Prophet (peace be upon him) such as standing and worshipping Allah in the night till his legs were swollen, fasting often, and sacrificing a great deal for the sake of Allah; all were based on this foundation of true love for Allah.

The Holy Prophet (peace be upon him) has explained the love one has for Allah as the outer expression of his faith.

“You will not be faithful, unless and until Allah and his messenger become loved more than others by you” (Buhari, Muslim)

A person can express his Love for Allah in several ways. Respecting Allah's revealed religions, messengers, angels, places of worship and remembering the

blessings of Allah with gratitude are some ways. Always remembering Allah, developing close relationship with the Holy Quran are some other ways. Following the Holy Prophet (peace be upon him) completely also is included in this endeavour.

“Say: “If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-forgiving, Most Merciful.” (Al Quran 3:31)

Therefore by Loving Allah we could follow on the foot steps of the Holy Prophet (peace be upon him) and receive the love of Allah and remove our sins.

Loving Mohammed (peace be upon him)

Loving the last messenger of Allah is also an important quality of a Muslim. We should like the Holy Prophet (peace be upon him) more than we like other people.

Mohammed (peace be upon him) as the last in the chain of divine messengers and Prophets made immense sacrifice for uplifting and improving mankind. His entire life was focused on raising the status of all human beings seeking the satisfaction of Allah. Through him only we received the last religion for mankind. He only taught us how to implement the teachings of the Holy Quran. For that single purpose only he dedicated his entire life. Above all he showed us a way of life that is dignified and excellent. For all these great service of the Messenger of Allah we owe our unconditional devotion and love to him.

The following extracts illustrate clearly that the Holy Prophet (peace be upon him) deserves the love of the entire mankind.

Allah himself declares in the Holy Book that Mohammed (peace be upon him) is worthy of emulation.

- 1. “ O ye who believe! Obey Allah, and obey the Messenger of Allah, and make not vain your deeds” (The Holy Quran 47:33)**
- 2. “...so take what the messenger gives you, and refrain from that he prohibits you. And fear Allah; for Allah is strict in punishment” (Al-Quran 59:07)**
- 3. The Holy Quran declares following the Holy Prophet (peace be upon him) as a sign of liking Allah, “Say: ‘ If you do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful’” (The Holy Quran 3:31)**

4. The Holy Prophet (peace be upon him) has indeed the highest moral quality and deserve the love of all mankind. His life has been an example for individuals and families for all their social, economic, political, spiritual and physical lives for all times. **“Ye have indeed in the Messenger of Allah an Excellent exemplar for him who hopes in Allah and the Final Day and who remember Allah much”** (The Holy Quran 33:21) Above all the Holy Quran and Al-Hadeeth illustrate that loving the Holy Prophet (peace be upon him) is an inseparable part of Faith.
5. *By Him in whose Hands my life is, none of you will have faith till he loves me more than his father, and his children and all mankind* (Buhari, Muslim)
6. *“A Bedouin Arab came to the Prophet and inquired, “When will the Hereafter come!” The Messenger of Allah asked him, “What have you prepared for that?” The Bedouin replied, “The love for Allah and His Messenger”. The Holy Prophet (peace be upon him) stated to him,, “In the hereafter you will be with those whom you love.”* Hazrat Anas (May Allah be pleased with him) who reported this Al-Hadeeth says, **“I love Allah and His messenger, Hazrat Abu Bakar, and Hazrat Umar. Even though I do not do good deeds like them I desire to be with them in the hereafter.”** (Muslim)
7. The wives and the companions of the Messenger of Allah had unlimited love for him. They would not tolerate even a thorn pricking him even at the cost of heir own lives. Because of their great love for the Holy Prophet (peace be upon him), they had the love of following the Sunna fully and protecting the Sunnah with dedication.
8. Loving the Holy Prophet (peace be upon him) can be of different types of activities.
9. The biography of the Holy Prophet (peace be upon him) has been protected and published and is available today. Therefore interest should be shown to study all the events in the life of the Prophet.
10. We should follow the Holy Prophet (peace be upon him) in all aspects of our lives.

11. More and more Salawath (greetings of peace) should be offered on the Holy Prophet (peace be upon him). The Holy Quran declares, **“Allah and His Angels send blessings on the Prophet. O ye that believe! Send ye blessings on him, and salute him with all respect.”** (Holy Quran 33:56)
12. The places where he lived and the places where his foot steps travelled should be visited. This will further increase our love for the messenger of Allah. Let us show great love for the Prophet of Allah and follow his teachings completely.

Loving the companions and relatives of the Holy Prophet (peace be upon him)

The people who lived together with the Holy Prophet (peace be upon him) during his lifetime are called ‘Sahaba’ or companions. They are great leaders of the Muslim community. When the Holy Prophet (peace be upon him) launched the preaching of Islam, they stood as staunch supporters to the messenger of Allah. The service rendered by the companions of the Prophet in protecting the Prophet in propagating the message of the Prophet and conveying the message to the next generation is great and immeasurable. The sacrifice they made for this purpose is immeasurable. Due to these noble reasons we should respect and love the companions of the Holy Prophet (peace be upon him) without any reservation in our life.

The Holy Prophet (peace be upon him) stated that the love for the companions would bring us the love of Allah, **“Whoever loves the companions on account of the love they have for me, Allah also likes those who love.”** (Thirmadi)

The Holy Quran also appreciates the noble qualities of the Sahaba in several places. **“Mohammed (peace be upon him) is the Messenger of Allah; and those who are with him are strong against believers, (but) compassionate amongst each other. Thou will see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good pleasure.”** (the Holy Quran 48:29)

“The vanguard (of Islam) – the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well pleased is Allah with them, as are they with Him: for them hath He prepared Gardens under which rivers flow, to dwell therein forever: That is the supreme triumph.”(Th Holy Quran 09:100)

Loving them means trusting and respecting their great qualities of character. Also as people who lived in association with the Holy Prophet (peace be upon him), we should accept and follow their deeds conforming to the teachings of the Holy Quran and Al-Hadeeth. We should neither blame them nor argue about the differences of opinion appearing among them. We should also accept the dignified position enjoyed by all ‘Ummuhathul Mumineen ; mothers of believers’ the wives of the Holy Prophet (peace be upon him) and their indisputable purity.

Let us give due respect deserved by the companions and the household of the Holy Prophet (peace be upon him) without reservation.

Loving Imams and the Pious Savants of Islam

We should also have love for the Imams, the scholars and the pious savants of Islam, called Salafus Saliheen. Allah has bestowed greatness on men based on knowledge. The Holy Quran informs us that knowledge was the reason for Hazrat Adam to achieve higher position than angels and other creations.

“ Allah will raise up, to (suitable) ranks (And degrees), those of you who believe and who have been granted Knowledge....” (Al Quran 58:11)

“Say, ‘Are those equal, those who know and those who do not know?’ (Al Quran 39:9)

On the basis of above opinions Imams with knowledge and the pious savants who acted upon that knowledge deserve honour and respect. On account of this we should show and cultivate our love for them. Also we should honour them and pray for them. We should follow their good examples and avoid speaking about their short comings and minor faults.

Loving Orphans, Widows and the Disabled

The Holy Quran warns, **“Those who unjustly eat up the property of Orphans, eat a Fire into their own bodies: they will soon be enduring a blazing Fire!** (Holy Quran 4:10)

“They ask thee concerning orphans, say: ‘The best thing to do is what is for their good; If ye mix their affair with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And If Allah had wished, He could have put you into difficulties. He is indeed exalted in Power, Wise’ ...” (Al Quran 2:220)

Hazrat Abu Huraira reports that the Holy Prophet (peace be upon him) showed his two fingers joined together and informed that , “ I (the Prophet) and the one who looks after orphans would be like this in Paradise”(Muslim).

Hazrat Abu Huraira also reported that the Holy Prophet (peace be upon him) said, “ Avoid seven things that destroy a man” and when he was asked, “O Prophet what are they?”, he explained, “These are Making association with Allah, Charming with witchcraft, Killing a living thing prohibited by Allah without the need for it as allowed in the religion, eating from interest earned, plundering the wealth belonging to an orphan, running away from a battle for Islam, Accusing virtuous women” (Buhari, Muslim)

Hazrat Usama Ibnu Zaid (Rali) reports that the Holy Prophet (peace be upon him) informed, “I was standing at the door of Paradise. Majority of the people entering it were poor people. The wealthy were stopped at the door itself. Among them the ones belonging to Hell were ordered to be taken to Hell”

The above sayings of the Holy Prophet (peace be upon him) explain that it is an excellent Islamic trait loving people who are afflicted such as orphans, widows, and the disabled (people with defects).

Allah created mankind with the strong and the weak among them. The Holy Quran has indicated that there are divine signs in the differences among mankind. It is the doctrine of Islam that according to the Holy Quranic expression “ He creates as He likes”, the people with defects are indeed evidences of His signs.

As the social experts deem it disrespectful to call the people with defects as ‘the disabled’, they have been named as ‘less enabled’ for some time and in the modern era as ‘Differently enabled’

The following types of differently enabled people are recognized worldwide.

1. People without any skills requiring special attention
2. People with the inability to learn.
3. People with the inability to speak and have language deficiency.
4. People with slow growth of mental faculties.
5. People with extreme mental depression
6. People with many types of disabilities

7. People with physical defects
8. People with other health problems.
9. People who have defective hearing.
10. People with defective seeing.
11. People with blindness and dumbness
12. People with defective thoughts
13. People with affected brain function.

Loving Other Muslims

Islam is in fact a living principle of life. Those who accept this principle are considered brothers to one another and honoured equally.

The Holy Quran proclaims, **“The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy”** (49:10)

How far should a Muslim pay attention with regard to the affairs of another Muslim? What is the relation between this attention and faith? Regarding this Holy Prophet (peace be upon him) illustrates in the following Al-Hadeeth: **“ Unless you wish for your brother, what you wish for you, you will not be a believer in (Islam)** (Buhari, Muslim) **“ Whoever loves for the sake of Allah, gives for the sake of Him and restrain for the sake of Him: his faith has become perfect”** (Abu Davood)

“By Him in Whose Hand is my soul, you will not enter paradise unless you have faith. And you will not have faith unless you have mutual love” (Muslim)

Good qualities such as Greeting peace (salam), shaking hands, inquiring about sickness, taking part in their happiness and sorrow, respecting every one equally, helping each other are indeed the outer expressions of the inner love one has for his fellow Muslims.

Islam has prohibited all aspects that prevent loving fellow Muslims and moving with them in brotherhood. Such things as Pride, Jealousy, Arrogance, Conflict, Vain Arguments, Injustice, and Showing off social status are prohibited in Islam as these evil qualities will affect the love for other Muslims.

That is why the Holy Prophet (peace be upon him) compared all Muslims to a body and said, ***“The example for the love, kindness and mercy believers have among them is a body. When one part of the body becomes sick, all other parts feel sleeplessness and heat”*** (Buhari)

Hence we should consider all Muslims as our brothers and live showing love for them.

Showing Love on Non Muslims

Allah is the God for all creations including mankind in the universes. He created everything, sustained them and nourished them and made them live. Therefore all creations should be respected as the creation of Allah. Particularly there should be respect for all people.

The Holy Prophet (peace be upon him) said, “Whosoever does not show love on those on earth, Allah will not show Love for him”

Islam does not like us being unjust to people because they are unbelievers. “Allah forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just “ (Al Quran 60:08)

Islam strongly condemns doing injustice to non Muslims, and the following Al-Hadeeth proves this point.

It is mentioned by the Prophet, ***“Allah has revealed that ‘ O my servants I have forbidden on myself being unjust and I have made it forbidden among you too. Therefore do not do injustice”*** (Muslim)

“In the hereafter I will be against the one who does injustice to a non Muslim” (Muslim)

“There is no screen (obstructing it) for the prayer of the one oppressed with injustice even if he is an unbeliever” (Ahmed)

Loving non Muslims would mean generally helping them, inquiring about their health and sickness, not hurting their feelings, enjoining good and forbidding evil, praying for their righteousness and taking part in good deeds with them.

As per the Islamic doctrine, we should look at non Muslims with love and respect them and help them in whatever ways we can.

Loving Other Creatures

All the creations in the universes are the creation of Allah. As such it is important to love all living beings whether animals, birds, reptiles or insects. This point is illustrated by the following Al-Hadis of the Holy Prophet (peace be upon him):

“One man with great thirst climbed down a well and came out drinking water. There was a dog hanging out its tongue because of thirst and was eating sand pieces. Thinking, ‘This dog is in the same condition as I was with thirst’, he went down the well and filled water in his shoe and quenched the thirst of the dog. Allah liked him and forgave his sins” (Buhari, Muslim)

“ A prostitute saw a dog running around a well during a hot day. Because of thirst it was hanging out its tongue. Then she removed her shoe, filled it with water, and fed the dog. Allah forgave her sins on account of this good deed.” (Muslim)

Islam reproves cruelty to animals and staunchly forbids it. “Whoever slaughters or kills a bird without a valid reason, Allah will question about it in the hereafter.” (Ahmed)

‘The Holy Prophet (peace be upon him) said that ***“Allah curses a person who takes a living thing as a target for shooting”, and prohibited that evil practice’*** (Buhari, Muslim)

On one occasion the messenger of Allah ordered one of his companion to return the baby birds to the mother bird in distress. And in another occasion when the messenger of Allah passing a burned ant hole pointed out that no one should torture with fire other than God” (Abu dawood)

The Prophet illustrated the story of a woman sent to Hell for torturing a cat. ***“A woman entered Hell in the affairs of a cat. She tied it without giving it food. She did not allow it to eat even the insects in the earth.”*** (Buhari)

Islam has allowed eating of some animals and birds for food. Allah, the creator of these living beings has given us this permission. It is important for this arrangement for life of human beings. However Islam has reproved the killing of animals unnecessarily whilst approving the merciful slaughter of animals only when there is a genuine need for food. The last Prophet stated:

“If you have to slaughter, slaughter properly. Sharpen the knife well, and let the slaughtered animal quiver (involuntarily) freely” (Muslim)

Duties of a Muslim to Other Muslims

Duties of a Muslim to other Muslims are numerous. Expressing gratitude, respecting the person, dealing justly and not exposing their moral defects and faults are some of them. A Muslim should not stop talking to another Muslim out of enmity for more than three days. He should not harbor grudge, hold jealousy, think with prejudice or do fraud against another person.

Let us see some of the duties stated in the Al-Hadees of the Prophet with regard to the special duties of a Muslim for his brethren.

Greeting Peace

Every religious community has a particular way of greeting. When the religious community members come across each other, this greeting is said and discussion starts. Islam has introduced a greeting with excellent meaning that is perfect and suitable to be said at any time. That is the greeting of “**Assalamuallaikum**” . It means “**Let there be peace and calm be with you**”. It should be noted here, that “**Assalam**” is a divine attribute of Allah.

The Holy Quran mentions generally about greeting, “ When a (courteous) greeting is offered you, meet it with a greeting still more courteous. Or (at least) of equal courtesy. Allah takes careful account of all things” (Al Quran 4: 86)

“When Allah created Hazrat Adam , He ordered Adam – ‘ Go there and Greet (the angels) with Salam. And Listen carefully to what they would say in reply. That is the greeting of you and your progeny’. When Adam said Assalamuallaikum, they (the angels) added ‘Va rahamathullah’ to the greeting and replied “ Assalamu Alaika va rahmathullah” (Buhari, Muslim)

A person came to the Holy Prophet (peace be upon him) and asked, “What is best in Islam?” The Prophet replied , “Feeding others and greeting the known and the unknown people with salam” (Buhari, Muslim)

The merciful Prophet explained that greeting salam is a good habit that leads to Paradise.

“ You will not enter paradise till you believe. You will not believe till you love each other mutually. Shall I show you one way. If you do that, you will love each other mutually: Spread salaam among yourselves. (Muslim)

The messenger of Allah has explained the ethical principles of saying salaam in many sayings of Al-Hadees.

Salaam should be said completely and it is mentioned: “ **saying ‘Assalamuallaikum va rahmathullahi va barakathuhu’ gives 30 times of the merit**” (Abu Dawood, Thirmadi).

“The person in the vehicle or on a riding animal should (be the first to) say salaam on the person walking on the street. The walking person should (be the first to) offer salaam to the sitting person. A small group of people should (be the first to) say salaam on the big group” (Muslim)

We should be first in saying salaam. To reply a salaam we should not restrain or restrict ourselves looking at the social status of any person.

Let us spread salaam and enter Paradise.

Inquiring about Health

Islam encourages the quality of inquiring about the health of others in order to make Muslims take part not only in happiness but also in the difficulties of other Muslims.

Islam views this quality as a duty towards other Muslims.

“There are five duties upon a Muslim with regard to other Muslims. Replying the greeting, inquiring of health, following the funeral procession, accepting an invitation and answering a person’s supplication after sneezing” (Buhari, Muslim)

“Visit a sick person, feed the hungry and release the captives” (Buhari, Muslim)

The Prophet stated about the benefits accruing by visiting the sick person, “A Muslim keeps plucking the fruits of paradise till he returns after visiting the sick” (Muslim)

“If a Muslim visits another Muslim to inquire about his health in the morning, seventy thousand angels will pray for him till the evening. If he visits in the evening seventy thousand angels will pray for him till the next day morning. The fruits of paradise will be ready for him.” (Thirmadi)

The Holy Prophet (peace be upon him) used to visit Muslims and non Muslims alike to inquire about their health. He will never forget to convey about Islam if the person visited is a non Muslim. It is mentioned in Al-Hadees if it is a Muslim the Prophet would sit near the pillow and give comforting words and make prayers for him.

Let us uphold the virtuous practice of visiting the sick.

Following the Funeral Procession

When a Muslim expires, we should fulfill our duties for him and most importantly follow his funeral procession. Hazrat Barrah Ibnu Asif (Rali) states *that the Prophet commanded us to follow seven duties: ‘ Visiting the sick, following the funeral procession, answering the dua of a sneezing person, helping the weak, aiding the oppressed, spreading peace greeting, rendering a helping hand to the one who has taken an oath’*. (Buhari, Muslim)

Following a funeral procession means staying at the funeral till the body is buried. The Holy Prophet (peace be upon him) said, *“Whoever takes part in the funeral till the funeral prayer is held, he will get on kirat of merit; whoever stays till the burial, he will get two kirat of merit.”* Then he was asked by his companions, *‘what is a kirat?’* For which the Holy Prophet (peace be upon him) answered, *“That is equal to two big mountains.”* (Buhari, Muslim)

Visiting the funeral house and offering condolences help the family members of deceased to become comfortable and increase the bond of brotherhood with them. Following the funeral can remind one about death and bring thoughts of the hereafter.

Let us take upon this quality also in our lives.

Replying the Supplication of the person sneezing.

Replying to the sneeze of other person with a prayer is a noble Islamic creed. This is regarded as an aspect of brotherhood.

“If someone of you tell ‘Alhamdulillah” after a sneeze the person near him should say, ‘ Yarhakamulla’ and the person sneezing should say, ‘Uahtheekallah va uslihufalaqa” (Buhari)

The Prophet also demonstrated the manner to be followed while sneezing. “When the Holy Prophet (peace be upon him) sneezed he used to keep his hand or cloth covering the mouth and lowering the sound” (Buhari, Muslim)

The above Al-Hadees and practice are moral guidance for sneezing without annoying others.

Fulfilling the needs

One of the duties of a Muslim to others is the fulfilling their genuine requirements and rendering help and assistance to them.

In accordance with the saying of the Messenger of Allah "All Muslims are like a building closely connected with building blocks. Each one empowers the other" we should endeavor to care for other Muslims and try as much as possible to remove their inabilities, afflictions and sorrows.

The Holy Prophet (peace be upon him) explained that by fulfilling the needs of others one's own needs are fulfilled, **"As long as a servant of Allah fulfills the needs of his brethren his own needs are fulfilled by Allah"** (Thabarani)

In another Al-Hadees it is reported, **"A Muslim is a brother of another Muslim. He would not do injustice to him. He will not hand over him into the hands of an enemy. Whoever is involved in fulfilling the needs of his brethren, Allah fulfills his needs. Whoever removes an affliction from another Muslim, his own affliction will be removed by Allah on the day of judgment. Whoever hides a defect or fault of a Muslim, Allah will hide his defects and faults on the day of judgment.** (Buhari, Muslim)

It is also reported, **"If someone removes the sorrow of a believer, Allah will remove a sorrow of the hereafter from him. If someone eases the burden of a poor person, Allah will make the affairs of the world and the hereafter easy for him"** (Muslim)

Islam has promoted the attitude that there should be mutual help in fulfilling the needs of the society and removing the difficulties of the society and has considered that it is better to walk a few steps to help a person than sit in the Masjid on Ithiqab for the sake of religious practice.

"Walking in order to assist his brother to fulfill his need, is indeed better than sitting Ithiqab for ten years" (Thabarani).

The Holy Prophet (peace be upon him) has also warned that Allah will remove his blessings from the person who ignores helping another person when he has the facilities to help him: **"Allah blesses a person with much and then some people are charged to seek help from him. When that person becomes disgusted of helping those people, Allah removes His Blessings from him."**

It is necessary for us to know the needs of other people and render a helping hand to them.

Wasatiyya – Maintaining the Middle Path

One of the most important qualities of an Islamic society and every individual living there is the characteristic of balanced action. **“Thus have we made you an Umma justly balanced. That ye might be a witness over the nations, and the Messenger over yourselves”** The Holy Quran (2:143)

Maintaining balance in all affairs, worldly or religious, is a basic principle illustrated by Sharia. Being balanced means not being over indulging to the extreme in any matter or ignoring any matter totally. Maintaining the balance means avoiding either extreme position in any affair without going to the extreme position of over doing it or altogether leaving it out. Islam enjoins us to maintain a balance with regard to the affairs of this world and the next world. Islam disapproves indulging extremely and exclusively in the affairs of this world without due consideration for the life after death. In the same manner Islam also disapproves giving up the affairs of this life for the sake of the life after death. The worldly life is essential as it is a means for the life after death. However when compared with the life after death this worldly life is insignificant. Therefore a Muslim’s position with regard to this should be that of perfect balance.

The Holy Quran implores, **“ But seek, with the (wealth) which Allah has bestowed on thee, The Home of the Hereafter, Nor forget thy portion in this world: but do though good, As Allah has been good to thee, and seek not mischief in the land: for Allah loves not those who do mischief.”** (28:77)

Islam teaches us to pray for both this world and the next world : **‘And there are men who say: ‘Our Lord! Give us Good in the world and good in the hereafter. And save us from the torment of the Fire!’** (The Holy Quran 2:201)

This quality of balance is noticeable in all moral teachings. For example, Islam forbids over spending for pomp and show but reproves not spending for a real need as a bad quality of miserliness.

Even in eating and drinking this balanced position is prescribed. A Muslim will not approach food with greed. He will not indulge in useless expenditure for food. He will neither indulge in over eating or drinking. He also will not totally avoid eating and drinking. In order for him to stand up and worship his Lord his body should be healthy, strong and energetic. His eating habit will be in accordance of his proper needs.

It is not a quality of a Muslim to get angry and be agitated for each and everything but when truth and justice is ignored, falsehood is upheld, honour is violated, or

taking part in struggles for truth and Islam, A Muslim has to display greater emotion of anger and ferocity.

The life of the Holy Prophet (peace be upon him) was an excellent example for this balanced ethical life. Every aspect of his life demonstrated this great quality of proper balance. His spiritual life was perfect; he worshipped till his legs were swollen by standing long in prayer. He fasted, made meditation (Zikr) and was ever maintaining his closeness to Almighty God. In the meantime, in worldly affairs relating to individual matters, family life, economic and political affairs he performed excellently. His family life and social activities were of a balanced nature. Neither did he forego his family life for the sake of his social activities nor did he stop showing interest in social activities for being with the family. He involved in both activities in his life in a balanced way.

Therefore we should shun extremism in our affairs and follow a balanced path in line with the great example set by the Holy Prophet (peace be upon him).

QUALITIES TO BE FOLLOWED BY US IN OUR DAILY LIFE

We should take into account some important qualities that a Muslim should adhere to in his daily life:

Speaking the Truth

No other quality can ensure the stability and strength of a society like the quality of speaking the truth. That is why the quality of speaking truth is deemed as a quality that builds up societies.

A Muslim should always remain truthful. Islam teaches us that speaking the truth is the basis of all good moral characteristics. Speaking truth encourages the speaker to do good things that can lead him to paradise. Whereas telling lies would encourage a person to do evil deeds that drag him towards hell.

The Holy Prophet (peace be upon him) very clearly stated this. “Verily truth guides toward good deeds. Good deed will take you to paradise. Verily the one speaking the truth will be written as a truthful person in the sight of Allah. Lies guide you to evil deeds. When one tells a lie it will be written that he is a liar in the sight of Allah.” (Buhari)

To be written as truthful in Allah’s presence is a greater status. To be written as a liar is an inferior and lowly position.

The Holy Quran and the Sunna of the Holy Prophet (peace be upon him) have illustrated the importance and merits of speaking the truth in several places.

The Holy Quran describes speaking the truth as an excellent moral quality of the messengers of Allah, “(also) mention in the Book (the story of) Abraham: He was a man of Truth, a Prophet.” (19: 41) . The same view is expressed about Hazrat Idris and Hazrat Ismaeel.

The Last Prophet of Allah had earned the name ‘As saadiq’, the truthful, even before he received the Prophethood. Therefore, after receiving the Prophethood, none of his enemies called him a liar.

Above all the Holy Quran describes speaking the truth as an attribute of Allah. **“But those who believe and do deeds of righteousness; we shall soon admit them to Gardens, with rivers flowing beneath, - to dwell therein for ever. Allah’s promise is the truth, and whose word can be truer than Allah’s?”** (4:122)

The Messenger of God indicated that speaking the truth is one of the qualities to guarantee one’s attaining paradise. **“If you guarantee to hold on to seven things,**

I will guarantee you paradise. When you speak, speak only the truth; if you give a promise, fulfill it; If you are entrusted with something, honour it; Guard your modesty; Lower your gaze; Control your hands (from harming others)”
(Buhari)

“Whoever guards his tongue (from evil and wrong words) and his modesty (from committing adultery) I will guarantee him paradise” (Buhari)

The Holy Prophet (peace be upon him) has explained in the following Al-Hadees that in practice speaking the truth will bring comfort and peace to the mind whilst telling lies will bring confusion and frustration, “Verily speaking the truth is peace; Telling lies is distressful” (Thibadi, Ahmed)

Doing a transaction is one of the situations in which speaking the truth is essential. The value of this practice has been illustrated by the Messenger of God as follows, ***“A trader who speaks the truth and transacts honestly will be with the Messengers of God, Pious savants of God and martyrs on the day of judgment”*** (Ibnu Maja)

“Except those who were pious, truthful and did good deeds all traders will be raised as sinners on the day of judgment” (Thirmadi, Ibnu Maja)

“Both traders (buyer and seller) have the liberty of choice till they depart from the site of transaction. If they speak the truth and be transparent there will be prosperity in their business; if they tell lies and hide the defects in their transaction, there will be no prosperity in their business” (Misqaat)

There are several aspects in the matter of speaking the truth. Let us examine the three most important aspects:

Intention

Having a pure intention to do something with a good purpose and for the sake of Allah is an excellent moral quality of the heart. Even though one does not have the means to do good, but simply keeping an intention to do good in case one has the means to do good is also deemed as such high quality.

In the lesson regarding Ikhlaas this subject has been well explained. Some more matters will be mentioned here.

This kind of pure intention to do good can make even an ordinary deed a form of pious act (Ibadat). When a Muslim involves in activities with the pure intention of earning in a lawful manner to feed one’s wife and children and spend for good deeds these activities also become a form of pious act.

The following Al-Hadees explains the concept that a Muslim can earn great reward and merit by having merely the intention to do good deeds even though he is not capable of doing such deeds.

“Whosoever prays honestly to achieve martyrdom, Allah grants him the status of martyrdom even if he dies at the prayer mat” (Muslim, Ibnu Maja, Abu Dawood)

“If a person has been given the blessing of knowledge but he does not have money. If he tells, ‘I will do good deeds like the person given wealth if I also have enough wealth’ That person will gain the reward like that of the wealthy person and both their rewards will be equal because of his good intention.” (Thirmadi, Ahmed)

WORD

All the words we speak and the discussions we hold should be based on the principle of truth. This matter has been discussed in the lessons earlier.

ACTION

This includes speaking the truth throughout our daily actions. Honouring the trust, keeping the promise, following Islamic ways of life in all places are in fact truth expressed in action.

Hazrat Ayesha (Rali) states, “ **There was nothing more detestable to the Messenger of God more than telling lies. If he observes this quality in any one, he will be kept away from the heart of the Holy Prophet (peace be upon him) till that person seeks forgiveness from Allah for this bad deed.**” (Ahmed)

A similar tradition of Al-Hadees has been recorded in Ibnu Hibban.

“**A believer can never be a liar**”, the messenger of Allah declared. It was asked of the Prophet “**Will a believer be a coward?**” and the Prophet replied “**Yes**”. It was asked of him **whether a believer could be a miser**, and he answered in the affirmative “**Yes.**” When asked whether a believer would be a liar, the Prophet strongly replied “**Can not be**”.

The Holy Prophet (peace be upon him) has expressed that telling lies is an evil quality of a hypocrite and it would affect the belief. “***The qualities of a hypocrite are three: When he speaks he tells a lie, when he makes a promise he will falsify it and if he is trusted he will deceive***”

The following Al-Hadees illustrates that telling lies is an evil quality despised by even the angels. ***“When a servant of Allah tells a lie, the angel assigned to him gets apart from him for over a mile because of the bad smell of a lie”*** (Thirmadi)

The increase in falsehood or lie is a sign of the approaching of the day of judgment. ***“One of the signs of the appearance of the resurrection day is the increase of falsehood or lie”*** (Ahmed)

Islamic religious scholars deem that continuing to tell lies as a major sin. Even telling lies for fun to children is also viewed as telling **lies**. Hazrat Abdullah bin Ameer (Rali) states, “One day when the messenger of Allah was seated in our house, my mother called me saying, “Come here! I will give to you!!” Then the Holy Prophet (peace be upon him) inquired from her what she intended to give to me. She answered that she intended to give me some date fruits. Then the Prophet said, **“Had you not offered it to him, it would be written that you had spoken a lie”** (Abdu Dawood).

“Whoever calls a child promising to give him or her something and failing to do so would be committing a lie” (Ahmed)

Telling lies for the sake of joke and enjoyment is also a sin. ***“Whosoever tells a lie to make people laugh, let him be cursed, let him be cursed, let him be cursed”*** (Thirmadi).

“Whoever leaves out telling lies even for the sake of a joke, I guarantee him a house in the middle of paradise” (Baihaki)

“A servant of Allah will not be a perfect believer unless he leaves out telling lies even for a joke and stops arguing even when he is truthful” (Ahmed)

Telling a lie (or attributing a false saying to him) is the worst kind of serious lie. Saying a thing about the Prophet which he did not do is a very serious and dangerous lie. ***“Telling a lie about me is not telling a lie about one of you.”*** Whosoever tells a lie about me should take his *abode in Hell* (Buhari)

“He is a confirmed liar who reports a saying attributing it to me with the apparent knowledge that it is a lie” (Ahmed, Ibnu Maja)

Usually a lie is told in order to escape from problems, gain a profit for oneself, annoy someone else or for enjoyment.

We should avoid lie altogether and speak always the truth and live as perfect believers.

Keeping the Promise

A Muslim will always keep his promise. Keeping a promise is not only a duty of a Muslim it is also one of the most excellent characters of a believer in Islam. This is an evidence to confirm that the faith of such a person is correct. Violating a given promise is a definite sign of hypocrisy.

Allah instructs the Muslims in his divine Book about fulfilling the promises and adhering to the agreement.

“O ye who believe! Fulfill (all) obligations...” (Al Quran 5:1)

“...and fulfill (every) engagement, for (every) engagement will be inquired into (on the day of reckoning) (17.34)

In fact Al Quran declares that human life is based on an agreement with Allah. Man accepted Allah as the only Lord and promised to worship Him alone and not to follow the devil (Saitan). In the 172nd verse of the Surathul Ahraaf Allah explains this phenomenon, **Further it is stated “Did I not enjoin on you, O ye children of Adam, that ye should not worship Satan; For that he was to you an Enemy avowed ?”** (Al Quran 7 : 172)

On this basis the Messenger of Allah used to take oath from believers. The oath at Baiathul Akaba is an evidence to this.

The Al-Hadeeth, **“Muslims are bound by their commitments”** makes it clear that Muslims should always honour their agreements.

The Prophet has clearly stated that not fulfilling the promises is a quality of a hypocrite. He further said, **“When a hypocrite speaks, he tells a lie, when he promises he will violate the promise, if he is trusted he would deceive even if he worships and fasts”** (Buhari, Muslim)

The punishment for the person violating a promise is mentioned in the following Al-Hadeeth: “A man marries a woman promising to give a small or big dowry (Mahar). But he does not have the intention of giving that dowry. Actually he deceives her. If he dies without giving her the dowry, on the day of judgment he would meet the Lord as a prostitute. A man gets a loan but has no intention of returning the loan to the lender. Till he settles the loan he is considered as deceiving the other person. If he dies without paying the loan, he will be meeting Allah only as a thief on the day of resurrection” (Thabarani)

A Muslim should honour his obligations with regard to his promises, engagements or loan agreements irrespective of the fact whether these are agreed upon with a Muslim or a non Muslim.

Acting with trustworthiness

Honouring the trust is another great quality of a Muslim. Protecting and safe keeping a thing given by others is also called trust keeping. However, keeping the trust of a person is not confined to safe keeping his goods alone. A Muslim should keep the trust entrusted to him with responsibility and accountability to Allah. He should not divulge information entrusted to him by his employer or superiors to others.

“Each one of you is a trustee. You will be questioned about the trust under you. A ruler is also a trust. He will be asked about his responsibilities. A man is a trustee of his family and he will be asked about it. A wife is a trustee of the household and she will be inquired about how she kept it. A servant is a trustee of the goods of his master and he will be questioned about it. (Buhari)

The Holy Quran views Trust in a broader sense, and proclaims, “O ye who believe! Betray not the Trust of Allah and the Messenger, Nor misappropriate knowingly things entrusted to you” (8:27)

It should be noted that after implying that going against Allah is in fact betraying the trust of Allah, and not following and spreading the way of the Messenger is betraying the Prophet.

In a similar pattern Allah commands, **“Allah doth command you to render back your trusts to those to whom they are due; and when ye judge between people that ye judge with justice : Verily how excellent is the teaching which He gives you! For Allah is He who heareth and seeth all things” (4:58)**

The Holy Prophet (peace be upon him) has explained the importance of living with trust and honesty and in his own life; we see him being addressed as Al-Ameen meaning trustworthy even during the period of his life before his prophet hood. When he had to migrate from Mecca to Medina he had arranged for the return of the goods kept with him on trust to their owners.

Associating the quality of trust with that of religion, the Prophet explained, “There is no Iman (faith) for the one without trust; there is no religion for the one who does not honour his word” (Ahmed).

The two qualities a person should have when holding a responsible post or position is explained in the Holy Quran through the Prophet Yusuf (Alai) as follows: **“(Joseph) said: “ Set me over the store-houses of the land: I am a good keeper, knowledgeable.” (12:55).** Thus the Holy Quran explains in order to carry the responsibility of trust, the necessary skill of protection and knowledge are essential requirements.

As indicated in the section about speaking the truth, keeping a promise and when entrusted with a task fulfilling it completely are two aspects that are among the six aspects that guarantee the paradise for a person.

We also noted in one of the Al-Hadeeth mentioned above that betraying a trust is one of the qualities of a hypocrite.

“When a man came to the Prophet and inquired when would the day of judgment come, the Prophet told,” When trust is betrayed expect the day of judgment.’ Then the man asked how would the trust be betrayed’ the Prophet commented, ‘When authority is given to the unqualified, expect the day of judgment.” (Buhari).

There are many aspects of trust and let us look at some of them:

1. Safeguarding Money and Goods under trust

Returning the money and goods given for safe keeping to the owners as they were given for safe keeping without any breach. When the Holy Prophet (peace be upon him) had to migrate to Medina, he had asked Hazrat Ali to stay in his place in Mecca and to migrate to Medina only after returning the money and the goods to the people who had entrusted them to the Prophet.

2. Maintaining trustworthiness during transaction

When a person wants to sell a thing he should not hide the defects of it from the buyer. The Prophet proclaimed, “The trader who speaks the truth will be with the Prophets, saints and martyrs in the hereafter”(Ibnu Maja). To deserve this high status in the hereafter the quality of honesty and trustworthiness is the reason. Honesty and trustworthiness is expected of all professionals and other skilled workers, too.

3. Fulfilling the Responsibilities

The position and responsibilities entrusted to a person is in fact a great trust. That is why Islam emphasizes that positions and responsibilities should be entrusted to those who are fit for it.

Hazrat AbuDhar (Rali) states, “ I asked the Prophet should not I be appointed as the governor. For that the Prophet tapped on my shoulder and replied,’ Abdu Dhaar you are weak. That (position) is a trust. That will be a loss and degradation on the day of judgment except for the person who takes it properly and fulfills the duties and responsibilities properly.” (Muslim). The Al-Hadeeth that informs about positions being offered to the people who are not fit for it, is also in support of this concept.

4. Honouring the Secrecy and Privacy

This is a quality that is mostly expected of a person in social activities. In civil administration also this quality of maintaining and honouring secrecy and privacy is an important character wanted in a person. The private and confidential matters of other people given to us is a trust. We should protect them without exposing them to others. ***“When a person tells a news and turns back, it would become a trust.”*** (Abul Dawood, Thirmadi, Ahmed). Maintaining secrecy plays a great influence in protecting the honour, respect, dignity and personality.

5. Marital Life is a Trust

As Islam considers the husband to be a protecting garment of a wife and a wife a protecting garment of a husband, maintaining privacy and secrecy in marital life is an integral part of the Islamic family life. Marital life is closely associated with mutual dignity, respect and virtue. The reality of the trust of a marital life is living with mutual love and understanding till death in this world as husband and wife and continue to live as spouses in the hereafter. It is deemed as a trust to safeguard the purity and sanctity of the family life, and avoid divulging the secrets and privacy of the marital relationship.

“ Asking, ‘ Who would be the most fraudulent person on the day of judgment’ the Prophet stated the answer himself, ‘One would love his spouse very dearly; but would divulge the secrets of his wife to others’ (Muslim). The Prophet further stated, ***“Propagating the secrets of one’s wife after chatting and discussing with her will be viewed as one of the worst kind of breach of trust with Allah on the day of judgment”*** (Muslim, AbuDawood).

6. Physical parts are a Trust

The physical parts provided by Allah to his servant for doing good deeds in this world are also a trust. It will be judged on the day of judgment whether he used it properly or not. **“And pursue not that of which thou hast No Knowledge; for surely the hearing, the sight, the heart all of those shall be questioned of”.** (Holy Quran: 17.36)

7. Islam : A Trust

Among all the Trusts, this is the most important. A Muslim will be questioned about Islam which he accepted. There will be inquiries regarding how he practiced it, how he safeguarded it and how he conveyed it to others. Thus the Holy Quran proclaims about Muslims : **“Ye are the best of Peoples,**

evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah” (3:110)

8. Other Trusts

Apart from these there are other trusts to be safeguarded. In this regard, children, parents, education, expertise, skills, health, rest, time...etc., are all considered as trusts given by almighty God to us and we are answerable to Him on the proper dispensation of this trust.

AVOIDING HARMING OTHERS

A Muslim brought up on the principles of Islam should always be benevolent to others. He should not be malevolent and harmful to any.

This basic principle has been explained by the Holy Prophet (peace be upon him), **“For a Muslim is prohibited the life, property and honour of other Muslim”**. It means a Muslim should not do anything violating the life, property and honour of other Muslims. (Ahmed, Thirmadi, Hakim)

In another Al-Hadeeth the Prophet has pointed out **“A Muslim is the one from whom other Muslims have protection for their lives and properties.”** (Buhari)

The messenger of Allah has illustrated that in fact a Muslim is the one from whom Muslims are free and peaceful to live, **“A Muslim is the one from whose tongue and hands other Muslims are unharmed and peaceful.”** (Buhari).

Once the Holy Prophet (peace be upon him) stood among the people seated and asked, “Shall I differentiate the good people from the bad people among you?” The group of people were silent. The Prophet asked them three times. Then one among the crowd said, “O Messenger of Allah, please inform us.” The Prophet said, **“Whosoever is expected by people to do good and people are unafraid of any bad deeds from him; he is the best. Whosoever is expected by people to do good and from whose bad deed people are not peaceful; he is the worst.”** (Ahmed)

The same idea is elaborated in the Al-Hadeeth about a woman who would go to Hell despite her much worship and prayers because of her annoying her neighbours.

The Al-Hadeeth, **“Even looking at his brethren annoyingly is prohibited”** (Ahmed) is appropriate here.

“When a person shows an iron (bar) towards his brother Muslim even if the person is his own brother, the angels curse him till he gets rid of that action”
(Muslim)

A Muslim will do only what is good for his society. When the Prophet said, “It is incumbent upon every Muslim to do charity.” his companions asked him, “In case he does not have the means, what would he do?” The Prophet replied, “He should labour with his hands, be profited by it for himself and do charity”. The companions further probed, “In case he does not have the strength to do so?” The Prophet said, “He should help those who are weaker!” Then the companions continued, “In case he could not do that too!” The Prophet stated, “Let him enjoin what is good and forbid oneself from harming others. That will be charity for him” (Buhari, Muslim).

In accordance with the above mentioned concepts, let us guard ourselves from harming others with our tongue or hands even if we are not able to do any good to others.

Helping Others

Since Man is a social animal, living alone is not possible. Man is compelled by his very nature to live in association with others in his society. He is in need of help from other members of the society to fulfill all the duties expected from him.

“A believer is a body to another believer. He is like a building”. On the basis of above Al-Hadeeth a believer will be always helping others in the society because of the close connection he has with them.

The following Al-Hadeeth also further elaborates this concept: “A believer is a brother to other Muslims. He will never do injustice or desert another Muslim. Whosoever fulfills the needs of one’s brother, Allah will fulfill his needs. Whoever removes a distress of a Muslim, Allah will remove one of the distresses of the day of judgment from him. Whoever conceals the defect of a Muslim, Allah will conceal his defect on the day of judgment.”

Apart from helping with money, goods, guidance, education and physical effort, removing a harm from a Muslim is also considered as an act of help by Islam.

When the Prophet said, “You should help your brother whether he is an offender or a victim of injustice”, he was asked, **“A victim of injustice can be helped; but how to help an offender who commits injustice”**. For that the Prophet explained, **“Stopping him from committing injustice is a way of helping him!”** (Buhari)

Standing by the victim of injustice can also bring merit on the day of judgment.” Whoever walks with a victim of injustice till his rights are restored, on the day of

judgment his feet will be strengthened on the bridge of Sirath where feet will slip” (Thabrai)

Watching idly without stopping it when a person undergoes oppression is considered as an evil deed by Islam. “Do not just watch idly when a person is assaulted. If it is not stopped, curse will be upon those who watch the injustice”

Generosity

A Muslim will always be generous minded. It will be obvious in all aspects of his life. When he spends for his family, he will not show stinginess. He will show generosity in fulfilling the requirements of the family.

During social needs and disasters, Muslims will extend their hands of help without reservation. On such occasions he would do whatever is possible by him. He will move with generosity and tolerance towards his neighbour.

Regarding the subject ‘Charity’ we have dealt it under that chapter extensively. Generosity means living without stinginess, useless expenditure and pomp and show.

Enjoining Good and Forbidding Evil

This is one of the good characters of a Muslim because he will always be caring for others. He will be proving that by enjoining good and forbidding evil.

The Holy Quran proclaims this character as a special quality of the community of the Holy Prophet (peace be upon him) , “ **O ye who believe!.....Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; They are the ones to attain felicity.**” (3:104)

Thus the Holy Quran reiterates that there should be a group of people among the believers at all times to enjoin good and forbid evil.

The quality of caring for the betterment of others, enjoining good and forbidding evil gives the Muslims the necessary courage to loudly proclaim the truth. When the Prophet was asked, ‘Which was the best in the struggle for truth’, he replied, **‘Insisting on the truth in front of an unjust ruler’**. (Baszar)

“If you see any of my community afraid of telling the unjust ruler that he is unjust, keep away from them.” (Ahmed)

One of the qualities of a great man is enjoining good and forbidding evil. When the Holy Prophet (peace be upon him) was on the pulpit a man stood up and questioned, “ O Prophet of Allah, Who is the best among men?”. “ Best among men is the one

who recites best the Holy Quran among them , most God fearing, enjoins much good and forbids much evil among them, and the one who maintains good relationship with his relatives” (Ahmed)

A Muslim will not be indifferent and tolerate the spreading of injustice, oppression and evils in the society. He realizes that if he ignores these things the punishment of Allah will befall even on the indifferent observers of such deeds.

When Hazrat Abu Bakr (Rali) assumed his duties as Khalifa, after praising Allah from the pulpit he addressed the people, ““O ye who believe! Guard your own souls: If ye follow guidance, no hurt can come to you from those who stray, The return of you all is to Allah: it is He that will inform you of all that ye do”you recite this Holy Quranic verse, but you do not understand the meaning of the verse properly. Verily I have heard the Holy Prophet (peace be upon him) say, “If people do not forbid evil when they see it very soon the punishment will cover all of them.” (Abu Dawood).

The Holy Prophet (peace be upon him) also taught the way of enjoining good and forbidding evil. When one of you see a disgusting evil let him change it with his hands. If he does not have the power to do so, let him change it with his tongue. If he is powerless even to do that let him at least hate it with his heart. This is the weakest position of Iman (Faith)” (Muslim)

May we enjoin good and forbid evil in the society and live as good people.

QUALITIES NEEDED FOR SPIRITUAL PROGRESS

The importance of Spiritual Development and its benefits

Adhering to a middle balanced path including spiritual development and worldly progress indeed is the special characteristics of Islam. Soul is the basis of spiritual development. In Islamic terminology, soul is referred to as 'Qalb', 'Nafs' and 'Rooh' in Arabic. This is named as 'Thaskiyathul Nafs' by Islamic scholars. Briefly referred as 'Thaskiya'. In the evolutionary development of this the spiritual art of 'Thasawwuf' appeared as proved by Imam Ghazzali (Rah), Abu Thaleeb Al Makki (Rah).

In order to develop the soul A Muslim should follow whatever ways the Holy Quran and Al Sunna prescribed. Without separating as worldly life and the life after death or as body and soul, A Muslim should follow the path of Islam where both are connected fully well. Otherwise there will be serious defects in the matters considered to be maturity of the soul. This is referred to as 'Amralul Qalb' or the disease of the soul by spiritualists.

In this chapter first of all we shall look at the forces of spiritual development such as 'Thakwa', 'zuhd', 'Vaaraavu', 'Kushu', 'Kuluvu', 'Murakaba', 'Muhasaba' etc,

The Holy Quran on Thazkiyatul Nafs

“It is He who has sent amongst the Unlettered a Messenger from among themselves, to rehearse to them His Signs, and purify them, and to instruct them in the Book and Wisdom, although They had been, before, in manifest error;” (62:2)

The Al-Hadeeth on Thazkiyatul Nafs

“ Verily! Know that there is a part in the body. If it becomes right all the body will become right. If it becomes bad all the body will become bad. It is the ‘heart’”. (Buhari)

Thaqwa

In Islamic terminology the word 'Thaqwa' is employed in the sense 'Fear of God', 'Fear of Allah', 'Piety', 'Feeling of the Divine' etc.,

The Holy Quran interprets 'Thaqwa' as follows: “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 deeds and forgive you: For Allah is the Lord of Grace Unbounded. (8:29)

In the Al-Hadeeth, Abu Saeed Al-Qudri (Rali) informs, “ Verily! The world is sweet and attractive. Verily Allah has made you his vicegerent on the world. He observes what you do. Therefore beware of the world. Beware of the women. The first disorder among the Bani Israelites came because of women” (Muslim).

The Holy Prophet (peace be upon him) supplicated Allah to bless him with the fear of God as follows: “ O Allah! I seek from you guidance, fear of you, and virtue and contented wealth” (Muslim)

The results of Thaqwa

Ibnu Abbas (Rali) referring to Thaqwa states,

1. Following the commands of Allah in our life as much as possible.
2. Leaving aside all that is prohibited by Him in our life.
3. Making use of the worldly life for the benefit of the hereafter.
4. Possessing the good character and a contentment of heart.

Al Quran on the Signs of Thaqwa

1. **“...So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things (2:282)**
2. **“... And for those who fear Allah, He prepares a way out, and he provides for him from (sources) he never could expect. (65:2-3)**
3. **“O ye who believer! Fear Allah as He should be Feared, and die not Except in a state of Islam.” (3: 102)**

Al-Hadeeth on the Signs of Thaqwa

1. “Wherever you may be, fear Allah. Following a bad deed do a good deed. The good deed will wipe out the bad deed” (Thirmadi)
2. “Pointing to the heart three times, the Prophet said, “Fear of God is here!” (Buhari, Muslim)

3. Whosoever possesses the following three traits, he has indeed tasted the sweetness of faith.
 - i. Allah and His messenger become dearer to him than anyone else
 - ii. When he loves a person he loves him for the sake of Allah
 - iii. After returning to Islam from unbelief, returning to unbelief feels like going to be thrown into Hell.

The following matters help to strengthen and protect Thaqwa

1. Reciting the Holy Quran and practicing remembrance of Allah
2. Calling people to the religion of Allah
3. Performing obligatory prayers on time.
4. Performing compulsory and optional (Sunnah) Fasting.
5. Giving away on charity, Zakaat, Sadaka and donations.
6. Thinking about the creations of Allah
7. Taking part in activities remembering Allah.
8. Fulfilling congregational duties in congregation.
9. Respecting the advice of parents, teachers, religious scholars and honouring them.
10. Moving with good friends.
11. Reading good books and magazines.
12. Whilst maintaining good cordial relations with all when living in a multi-community environment, being staunch in one's beliefs.
13. Without abusing public property maintaining it with responsibility.
14. Avoiding fraud, bribery and betrayal in all transactions and business with every one.
15. Using media within the scope of Islam and avoiding useless and mind wandering obsession with them.
16. Thinking about the life after death.

Zuhd – Life without attachment to it

Islam is a religion of a balanced way of life. It does not support asceticism. On the other hand Islam encourages a life with less attachment without excess indulgence by combining both the worldly life and spiritual life. This is called ‘Zuhd’.

Islam does not fail to give its adherents the spiritual dimension in the worldly affairs and worldly events. For example even though marriage is considered an worldly affair, by incorporating aspects such as ‘Eejab’, ‘Kabool’, ‘two witnesses’, ‘Walee’, and ‘Mahr’, Islamic outlook of spirituality and ethics is ensured within a marriage practice.

The Holy Quran on Zuhd

1. “O men! Certainly the promise of Allah is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allah (35:5)
2. “Wealth and sons are allurements of the life of the world: but the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation of) hopes. (18:46)

Evidences of Al-Hadeeth for Zuhd

1. “Three things follow a person after his death. They are: His family, His wealth and his actions. After burial his family and wealth will return back from him. His good deeds will stay with him” (Buhari, Muslim)
2. “With regard to the Hereafter this world is negligible” (Muslim)
3. “Look at those who are below you in wealth. Never look at those who are above you in wealth. This will be appropriate as you will not under estimate the blessings of Allah to you.” (Buhari, Muslim)
4. A person came to the Holy Prophet (peace be upon him) and requested, “O Allah’s messenger! Show me a deed that will make me loved by Allah and liked by people.” The Prophet answered him, “Be detached from the world. Allah will love you. Be free from the desire of what other people have”

We can note that two of the great teachings of what the Prophet taught during his life are included in these two Al-Hadeeth.

1. A person should make his life in this world without attachment to the world. This will bring him the Love of Allah.
2. Avoiding the desire for what other people have. This explains how to gain the love of other people and avoid conflict in society.

The Reality of Zuhd

To be detached from worldly desires does not mean totally giving up the world and leaving aside every thing in it. It also does not mean purposefully making the life difficult and hard. Doing so will take away a person from ‘Zuhd’ into a state of life called ‘Rahbaniath’. Whilst a state of life as Zuhd is encouraged in Islam, the state of Rahbaniath is prohibited.

The Holy Quran commands, **“O ye who believe! Make not unlawful the good things which Allah hath made lawful for you, but commit no excess. For Allah loveth not those given to excess” (5:87)**

“There is no place for asceticism in Islam”, this Al-Hadeeth is recorded in the book of Ahmed. This Al-Hadeeth is also another proof for the reality of Zuhd in Islam.

Therefore Islam does not encourage a life going about wearing filthy clothes or living a life on alms given by people without labour and doing a job, or keeping away from activities that bring greatness to Islamic society and Islam or just confining oneself merely to performing religious duties of prayers. That is why a modern day scholar who paid attention to the lives of the companions remarked: “The companions would look like ascetics in the night devoted to prayers and worship. But during the day time they would be fighters on horse taking part in jihad. ‘Life without attachment’ is viewed in this backdrop.

‘Islamic Scholars on Zuhud’

1. **Unoos Ibnu Muyassara , May Allah be pleased with him:** “ Living without attachment in the world does not mean making what is allowed as prohibited or wasting wealth; on the other hand life without attachment means trusting on what is with Allah more than what you possess, and having the same attitude of equanimity when affected with affliction or not. Also with regard to truth the people who praise you or blame you should look equal in your mind.

2. When it was inquired from **Sufyaan Ibnu Uyaina (Rah)**, “Who is the one not attached to the world?” His reply was, “The one who is grateful when blessed, and patient when tested.”
3. **Sufyanus Sauri (Rah)** explains, “Life without attachment means controlling desires; it does not mean eating hard things”

Warau – Abstinence

Al Hasan Ibnu Ali (Rali) informs that the Prophet said “Leave aside what is doubtful to you; and follow what is not doubtful to you”.

The above Al-Hadeeth has been taken as the basis for the quality of warau, Abstinence which is emphasized by Islam.

Evidence from the Holy Quran regarding Warau

1. “And cover not Truth with Falsehood, nor conceal the Truth when ye know.(2:42)
2. “And pursue not that of which though hast No Knowledge; for surely the hearing, The sight, the heart all of those shall be questioned of...” (17:36)

Guidance from Al-Hadeeth regarding Hesitation with Precaution

1. “Verily what is allowed is clear. What is prohibited is also clear. In between them there are doubtful things. Most of the people are without awareness about it.” (Buhari, Muslim)
2. “A person will not be pious unless he leaves out doing an allowed deed for fear of committing a prohibited deed” (Thirmadi)

Three Stages of Hesitation with Precaution

1. Protecting one’s heart from evil thoughts regarding Allah, Angels, people and other creatures.
2. Attaining maturity of sustaining good deeds. Spending the time that would go for bad deeds to do good deeds. Being alert about good deeds being reduced by bad deeds.
3. Availing opportunities to increase faith. As faith can be diminished when doing bad deeds and increased during good deeds.

In fact when the quality of Abstinence is exercised in one's life all other activities will become properly guided. Once the Prophet advised Hazrat Abu Huraira (Rali) as follows: "O Abu Huraira! Exercise Hesitation with Precaution. Then only you will be a pious worshipper among men". The companions of the Holy Prophet (peace be upon him) realized the importance of exercising Hesitation with Precaution that they even gave up what was allowed for fear of doing something that is forbidden.

Hesitation and acting with Precaution of Khulafaur Rashideen in handling public properties

Once when Hazrat Abu Bakr sat for eating his meal, he asked his servant from where the food came. When the servant replied that the food was brought by a slave who loved Abu Bakr very much. As a doubt about the allow ability of the food occurred in his mind, he stopped eating the food and started to vomit it out.

When a person observing this commented, "May Allah Bless you, for the sake of a mouthful of food, you are undergoing such hardship." For that the Khalifa replied, "Even if that food has to be vomited at the cost my own life itself, I will do it because the Holy Prophet (peace be upon him) had informed that the body that is brought up with the forbidden food is fit for Hell" (Hayathus Sahaba)

When a citizen came to see the Khalifa Hazrat Umar (Rali), after making him seated, the Khalifa put out the lamp. When the visitor was surprised and inquired why he had put out the lamp, the Khalif replied, "Till you came in I was involved in the government official duty and for that the lamp was lit with the government expenditure. Now we have to discuss our personal matters, I have to light up the personal lamp instead of the official lamp." (Hayathus Sahaba). From this it is evident that the Khalif was extra cautious about public property.

Kushu, Kuluu. Fear of God and Humility

Islam teaches that when fulfilling Islamic duties one should be with fear of God and humility. Islamic scholars view that this quality of Fearing God and Humility acts as a protective guard against evil qualities of flattery, praise, pride etc.,

The Holy Quran proclaims as successful, those who fulfill the duty of Salaath, which is described as one of the five pillars of Islam, "Successful indeed are the Believers, Those who humble themselves in the prayers" (23:1-1)

Unnecessary excitement and excessive calmness are not required in Salaath. A balanced middle path is prescribed as stated by the Holy Quran: “ **Neither speak thy prayer aloud nor speak it in a low tone, but seek a middle course between “ (17: 110)**

We also observe it in the advice given by that great man Lukmanul Hakeem to his son, “*When you walk have a middle pace. Lower your voice. The most disgusting voice is that of the donkey*”

Evidences of Al-Hadeeth for Kushu and Kuluu

1. Verily Allah does not see your wealth or external appearance. However, he looks at your heart and actions. (Muslim)
2. When the Holy Prophet (peace be upon him) would retire to bed, he used to recite the following prayer and go to sleep, “ O Allah! I have submitted myself to you. I have turned my face towards you. I have submitted all my actions to you. I have leaned my shoulder back on you. I have done so with fear and love for you.” (Buhari, Muslim)

Al-Murakaba val Muhasaba – Watchful and Introspecting

Evidences from the Holy Quran regarding being watchful and Probing:

1. “**For thy Lord is Watchful. (89:14)**
2. “ **He knows fully well the wickedness of the eyes and what is hidden by hearts.”**
3. “ **Verily nothing in the earth or heaven is hidden from Allah”**

Evidences of Al-Hadeeth

1. “A wise person is someone who introspects and questions himself and prepares himself for the life after death.” (Thirmadi)
2. “ A good characteristic of a person is to leave aside what does not concern him” (Thirmadi)
3. “ Wherever you may be, fear Allah. If you do a bad deed, follow it up with a good deed. It will eradicate the bad deed. Move with people with good disposition of manners” (Thirmadi)

Self-introspection is important for a Muslim who acts to get the satisfaction of Allah. This is called ' Muhasaba '. Every day before going to bed a Muslim should sincerely introspect whether all his actions were approved by Allah, if so whether he had done it with purity of heart for the sake of Allah. If any action forbidden by Allah has taken place, he should seek forgiveness.

Activities for Spiritual Growth

Man has been created with a physical body, knowledge and spirit or soul. It is the creed of Islam that all these three aspects should be good. Allah has placed the success of man particularly on the spiritual purity.

Thus the Holy Quran declares, **“ By the soul, and the proportion and order given to it. And its inspiration as to its wrong and its right; truly he succeeds that purifies it, and he fails that corrupts it.” (91: 7-10)**

All the messengers of Allah called people to the purification of their hearts. ‘Thaskiyathun Nafs’ or Purification of the heart has been their prime characteristic. It means reforming the heart through beneficial knowledge, good deeds, enjoinder of good and forbiddance of evil and finally purifying it. In this way when heart is purified and activities are done accordingly the soul becomes pure and develops spiritually. There are many activities for the benefit of spiritual development.

Guarding the Tongue

Allah created man beautifully and blessed him with eyes, ears, tongue, hands and legs. Among these organs the tongue which gives him the ability to talk occupies an important place. This is a great blessing for him. Talking helps man to express his thoughts to others.

Allah has commanded man to express his words with care in the same manner as He has commanded him to be careful in his activities. Man’s words must be truthful, graceful, good, wise, appropriate and not offensive to others.

Evidences from the Holy Quran and Al-Hadeeth

1. **“In most of their secret talks there is no good: but if one exhorts to a deed of charity or goodness or conciliation between people (secrecy is permissible) to him who does this seeking the good pleasure of Allah, we shall soon give a reward of the highest” (4:114)**
2. Hazrat Abu Huraira (Rali) reports: A believer who believes in Allah and the Hereafter should only speak what is good or be silent “ (Buhari, Muslim)

3. “If a servant of God speaks without thinking whether it is right or wrong, because of that he will fall into Hell to the distance from the east to the west”, as reported by Abu Huraira (Buhari)
4. “Even when a servant of God speaks words that satisfy Allah without knowing its importance, his status will be raised by Allah. When a servant of God speaks words that receives the wrath of Allah without knowing the importance of it, he falls into Hell because of it” as reported by Abu Huraira (Buhari)
5. Once the Holy Prophet (peace be upon him) was passing by two graves, and told ‘The persons in the graves were being punished. But they were not being punished for any major sins. This person did not take care to keep clean his body or clothes when passing urine and the other one was a backbiter spreading slander among people’ (Buhari)
6. Hazrat Huzaifa reports that the Prophet told, “A back biter will not enter paradise” (Buhari)
7. Hazrat Abdullah Ibnu Umar (Rali) informs: The Prophet told, “Do not speak much of anything other than that reminds Allah. Speaking more words, except reminding Allah, will constrict the heart. The one among men who is far away from Allah is the person who is with a constricted heart” (Thirmadi)
8. “If someone assures me that he would protect his words and modesty, I will assure him paradise” (Buhari)

Guarding the sight, hearing and modesty

Allah has given man many bodily organs. These are really great blessings from Allah. It is expected by Allah that people should use these blessings in a proper and acceptable manner.

The religious duties ordered upon Muslims are also performed with the participation of these bodily organs. In performing Islamic worship (salaat) the tongue, hands, knees, brain, eyes, ears and feet are involved and during fasting all these bodily organs take part in the act of fasting by keeping away from indulgences. For the cause of Haj, Hijrat, Jihad and Education these physical organs bear difficulties and act with sacrifice. On the contrary when a person indulges in intoxication, alcohol consumption, adultery, pork eating etc his physical organs also suffer along with his intelligence.

1. The Holy Quran proclaims, **“Behold, two (guardian angels) appointed to learn (his doings) Learn (and note them), one sitting on the right and one on the left. Not a word does he utter but there is a vigilant guardian...”** (50:17-18)
2. The Holy Book also states, **“ Successful indeed are the Believers! Those who humble themselves in prayers; who avoid vain talk; who are active in giving zakat; who guard their modesty...”** (23: 1-5)

And the following Al-Hadeeth also interpret well the concept :

1. “According to Hazrat Ayesha (Rali), The Prophet always liked to start from the right when doing ablution, taking bath, combing, wearing sleepers etc.,” (Buhari, Muslim)
2. “As reported by Hazrat Hafsa (Rali) the messenger of Allah used his right hand for eating and drinking and used his left hand for other work “ (Abu Dawood)
3. The Holy Prophet (peace be upon him) said, “Your eyes have a right over you. Therefore it is the duty of every believer to respect this divine blessing. This blessing should be used only according to the wish of the Lord” (Thirmadi)
4. The Holy Prophet (peace be upon him) also advised, “Help those who help you and also those who annoy you. The companions inquired, “How to help the one who annoys us”? The Prophet said, “ Stopping him from doing that sin is a help to him”

Caring for Time

Time is part of human life. Actually Time is life. Time lost means that a part of life is lost. The proverb, “Time is a sword if you do not cut, it will cut you” explains the reality of time. Other than time we can get back anything lost. Time and tide wait for none. A Muslim will attempt to spend his time wisely. He will be careful not to waste his time in doing unnecessary, useless and bad things in his life.

Time management is a basic quality insisted by Islam. All major religious practices such as Salaath, zakat, Fasting and Haj are time oriented and depend on time management.

The Holy Quran illustrates :

1. **“Verily, in the alternation of the Night and the Day, and in all that Allah has created, in the heavens and the earth, are signs for those who fear Him.” (10:06)**
2. **“So Glory be to Allah, when ye reach eventide and when ye rise in the morning” (30:17)**
3. **“ It is out of His Mercy that He has made for you Night and Day , - that ye may rest therein, and that ye may seek of His Grace; And in order that ye May be grateful” (28:73)**
4. **“On the day when Allah resurrects them all, He will reveal all that they did in their life on earth. Although they forget those deeds, Allah records them all. Allah knows all that they do”**

The Sayings in the Al-Hadeeth of the Prophet also throw light on this subject:

1. On the day of judgment a person can not move away without answering four questions:
 - i. How you spent your lifetime?
 - ii. How you spent your youth?
 - iii. How you accumulated your wealth and how you spent it?
 - iv. How did you act according to the knowledge acquired by you?
(Buhari, Muslim)
2. “A wise person would divide time into four parts. In one part of it he would worship his Lord. On the other part he will put himself for self-examination. On the third part he will contemplate on the creation of Allah. On the fourth part he will be fulfilling the requirements of his life” (Ibnu Hiffan)
3. **“O Allah! Among my community Bless those who wake up early”**
(Muslim)
4. “The prayer of Asr performed while the sun is setting is the prayer of a hypocrite”(Muslim)
5. “Leaving out meaningless unnecessary work is of the special qualities of faith” (Thirmadi)

Further Khalifa Umar (Rali) also stated: “ There are duties to be completed in the day time. Allah does not approve them in the night. There are also duties towards Allah to be completed in the night, and Allah does not approve them in the day time” (Buhari)

The Importance of Youth and utilizing it in good ways

Allah has made human life comprising many phases. Childhood, youth and old age are important stages of life. Especially youth is a very important period of life. The young are the ones who take part in uprisings and revolutions in the world.

Standing shoulder to shoulder with the Prophet the youthful companions of the Holy Prophet (peace be upon him) played a major role in the propagation and the struggles of Islam. Young Muslims like Mohammed Ibnu Qaseem and Thariq bin Ziad made great achievements in the annals of Islam.

The following Al-Hadeeth explains that persons spending their youth would receive immense benefits in the Hereafter. “The person who spent their youth rightfully would be among the seven types of people blessed by the shadow of Allah on the day of resurrection when there will be no shadow other than the shadow of Allah.” (Buhari)

The Holy Prophet (peace be upon him) advised a man as follows: “ Make use of five things before five things happening to you; use your youth before old age, use your health before sickness, use your wealth before poverty, use your rest before hard work, use your life before death” (Nasae, Haakim)

We also come across great teaching regarding this in the Holy Quran:

1. “Behold, the youths betook themselves to the Cave! “Bestow on us Mercy from Thyself. And dispose of our affair for us in the right way”” (18:10)
2. Even when in the prison during the youth, Prophet Hazrat Yusuf never gave up the propagation of Islam. He advised his companions as follows, **“O my two companions of the prison! Are many lords differing among themselves better, or Allah the one supreme and Irresistible” (12:39)** **“ Whatever ye worship apart from Him is nothing but names which ye have named, ye and your fathers, for which Allah has sent down no authority; the command is for none but Allah: He has commanded that ye worship none but Him: that is the right religion, but most men understand not.....” (12:40)**

SOCIAL RELATIONSHIP FOR SPIRITUAL DEVELOPMENT

Man cannot live alone. He has to live as a member of his society. In such a set up of living, he has to possess moral qualities that care for social relationships. Then only the society can live properly and can be helpful for the spiritual development of the individual. Islam gives prominence to these moral qualities.

Taking part in Happiness and Sorrows

Facing Happiness and Sadness is natural in life.. Taking part in such instances of happiness and sadness is a great ethical quality. A believer will get involved not only in the happy events of his brethren but also in the sad occasions and share losses and difficulties with others.

The Holy Quran emphasizes, **“The Believers are but a single Brotherhood: so make peace and reconciliation between your two brothers; and fear Allah, that ye may receive mercy.”** (49:10)

The Holy Book further states, **“Those who love (to see) scandal circulate among the believers, will have a grievous chastisement in this life and the hereafter; Allah knows, and ye know not.”** (24:19)

Hazrat Said bi Abi Wakkas (Rali) said: “When I was sick the Holy Prophet (peace be upon him) visited me to inquire about my health and prayed, “O Allah give relief to Sahd from this disease” (Buhari)

“Hazrat Abu Musa Al Ashari (Rali) informs that the Prophet said, ‘Believers are like a building in assisting each other. One part of the building enforces the other part’ and showed his fingers joined closely.”

“The happiness you bring to a believer by removing a difficulty or settling his loans is a deed most liked by Allah” (Muslim)

“Hazrat Wasila Ibnus Ask reports that the Prophet said, “Do not show happiness over the sorrow of your brother. Allah may bless him and put you to test” (Thirmadi)

Hazrat Fara Ibnu Aseef (Ral) narrates, “Visiting the sick, taking part in the funeral, replying to the prayer on sneezing, upholding justice, helping the oppressed, accepting the invitation to a function, spreading Salaam were taught to us by the Prophet.” (Buhari, Muslim)

Debts, Loans and Mortgage (Adh Dhain, Al Rahn, Al Ariya)

In social transactions debts, loans and mortgaging are involved. Debts refer to money or goods taken by someone on the understanding of returning it later.

“Giving a loan by a Muslim to another Muslim two times is like doing charity” (Al-haqeem). At the same time Islam advises us to avoid borrowing loans as far as possible. “Avoid Loan; Live freely” (al Haqeem)

We understand the seriousness and accountability of ‘Debts from the tradition of the Prophet not willing to conduct the funeral prayer for a person dead with debt, unless and until somebody took responsibility to settle the loan.

Keeping an item to the value of the loan with conditions for obtaining a loan is called ‘Mortgaging’.

With regard to this mode of transaction, the Holy Quran guides us, *“If you are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose)”* (2: 283)

Al Ijara or Rental Leasing

Giving a building or a product to another person for a certain period by predetermined wage is called rental lease. In other words, the amount paid for the use of a building or product is called ‘rent’ and the amount paid for the service or work is called a wage.

Islamic law stipulated that the following conditions should be met in order to practice the ‘Ijara’ or ‘rental lease’:

1. Both parties to the agreement of the lease should be in right mental condition.
2. They should have reached maturity of age.
3. Should have consensus in the agreement.
4. Should know clearly about the building or product to be rented.
5. The building or product to be rented out should be in a usable state.
6. The building or product to be rented out should be approved by Sharia.
7. The rental should have known monetary value.

Standing Bail (al- Lamaan)

In accordance with the guidance of the Holy Quran, that believers should help each other in good deeds and in matters that develop fear of God. A person who is caught in a critical situation should be helped. A Muslim brother who has been held in the courts of law should be helped in a friendly and brotherly manner by helping him to be released with a bail. The Holy Prophet (peace be upon him) said, “As long as a servant of God helps another servant of God, Allah will keep

helping him”. In this regard standing bail for another Muslim is a good act that is connected with the attachment of brotherhood among Muslims of the Islamic society.

Bearing Witness – As Shahaada

1. Hazrat Abu Bakr narrates: the Holy Prophet (peace be upon him) asked, ‘ Shall I tell you about major sins?’. When we replied ‘yes’, the Prophet continued, ‘ It is associating partner with Allah, Hurting the parents’ and then the Prophet sat and told,’ ‘ Know! Giving false witnesses too’. He kept repeating these again and again up to the extent that we wished should not he be silent. (Buhari, Muslim)
2. Hazrat Anas (Rali) reports: “The messenger of Allah mentioned about major sins. The he told,’ To associate partners with Allah, Murdering, Hurting parents..” and asked “ Shall I tell about the great sin!” He concluded by declaring, ‘**Telling lies and Giving False witnesses**’. (Buhari)

Protecting Public Property

Public property means the premises, places and goods made “Wakf” for the public usage. Mosques, Madrasas, Orphanages, Elders Homes, Public Libraries, Hospitals, Parks and numerous other places dedicated for public use are considered as public property from Islamic point of view. No one is allowed to make use of these for personal usages or claim rights on them. The following verse from the Holy Quran confirms the accountability of such property on the day of judgment.

1. **“Then, shall ye be Questioned that day about the joy (ye indulged in) (102:8)**
2. **“ Fair in the eyes of men is the love of things they covet: women and sons; heaped up boards of gold and silver; horses branded; and cattle and well-tilled land. Such are the possessions of those world’s life; but with Allah is the best of the goals” (3:14)**

Showing love and respect to Children, elders, religious scholars and teachers

A society comprises of several types of people. All of them, such as teachers, religious scholars, elders and children are essential for the dynamics of society. Educationists expect all these categories of people should efficiently and productively contribute to the welfare of the society in which they live.

Loving children, respecting elders and honouring religious scholars are considered as indispensable aspects for the healthy functioning of the society. Among the people to be loved parents are in the first place. The Holy Quranic verse that insists on this is as follows:

1. **“Serve Allah, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbours who are of kin, neighbours who are strangers, the companion by your side, the way-farer and what your right hands possess. For Allah loveth not the arrogant, the vainglorious.” (4:36)**
2. **“ We have enjoined on man (to be good) to his parents: In travail upon travail did his mother bear him. And in years twain was his weaning: ‘Show gratitude to me and to thy parents: to me is the goal’” (31:14)**
3. **“Say: “Are those equal, those who know and those who do not know?”It is those who are endued with understanding that receive admonition.” (39:09)**

During the time of Harun Al Rasheed, his son Mamoon received education under a teacher named Abu Mohammed .Once the teacher came to offer lessons. He called Mamoon. But he did not come there. Mamoon came late and the teacher became angry and hit the boy with a cane. The boy started to cry. At that time a minister of Harun al Rasheed came to see Mamoon. The teacher was afraid if Mamoon would complain to the minister about him.

When Mamoon saw the minister, he stopped crying and he replied the minister. He did not tell anything about the teacher. The minister returned back.

Then the teacher told Mamoon, “I thought that you would complain to the minister about me. But you did not utter anything!” Then Mamoon replied, “I will not complain about you to anyone. You punished me to discipline me. There is nothing wrong in it. Hereafter I will behave well.”

There are many such instances showing the high regard enjoyed by teachers in the Islamic tradition.

Taking part in Social Activities

Islamic teachings insist on the cleanliness of public property and its environment. And it is a virtuous deed ‘Ibadad’ to offer one’s services of labour freely for this purpose. In order to accomplish such an undertaking of social activity, proper planning, discussion, resources and man power are needed. In this regard the

qualities of unity and brotherhood as envisaged in Islam play a paramount role in organizing such fruitful and beneficial activities for the society.

By social activities of this nature social and institutional relationships and communication are developed. A Muslim can accomplish greater social interaction and progress through involvement in good social activities.

Maintaining Relationships with Neighbours and Relatives

Human beings develop relations with different types of people as they have to live along with so many different types of people. In his life neighbours and relatives are indispensable. Islam as a religious and social force has established codes and traditions on the way to deal with these relationships.

The following Prophetic preaching highlights the importance of maintaining good relations with them and the serious consequences of harming them.

“Gabriel kept advising me about the rights of neighbours to the extent that I became concerned if he would tell me to give them the rights of inheritance.”
(Buhari, Muslim)

“Whosoever has faith in Allah and the day of judgment, he should respect the neighbours.” (Buhari, Muslim)

“Once the Prophet said three times: ‘He is not a believer.’ When asked who was that, the Prophet replied, ‘ He is the one from whose harm his neighbours are not free.’ (Buhari, Muslim)

Islam enjoins the same preaching with regard to having good relationship with relatives.

“Giving sadaka (charity) is a pious practice; but giving sadaka to the relatives is a pious practice that combines sadaqa and good relationship” (Nasaee, Ibnu Maja)

The Prophet said that the sister of one’s mother is a person in the status of one’s mother. (Buhari, Muslim)

“ O mankind! Fear your guardian Lord, who created you from a single person. Created out of it his mate, and from them twain scattered countless men and women; Fear Allah, through Whom ye demand your mutual rights, and be heedful of the wombs (that bore you) for Allah Ever watches over you.” (Holy Quran 4:01)

Disaster Management

This concept occupies an important place in modern society. When people are affected by natural disasters such as Tsunami, Earth quake, Storms, Floods etc., the need to bring them back to normal life is called disaster management.

This rehabilitation consists of two divisions:

1. Rehabilitation through psychological counselling.
2. Rehabilitation through relief assistance of basic needs

It is a divine law since historical times :‘ After every disaster there will be a development’. It is a moral duty to give this truth as a spiritual cure of relief based on evidences from the Holy Quran, Al-Hadeeth and salafus salihien.

We should guide the children to recite those prayers and Dikrs offered by the messenger of Allah in the mornings and evenings in order to get relief from sorrows, grief, fear and get peace of mind and strength of character.

1. Reciting the first four verses of Surathul Bakara
2. Reciting Ayathul Qursi
3. Reciting Suras starting with the word, ‘Kul’
4. Reciting Salawats on the Holy Prophet (peace be upon him)

Treating the Guests

Treating the guests is a great quality of the Prophets. Hazrat Ibrahim set an example in this regard. Even the people of the period of ignorance (jahiliya) had this noble quality. The Prophet has encouraged this quality as a characteristic of faith.

“Whosoever believes in Allah and the day of judgment should respect his guests.”
(Buhari, Muslim)

“Whosoever is invited to a feast should accept it” (Muslim)

Ways to respect the guests

1. Welcoming with a smile.
2. Behaving with love and kindness.
3. Talking happily.
4. Offering food or short eats in time.

5. Eating with the guests.
6. Not finishing eating before the guests.
7. Tolerating the difficulties because of them.
8. Walking with them up to the entrance to send them off.

Dua after a feast

- “O Allah! Grant food to those who gave us food. Give water to those who gave water to us”
- “O Allah! bless prosperity in whatever you have given them. Grant forgiveness to them. Shower your blessings on them”

Walima as a feast

Walima is a feast given by the bridegroom for his relatives and the relatives of his bride. It should be given according to the capacity of the bridegroom. The Prophet advised one of his newly wed companions to arrange a walima feast even with one goat.

Walima is a way to publicize the marriage to the society. In this noble deed, we should avoid unnecessary expenditure, drinks, and pomp and show. Invitations should be extended without discriminating on the basis of social status to family members, relatives, neighbours, down trodden etc.,

“The worst Walima feast is the one in which the poor are ignored and only the rich are invited” (Buhari, Muslim)

Ifthar as a Treat

Ifthar denotes offering of food to guests to breakfast during Ramadan. The Holy Prophet (peace be upon him) said, “Whosoever offers food for a fasting person to breakfast, he gets a reward like that of the fasting man and nothing will be reduced from the reward for the fasting man as well”

It is a tradition of the Prophet that we should recite the following Dua in whose house we breakfast. “Fasting people are breaking fast at your place. Good people are eating your food. Angels are praying for you.”

Behaving with good manners in public places and public transport

Showing good manners of behavior in public places is one of the ways in which the propagation of Islam manifests attracting people in a multi-ethnic society like

in Sri Lanka. It is imperative that we should behave humanely when travelling in public transport. The Prophet has given us a general guidance: “Good means good characteristics; Wrong means what annoys your heart – and you will hate such wrong being seen by people” (Buhari, Muslim)

When travelling in trains and buses, it is essential to observe the rules and behave morally appropriate.

1. We must follow the queue and avoid shoving others to get ahead.
2. The ticket for the journey must be obtained after paying the appropriate fare and make the journey lawful in the eyes of Islam and the authorities.
3. Helping the elders, the pregnant, the religious scholars, children and the sick who are standing passengers by offering the seat.
4. We should not make other passengers uncomfortable when we talk with someone or on the mobile.
5. When travelling with mixed genders, one must lower the gaze, uphold modesty by occupying separate seats.
6. Smoking should be avoided.
7. Falling into deep sleep, spitting, sneezing without covering the mouth with a cloth are some of the uncivilized practices to be avoided.

“You all are trustees and will be questioned about how you fulfilled your trusts” said the Prophet. He also warned us about three places that can bring a curse.

1. Water ways
2. Side of the streets.
3. Shadow giving trees.

The Holy Prophet (peace be upon him) stated, “Whoever cleans the well ‘Fihir Ruma’, will enter paradise”.

The Messenger of Allah further commented, **“The one who is of service to mankind is the best among you”**

“All Good actions are charity” (Buhari)

Maintaining relationship of Mahrami and Ajnabi (Family)

Allah created men and women and has revealed the rules of moral guidance under which both genders can come together and be separate. Islam has introduced ethical disciplines concerning the relationship of Mahrami and Ajnabi such as lowering the gaze, avoiding being alone with ajnabi females and rules of modesty.

Mahrami is a word denoting closely related women who are prohibited for marriage and Ajnabi denotes women who are not prohibited for marriage.

The Holy Quran proclaims this principle of ethical excellence, **“Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do”** (24:30)

The above verse clearly states that men and women should follow moral disciplines of excellence in their day to day life.