

Rendered into English by  
**Shaikh Mir Asedullah Quadri**

# The Principles of Islam

**WRITTEN IN URDU BY**  
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# **THE PRINCIPLES OF ISLAM**

Written in Urdu By

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Rendered into English by

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Under the guidance and supervision of

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**Sahih Iman Publication**

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## FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The right perception of divine unification (توحيد) is an important identification of a Gnostic (عارف). People's hearts are like mirrors and the perception of unification is the divine light. The reflection of this divine light is directly in proportion to the purity of heart. How is this purity achieved? By cleanliness of the heart which, in turn, is dependent on the correct knowledge. And what is the prerequisite to gain the correct knowledge? The sincerity of intention and effort to seek the correct knowledge.

Our purpose of translating the books of Shaikh Muhammad Abdul Qadeer Siddiqui (رحمة الله عليه), former Professor and Head of the Department of Theology, Osmania University, Hyderabad, India, is to help those individuals who are sincere seekers of correct knowledge.

**It is in Quran -** إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا [ For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord.] **(Surah Al-Anfal - 2)**

The divine gnosis (عرفان) is Almighty's beneficence. Who are the divinely rewarded Gnostics (عارفين)? In the Prophet's (صلى الله عليه و آله وسلم) time, those were his Companions. In later years were the followers of the Companions (تابعين) and later on are the friends of Allah (اولياء الله) .

**It is in Quran -** أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ - لَهُمْ [Behold the friends of Allah! On them shall come no fear, nor shall they grieve. These are they, who have believed in Allah and are mindful of Him (the feeling of closeness of Allah) and (have consequently abstained from everything evil). To them tiding come (from Allah) of a happy life both in this world and in Hereafter. The word of Allah is never revoked. This in itself is a great felicity.] (Younus - 62-64)

The friends of Allah are like illuminated stars spread on the surface of the Earth. They all help in cleansing the hearts of people.

Undoubtedly, Shaikh Muhammad Abdul Qadeer Siddiqui (رحمة الله عليه) was one among the greatest gnostics of all times who have illuminated the hearts of hundreds of thousands of people in their lifetimes. Also, he was one of the most eminent theologians of recent past. He had mastery in subjects like Islamic jurisprudence, Traditions (Ahadith) of Prophet Muhammad (صلى الله عليه و آله وسلم), Islamic theology, exegesis of the Holy Quran, logic, philosophy and Arabic literature. His books were included in the syllabi of postgraduate and doctoral degrees offered in the Dept. of Theology, Osmania University, Hyderabad, India. He was the first professor appointed for this department at the time of the establishment of Osmania University and later was assigned as head of the department, which he held for over 2 decades. In view of his extraordinary literary skills, his services were required by the university for an extended period of 11 years by royal decrees after he attained 55 years, the age at which the teaching faculty were to go on superannuation those days. The books written by him are the living source of illumination to great many individuals even after so many years after of his death.

The book in your hands "The principles of Islam" is the translation of his Urdu book Usool-e-Islam (أصول اسلام). This book provides an in-depth view of the Islamic thinking of various ideals of human endeavor. The topics covered in this book namely (i) religious thought, (ii) culture, (iii) philosophy, (iv) politics, (v) human rights, (vi)

finance, (vii) education, etc. are extensively useful in today's world. It will help in clarifying doubts of non-Muslim communities about Islam, the divinely stipulated way of living.

The extraordinary skill of Mir Asedullah Quadri in translating Shaikh's books, his zeal and his unique style are God-gifted. I pray to Allah to widen his heart and shine the mirror within wherein the divine gnosis dazzle and lead many to the right path of Islam, Ameen.

May Allah accept this translation, like its original book, and increase His beneficence on us for all time to come.

### **AL-FAQEER**

**Hussain Shujaiddin Siddiqui (Izzat), Son and successor of the  
author Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه)**



## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The response to our book "Siddiqui's Elucidations", the translation of Urdu book "Tafheemat-e-Siddiqui" (تفهيماتِ صِدِّيقِي), written by Shaikh Muhammad Abdul Qadeer Siddiqui Hasrat (1871-1962), (رحمة الله عليه) has been overwhelmingly encouraging. The readers have appreciated the innovative style and literary boldness with which the translation was done. I appreciate their interest and am thankful for their encouragement.

The Principles of Islam (أصولِ اسلام) is the second book of the Shaikh which has been translated into English.

Shaikh's descriptions of the principles of Islam in the current work are very important and very much needed in the present day world scenario. This book will leave a long-lasting impression on the minds of its readers and with Allah's Grace may change the course of their lives. I recommend reading of this book by everybody who knows English and who is really interested to know what is Islam and who are Muslims.

I am deeply indebted to Hazrat Hussain Shujaudin Siddiqui (Izzat), the son and successor of Shaikh Muhammad 'Abdul Qadeer Siddiqui (رحمة الله عليه) for encouragement and guidance on every stage of completing of this book. His presence

among us is Allah's (عَزَّ وَجَلَّ) favor to our generation. He the rare gems among the high-ranking shuyookh of Muslim Ummah. I pray Allah (عَزَّ وَجَلَّ) for his health, long life and his guidance to us for many years to come.

As is well known to all of you, Hadhrat Hussain Shujauddin Siddiqui is very keen in spreading this knowledge in the whole world. It is my routine that I visit the Shaikh every evening after Isha prayer and read the English translation I did that day in front of the Shaikh. He listens and suggests changes, if any. Shaikh has also made a team of 5 people from Hadhrat's family, who read the final draft of any book before its publication. Dr. Hadhrat Mohammad Abdul Aleem Siddiqui and Hadhrat Mohammad Abdur Razzaq Siddiqui are part of this team. The team has been very helpful in translating certain Arabic and Persian statements and couplets. This way the translation work is being accomplished gradually.

The readership will appreciate my difficulties in translating this book as Shaikh's expressions are treasures of perfect sense and to explain them to readers, I could do it only by descending to a contemporary order graspable by present day English speaking individuals. I have tried to bring out the essence of Shaikh's explanations to the best of my ability. Still I am a human being and seek Allah's (عَزَّ وَجَلَّ) forgiveness and forgiveness of the Shaikh for any oversight and pray for Allah's (عَزَّ وَجَلَّ) beneficence and guidance.

**Shaikh Mir Asedullah Quadri,**

**Ramadhan 1, 1416 AH - January 22, 1996**

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## PRINCIPLES OF ISLAM (أُصُولُ إِسْلَام)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Islam is desirous of universal peace and therefore this is the religion of rapprochement. All elderly and venerable are respected in it. It is in Quran - وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ [There has not been a nation where one or other fore-warner had not come.] (Fatir - 24). At another place in Quran, it is said - وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا [We (Allah) will not subject a nation to torment unless We send to them a Prophet.] (Isra - 15)

We believe in the Prophet-hood of a person about whom we have definite means of knowledge. Quran has reached us by definite means and therefore we believe (with all certainty) in those Prophets who are mentioned in Quran. We do not accept the statement of a sinful person unless we ascertain it. Allah (عَزَّ وَجَلَّ) commands - يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا [ O you, who have believed, if some sinful person brings you information, ascertain it completely. ] (Al-Hujuraat - 60)

Since the Prophets mentioned in Quran have communicated the same message, it is an obligation and duty of every honest person to believe in them. We believe in Adam (عليه السلام), Noah (عليه السلام), Moses (عليه السلام) Jesus (عليه السلام) and others who have been mentioned in Quran.

Every believer in Noah (عليه السلام) is a believer in Adam (عليه السلام), and every believer in Abraham (عليه السلام) is a believer in Noah (عليه السلام). Everybody who believes in Moses (عليه السلام) is a believer of Abraham (عليه السلام) and whoever believes in Jesus (عليه السلام) is a believer of Moses (عليه السلام). Similarly everybody who believes in Prophet Muhammad (صلى الله عليه و آله وسلم) believes in Noah (عليه السلام), in Abraham (عليه السلام), in Moses (عليه السلام) and in Jesus (عليه السلام). It is in Quran - لَا تَفَرِّقُوا بَيْنَ أَحَدٍ مِّن رُّسُلِهِ [Among Prophets, we do not differentiate in their individual Prophet-hood.] (Al-Baqarah - 285).

In the same verse, it is mentioned وَقَالُوا سَمِعْنَا وَأَطَعْنَا [They say that we listen (to the Prophets and their commandments) and obey them.] (Al-Baqarah - 285)

Gentlemen, we call a person handsome whose nose, eyes, figure, complexion and outlook is good. Similarly, nobody will not be “good-natured” unless he is honest, good, free of meanness and adorned with excellence. Nobody would describe a disfigured nose, one-eyed or blind guy as handsome. In a similar way, nobody would describe a liar, blackguard or a crafty person as good natured.

It is known that all Prophets are good and honest. Also remember that one possesses common features and the other distinctive features. Some handsome person's eyes are beautiful, some other person's complexion is exquisitely wonderful. In the same way, among all Prophets, commonality is Prophet-hood, but with it, every Prophet has distinctive features.

Like Adam (عليه السلام) is aware of the Epithets (names) of Almighty Allah and facts of things in abstract form. It is in Quran وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا [Adam (عليه السلام) was taught about all the Epithets.] (Al-Baqarah - 31).

Noah (عليه السلام) is distinct for “the concern for defense of religion”. It is in Quran رَبِّ لَا تَذَرْنِي مَعَ الْكَافِرِينَ [O My Lord. Don't spare anyone among the atheist inhabitants of this world.] (Nooh - 26).

Abraham (عليه السلام) has special distinction in acquiescence and cheerful acceptance (تسليم). Consider his state of affairs. (عَزَّ وَجَلَّ - Allah) says, “We will throw you in fire”. “Yes very well” (says Abraham (عليه السلام)). A child is born to him after a long time. “Abraham” (commands Allah (عَزَّ وَجَلَّ)), “throw this child in desolate wilderness where there is neither a man nor a trace of human being, no food and water”. “Yes - fine” (comes the answer). The child grows and attains grace and charm. “Abraham if you consider Me as friend, cut the throat of this child with a knife” (commands Allah (عَزَّ وَجَلَّ)). “Yes, appropriate. (Comes the answer from Abraham (عليه السلام)).

For Moses (عليه السلام), love and affection is his necklace. Moses (عليه السلام) prays رَبِّ أَرِنِي [O my Lord, I have heard Your voice, please also show me Your Face (Countenance)]. (Al-A'raaf - 143). Allah (عَزَّ وَجَلَّ) ordains. لَنْ تَرَانِي [You will not be able to

see Me]. (A'raaf - 143). وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي [ Fine. Gaze at the mountain. If it stays with its fortress, then you will be able to see Me.] (A'raaf - 143). فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا - His Beloved flings His refulgence on the mountain of his (Moses' - (عليه السلام) ego and shreds it into pieces. Moses (عليه السلام) screams and falls down unconscious. Allah (عَزَّ وَجَلَّ), who is the sustainer of Moses (عليه السلام) when flung His refulgence on the mountain of his ego, Moses (عليه السلام) falls down screaming.

Jesus (عليه السلام) is lost in divine Unity and is so much unconcerned of every thing except God that some people described him (erroneously) as “the son of God.”

Prophet Muhammad (صلى الله عليه و آله وسلم) has the comprehensiveness of divine supreme attributes. When the time for Salah (Islamic Manifestative Submission) approaches, the Prophet (صلى الله عليه و آله وسلم) asks: ارحنا يا بلال [ O' Bilal, call for Salah so that I perform and get the hearty repose. The Prophet (صلى الله عليه و آله وسلم) said - قرّة عيني في الصلاة [The comfort of my eyes is in Salah] (Nasai). Since in it, is Allah's (عَزَّ وَجَلَّ) vision. The infant son, Ibrahim (عليه السلام) dies, not a word of restlessness comes out of mouth, but honors the right of eyes. Tears flow from eyes and the Companions submit: O Prophet of Allah (صلى الله عليه و آله وسلم), you and weeping! He says: This is a blessing. Meaning, “here the right is given to affection. There is also a time, on the moment, on that instant, nothing remains except Allah (عَزَّ وَجَلَّ). The Prophet (صلى الله عليه و آله وسلم) said, a particular moment of time also comes between me and God (fana fillah) when there is no room even for the most favorite of the angels nor is there an access to any Apostle. And this sacred being (صلى الله عليه و آله وسلم) says to his wife - كَلِّمْنِي يَا حَمِيرَا [O strikingly beautiful and richly complexioned, talk to me a little.

We want to show you the connection and relationship of the Muslims with other resolute Prophets.

In the human body there are chief organs like heart, liver, stomach, lungs and brain. All these have connection with the subtle world (عالم غلوي). Those who are vocational invocators (ذاكر و شاغل) are aware that each of these chief organs is connected with a resolute Prophet. And every Prophet has one special attribute. The vocational invocator focuses his attention towards this Prophet. From Almighty to the Prophet and from the Prophet to the vocational invocator, a divine light comes. Every divine light has a

specific color. The part from which the invocators receive the divine light is called the "Subtlety" (لطيفة) and all these parts together are called "Subtleties" (لطائف). The divine light coming through Prophet Muhammad (صلی اللہ علیہ و آلہ وسلم) is white.

Some people consider white color lacks other colors. The fact is, it is versatile of all the colors. In the same way, Prophet Muhammad (صلی اللہ علیہ و آلہ وسلم) is dominant over the lights (virtuous attributes) belonging to all Prophets. The vocational invocator (ذکر و ) gets from Allah (عَزَّ وَجَلَّ) and the Prophets and with his will power, absorbs the divine light and energy. It is evident that when he takes, he will accumulate, which, he will be able to give to others. The act of receiving is called 'accessibility' (یافت) and the action of giving is called 'focal attention and courage' (توجہ اور ہمت). With the courage of the Shuyookh, their students get benefited.

It is important to note that there is a difference between virtuous deeds of Awliya Allah, the students of Prophets, and the evil deeds of evil spiritualists. The efforts of those who practice hypnotism and the pursuit of spiritualists, their incantation and their "feats" all originate from their temporal selves (نُفوس). What relation their deeds could have with the students of the Prophets?

دیکھا بھی تو کیا دیکھا - اسکی کی کتنی وقعت ہے

کھیل تماشہ لا حاصل - منشا اصل حقیقت ہے

There is no value of what is seen. Nothing is gained out of show play. The intention is the real thing. (Hasrat)

چہ نسبت خاک را با عالم پاک

What connection the dust walkers (evil spiritualists) could have with the sublime world

The religion of all Prophets is one. Look at Qutub Minar, Taj Mahal or Charminar. Whoever sees them describes the same about them. Why is this? Because these monuments exist from hundreds of years and there are no changes and alteration in them. Allah's (عَزَّ وَجَلَّ) dignity is الْآنَ كَمَا كَانَ. The way He was, He is the same. Change has no access to His exalted expanse. Divestment and decline have no room near His abode of magnificence. Prophets are rewarded with divine proximity, therefore whatever they say about Allah (عَزَّ وَجَلَّ), it is essentially the same. They are (تلاميذ الرحمن), the students of the Most Merciful. They do not have differences of opinion about the Most Merciful. The beliefs of all Prophets about Allah (عَزَّ وَجَلَّ) is the same. However, in view of developments over periods of time and because of varied necessities, a few commandments differ. There are certain commandments that never change, like known sciences, conceded by all. For instance, cleanliness is a Compulsory thing. Praying is Compulsory. Adultery and unlawful killing is forbidden. Robbery is forbidden. Lying is a sin. The teachings of every Prophet consist of Almighty's prayers and every Prophet lays emphasis on them though there may be differences in the performance of these prayers. It is important that we remain impartial use our wisdom in understanding these issues.

## **ISLAMIC PRAYER - SALAH**

In Islamic prayers, look at Salah (a format of Islamic Manifestative Submission to God - a form of Muslim prayer consisting of divine praise, deeds and devotional imploration/invocation). How much wisdom and advantages are there in it. Particularly, the Salah in congregation is the proficiency exercise and practice of organizational obedience of the commander, which is carried out 5 times a day. It is also (like) an exercise and training of organization during wartime. What is this call for Salah (Azan). It is (like) the sound of the bugle. When the army does not gather hearing the bugle and becomes disobedient, it is a useless army. This willful army would never be useful at the time of confrontation with the enemy, therefore it is worthy of demobilization.

The objective of any physical exercise is that all muscles and limbs move one after the other, and there is smooth flow of blood in the whole body. In Salah, all limbs of the body are subjected to all round movement in standing, bowing, prostration and sitting positions. Except the right foot toe, no limb is stationary at its place. This is the reason people call the right foot toe as “peg of Salah. The Salah is such a light exercise that man, woman, kid and old, all can do it. For indolent (wealthy) people, Salah is an exercise. But for travelers, gun loaders, weight loaders, stone cutters, blacksmiths, etc., it is a respite and a relaxing break. I feel ashamed of my attempt to establish a deed like Salah, (which is a humble supplication and divine audience; an imploration between the Sustainer and the servant,) a drill and physical exercise to motivate these materialistic Muslims. These guys do not turn to prayer unless they are shown worldly benefits in it.

By Salah, we acquire the following.

Fall in is congregation; drill is formation of lines; attention is standing straight, bowing and prostrating is like Kneeling position; and sitting is like sitting position in a Military parade. Salutation is like “look to your left (eyes left)” and “look to your right (eyes right)” and fallout or dismiss means to disperse. With every order, the commander is followed by all.

How the exercise and practice for organization is carried out in a congregation Salah. After listening the “call” for Salah when people gather in the mosque, it is required that the most knowledgeable person is selected as leader and guide (Imam). Once the Imam is selected, it is obligatory that everyone obeys him during Salah. It is said that the head of the participant of the congregation prayer (who does not obey the Imam) will turn into the head of a donkey on the Day of Judgment. In formation of rows for congregation salah, rich and poor are all equals.

ایک ہی صف میں کھڑے ہو گئے محمود و ایاز

نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

Mahmood (the King) and Ayaaz (his Slave) have stood  
in the same row for Salah, obliterating the differentiation  
between a master and a slave. (Iqbal)

In Salah there is an excellent lesson for equality. Late coming and walking over the shoulders of the sitting persons in order to reach the front rows is prohibited. Following of leader (Imam) during Salah in all respects is compulsory, else the purpose of organization is lost. The leader (Imam) should not be opposed in minor issues during Salah. When the leader (Imam) stops (or makes a mistakes) in the recitation of the Holy Quran, he should be prompted, because it is important that he be informed. If he forgets sitting in the second set (Raka), say 'Praise be to Allah' (سبحان الله), meaning, Allah is pure from mistake. If the ablution of the leader (Imam) becomes void, a person from the followers takes his place and the Salah is continued. People, sometimes forget or commit mistake. If the leader (Imam) commits an act contrary to rules or makes a mistake in the recitation of the Holy Quran which is against the principles of religion, such as instead of reciting اَنْعَمْتَ عَلَيْهِمْ (You have bestowed the bounties), he recites اَنْعَمْتُ عَلَيْهِمْ (I have bestowed the bounties), it is required to discontinue the Salah. No creature should be followed in an action which is based on sinfulness.

See how great is the morally courageous education. Backbiting is not allowed. Whatever it is, it shall be said openly. Let your mistakes be corrected. Five times a day organization and obedience of leader is taught. Muslims have forgotten religion and find themselves scattered. Now everywhere committees are formed but on whose principles? On European principles.



ترسم نه رسی به کعبه اے اعرابی

کیں رہ کہ تو می روی به ترکستان است

O Bedouin, I am afraid you will not be able to reach the  
Ka'aba because the road you are walking on leads to Turkey

We all know, everything in this cosmos is preoccupied in remembering Allah, but we are unaware of their invocation. It is in Quran - تَسْبِيحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ [There is nothing, which does not praise and is not involved in the invocation of God, but you don't understand its invocation.] (Israa - 44). And what is our Salah? It is based on prayers of all the creatures. The tree is standing straight and is busy in the remembering God. Similarly, the person in Salah is standing straight. The animals have bowed their heads down. The person in Salah is busy in remembering God in bowing position. the mountain is sitting quietly. While reading the Tashahud during Salah, the person is depicting the mountain. The creepers are lying on the earth so also the person in Salah during prostration keeps his head on earth praying. In short, Salah is based on the prayers of the organic matter, vegetation and animal prayers.

Which type of prayers is not there in Salah. In it, nobody can eat and drink. This is a type of fast. You cannot talk, which is a kind of Virgin Mary's fast. The praise of Allah (عَزَّ وَجَلَّ) is there in it. As a matter of act, with every act, there is a praise of Allah (عَزَّ وَجَلَّ) which shows Allah's (عَزَّ وَجَلَّ) grandeur. The recitation of the Holy Quran is in it. Sanctification of God - سبحان ربي العظيم (Glory to my Lord, the Great) and سبحان ربي الأعلى (Glory to my Lord the Exalted) is in it. It is the sample of the Prophet's Ascension to the sublime world (معراج النبي صلى الله عليه وآله وسلم), showing it in action. Prophet Muhammad (صلى الله عليه وآله وسلم) submits in the divine audience الطيبات والصلوات [All salutations, prayers (rendered by praise, deeds and devotion) are due to Allah.] Allah reciprocates [Peace and blessings be upon you, O'Prophet and the Mercy of Allah and His blessings.] And since in this divine

commandment there is no mention of Prophet Muhammad's (صلى الله عليه و آله وسلم) Ummah; therefore, keeping them in mind, the Apostle (صلى الله عليه و آله وسلم) complements [And peace be upon us and on the righteous servants of Allah - عَزَّ وَجَلَّ]. There is a mention of the righteous men here, but where is the mention of us guilty folk? The answer for this is, the Apostle (صلى الله عليه و آله وسلم) has taken us with him by saying - علينا (upon us), which is in plural form.

In Salah, there is 'invodivissing' - تُرود (invocation of divine blessings upon Prophet Muhammad). In it, there is prayer for self and for others and prayers for the safety of the people sitting in both the direction of the rows.

It is in Quran - قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا [ O'People of the book, come towards a simple and straight thing which is common to both of us. We do not worship anybody other than Allah. We do not worship anybody else other than Allah. Do not include anybody with Allah, and some of you should not make others as God, leaving Allah. Thus, if they do not agree and become disobedient, you say: O men, you be witness, we are Muslims. (Aal-e-Imran - 64)

## TYPES OF PEOPLE

There are three types of people who claim to be connected with religion as detailed below. The categorization is mainly related to Muslims, however, in a broader sense, Jews and Christians can also be included in this categorization as they also behave in a similar fashion.

### (i) Religious Person (مذهبي شخص)

The one who believes Allah (عَزَّ وَجَلَّ) is self vested with absolute authority and command, and considers Him as the lawmaker of all religious laws.

It is the duty of the law making assembly to keep in mind the aims and objectives and the culture before passing the laws. And it is Obligatory on the part of the judicial

authorities to implement the laws which have been passed. There should not be any surpassing from the wording of the law. Earlier for capital punishment it was stated in the judgment that the assassin will be hung on the scaffold. A convict was to be hanged on the scaffold. The intelligent lawyer of the convict was present there. No sooner the convict was hanged, the lawyer forthwith cut the rope. Thereafter the wordings of the judgment were corrected and replaced by “the convict will be hanged unto death.” The judicial authority has no right to reject the law on the pretext of aims and objectives and act against it. Similarly no religious person dares to violate the Laws of the religion. Neither does he defy to disaffiliate himself from the laws, taking the pretext of his self-fabricated aims and objectives.

## **(ii) National Person (قومی شخص)**

In everything, he will create aims and objectives as per his own fancies. He would not care if a religious law is violated. When he is told that Salah is a compulsory duty, he will reply that the purpose of Salah is to turn our attention towards God Almighty. When we wholeheartedly are turned towards Him, where is the need for this skeleton, and where is the necessity of its performance. Let the skeleton be auspicious to religious persons. When he is told that fasting is a duty and “why are you not observing it?” He will reply that the purpose of fasting is to realize the poor man’s hunger. We realize it and feed the poor. This way the purpose of fasting is achieved. When he is told that adultery is forbidden and is the most obdurate sin, the national person will say that unlawfulness of adultery is to stop trouble and quarrels. If the husband adjusts (in a consensual sex of his wife with other partners) then there wouldn’t be any quarrel. Therefore it is not a sin for women to have (extramarital) relations with others. When he is told that protection of lineage is a duty, the national person will reply that the objection is to ensure nourishment of children and their training. A man goes to war (or for work overseas) leaving his wife behind. A lengthy period goes by and the woman gives birth to children in between. The national persons pass law making it obligatory on the husband to nourish these un-invited guests.

The reality is that these guys don't believe in **إِن الْحُكْمُ إِلَّا لِلَّهِ** [To command is only Allah's prerogative.] (Al-An'aam - 57). They do not consider God as the absolute supreme authority and ultimately omnipotent. They consider themselves as lawmakers and rulers. This plague has spread in the whole world. Religion is just a name. It is not meant to practice. But these people donate money to their religious brethren. They establish schools. When there is a confrontation with other religious believers, they support the people of their own religious faith. For the protection of religion, they are prepared to sacrifice their lives.

### **(iii) International Person (بين الاقوامی شخص)**

He will take whatever he finds suitable from different religions. His quote is - **خذ ما صفا** - **ودع ما كدر** - **متاع نيك هر دوكان كه باشد** [Take good things from whichever shop it is available.

International Person is afraid of the law of the land and escapes from the penal punishments. But he doesn't care for divine statutes. Neither is he afraid of Allah's (عَزَّ وَجَلَّ) punishments. He constructs mosques and helps in their habitation. But when the issue of inheritance comes, he will write in the official (government) register that he is subordinated to the Hindu Law. Those who belong to international religion also question religion's interference in the worldly issues. They say: In our view, whatever the civilization requires, we will make laws as per the requirement. Religion is different and civilization is different.

The people of national and International categories always talk of nation. What is this nation? What is the difference between nation and sect?

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## IMPORTANT NOTE

Here, the Shaikh has explained the process of nation building and the requirements of cooperation between people. He placed a great emphasis on mutual cooperation, not only between Muslim sects, but also among the people of different faiths. His principles of cooperation are based on this Quranic verse - وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ - وَالْعُدْوَانِ [And help each other in virtuous deeds and abstinence and do not cooperate in sin and injustice.]

Shaikh spent his life time in clearing the misconceptions of deviant sects like Salafis, Deobandis, Shias, etc. He wrote extensively in his books and in Tafseer-e-Siddiqui about these deviant Aqa'ed and refuted them from Quran and Ahadith. It is reported that the ruler of Hyderabad State Mir Osman Ali Khan, Asif Jah VII was under the influence of Shias who dominated his Royal Court. They convinced him against the Shaikh and it is reported that the ruler signed a decree to banish the Shaikh from the State of Hyderabad. When this news reached Mr. Grickson, the Member In Charge of Police and Public Affairs of the Executive Council of HEH Nizam, he asked for a report from Rahmat Yar Jung, Police Commissioner of Hyderabad State about the entire episode. The Commissioner informed the Executive Council that some people objected and complained to the Ruler about Shaikh's opinions in his Tafseer of Quran, and opinions in Tafaseer are tolerated by all sections of people. Also Shaikh was loved by millions of people in Hyderabad State and if these orders were implemented, it will create disorder. The ruler was briefed about the consequences of such an action against the Shaikh. This resulted in withdrawal of the decree.

Shaikh emphasized for cooperation between all sects, including Shias, Deobandis, Mahdawis, and even Qadiyanis provided they shun their claim and belief of Prophet-hood of their leader. But he never compromised on Sahih Iman and finality of Prophet Mohammad (صلى الله عليه و آله وسلم).

He refuted the beliefs of Shias, Deobandis, Ahle Hadith vehemently. On his recommendation, his close associate Maulvi Ilyas Burney, Professor of Economics, Osmania University, Hyderabad wrote a monumental work in Urdu refuting Qadiani religion, titled "Qadiani Mazhab" (Ref: Qadiani Movement: An Exposition of the So-Called Ahmadiyyat. Durban, South Africa: Makki Publications, 1955). This book was later translated into Arabic titled "Adiyanatul Qadianiah".

Shaikh also refuted Sulah-e-Kulli, Deen-e-Elahi and Ammani beliefs. He wrote in his booklet 'The Vanity of Complete Human Being' (خودی انسان کامل) as follows:

"The one who does not have correct knowledge, he neither has Islam nor Iman. When you have the right knowledge, you will act upon it and perform good deeds. The affects of your actions will reflect the soundness of your knowledge. What is illiteracy? It is a kind of darkness and obliteration. One who does not have correct knowledge (صحیح ایمان) here in this world, will not be relieved of eternal torment in Hereafter. If you do not have the light of knowledge today, tomorrow (after death), it will be the darkness of illiteracy which is permanent torment.

It is in Quran - هَلْإِذِهِ أَعْمَىٰ فَهُوَ فِي الْأَجْرَةِ أَعْمَىٰ - [ The one who is blind (about Sahih Iman) in this world, will be blind in Hereafter] (Al-Isra - 72).

The one who has correct faith (صحیح ایمان), and right gnosis (عرفان), is actually a human being. The rest are illiterates and animals. " (translator)

## Cooperation between different sects

What is a nation? You all know that human beings have social nature. Alone, a human being can't satisfy all his needs. He is dependent on food, clothing and shelter. To seek these, it is required to know cultivation, manufacturing, business, carpentry, tailoring, weaving and much more. It is also required to attain expertise in these areas. These works are required to be protected from beasts, specially the human beasts. But one man cannot perform all these tasks. Inevitably, he has to seek assistance from his fellow beings and their cooperation ensures a smooth life. Those who cooperate with each other and are inclined to help and protect each other are considered as one nation. Those who do not believe this kind of cooperation and whose centers of cooperation are different will be considered as different nation.

Hence sectarian hatred has been eliminated in Islam by emphasis on mutual cooperation. All Muslims belong to one nation.

یہ رشتہ خدائے ہے کیا خوب رشتہ

مسلمان آپس میں ہیں بھائی بھائی

The divine relationship is an interesting relationship. All  
Muslims are brethren among themselves. (Hasrat)

Arab or non-Arab, Indian or Afghani, Irani or Toorani, all belong to one nation.

چین و عرب ہمارا ہندوستان ہمارا

مسلم ہیں ہم وطن ہے سارا جہاں ہمارا

China, Arabia and India are all ours. We are Muslims, belonging  
to one nation and as such the world is ours. (Iqbal)

In Islam, nationality is not based on color, region, family and language. We are commanded *وَتَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْغَدْوَانِ* - [And help each other in virtuous deeds and abstinence and do not cooperate in sin and injustice.] (Al-Maaida - 2).

At another place, Allah (عَزَّ وَجَلَّ) says *وَإِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ* - [Muslims among themselves are brothers. If there is a fight between them, arrange rapprochement and fear God so that He bestows His Mercy on you.] (Hujuraat -10)

Gentlemen, commune consists of a few people of a community. All communes are part of the same nation who have different identities within themselves. Look at the status of Muslims these days. In order to ensure identity among themselves, they have gone to the extent that mutual cooperation was abandoned and unity on issues of common concerns was lost. There is no pilgrimage and no alms giving, no Salah and no fasting. Every sect is performing Salah in their own deviated formats.

It is in Quran *وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا* - [ Hold on firmly to the rope of Allah and do not allow differences to occur among yourselves. (Aal-e- Imran-103). But there is no action on this and neither is there any obedience of *وَلَا تَفَرَّقُوا*, then how can we claim that it is Umma-tul-Muslimeen?

Some things have common features while others have distinctive features. Who stops you to join for things which are common. If people belonging to all religions jointly call the name of Allah in its proper perspective, as stipulated in Islamic teachings, who is going to stop them. The light of one lamp will be dim. If ten, twenty, fifty, hundred lamps are lit together the whole area will be illuminated.

When I was in Jerusalem, I witnessed a public Celebration to mark the birth of Jesus (عليه السلام). When Jesus (عليه السلام) Birth was mentioned, the crowd stood up as mark of respect. I also stood up.



I along with Moulvi Ilyas Burney, Maulvi Syed Lutf-e-Ahmed and Colonel Habib Ali, all in a small congregation of “brethren of purity” traveled with the intention of pilgrimage and to pay our respects to the Prophet’s (صلى الله عليه وآله وسلم) shrine. We went to Baghdad, Karbala, Najaf, Damascus and Palestine. When we reached Jerusalem two fetes were going on there. One fete was organized at the place where Jesus (عليه السلام) was laid down after sustaining injuries. We happen to be around that place and I saw a flame of fire came out of the floor and the people who had gathered there lighted their candles from that fire. The people behind them lighted their candles with these candles. I watched this crowded Christian fete and thought we Muslims deserve Prophet Jesus (عليه السلام) more, in comparison with Christians.

The second fete was the anniversary celebrations of Prophet Moses (عليه السلام). We were told that the fete is held for 8-10 days and thousands of men, women, old and young, participate in it. This fete was held at a nearby place from Jerusalem. We did not watch this fete but had a chance to see the large procession. We were told that the procession starts from the shrine of Prophet Abraham (عليه السلام) and culminates at the shrine of Moses (عليه السلام).

After Jerusalem visit, we traveled via the bay and reached Yanbu and then to Madina and Makkah and performed Hajj. In this lengthy journey, we met with several Jews and Christians. I addressed them as “brother” and they called me as “uncle.” There was no conflict and in peace and harmony our journey came to and end.

It is in Quran - لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ - [ There is no compulsion in religion. Truth and untruth is abundantly clear and distinct from each other. (Al-Baqarah - 256). At another place in Quran it is mentioned - فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ - [Now whoever wishes, accepts the faith and who wishes, rejects the faith, negates it. (Al-Kahf - 29)

Faith is the name of belief. People think that belief is an action. I consider belief as a reaction. Meaning, faith comes and you believe. Occurrence of faith is not an optional thing. But by consideration and attention the conscious self gets affected and one is overwhelmed by faith and starts believing. In this, where is force or pressure?

In issues of common interest, if people belonging to different religions join, where is the sin? Allah (عَزَّ وَجَلَّ) is ours, Prophets are ours. To sing their praise and eulogize them is our work. If Christians, Jews and Muslims sing the praise and eulogy of Allah (عَزَّ وَجَلَّ) and His Prophets, who will stop them? But for this purpose, Christians and Jews need to believe in Prophet Mohammad (صلى الله عليه و آله وسلم) as the last and final Apostle of Allah.

Gentlemen, let alone Christians and Jews, the Muslim sects have become estranged among themselves. Why don't they find out what are the words or what are the deeds in Salah about which there is a difference of opinion. Why don't they agree and hold on to the essentials of Islam (ضروريات دين) (Sahih Iman) and tolerate the differences of opinions in secondary issues. There were differences of opinion among Sahabah but all of them used to join in Salah. Why don't Muslims follow the example of Sahabah?

Gentlemen, once we tried to somehow gather people of varied conceptions. Our suggestion was accepted by many. Under Maulvi Habibur Rehman Sherwani's chairmanship, a meeting was organized. Maulvi Sherwani told me, "these sects don't tolerate each other; do you want to join their religions into one? I said, can't they at least eat bread together? I am simply happy because all of them have gathered on my call. I looked at Maulvi Syed Banda Hasan and expressed my happiness. I said" I am happy seeing Maulvi Fateullah. Similarly I saw everybody and showed happiness and expressed it to them. Maulvi Banda hasan said: O'Siddiqui, I am also feeling happy to see you. Everyone present expressed his happiness in reply to my expression of joy on seeing them. Thus, Majlis Ittehadul Muslimeen was formed. Chairman used to be appointed from among these present in the gathering. The meeting used to take place at every participant's residence in turn. Everybody used to sit, express happiness, drink tea, lemon juice, etc. I was oldest among this gathering. The participants wanted me to be the chairman. I used to put forth motion suggesting a particular young participant to be assigned as chairman. Syed Banda Hasan used to second my motion. I used to express: I would like to draw the attention of the honorable chairman towards these issues. The young folk would blush on my expression. We old timers used to enjoy this and say: You work before us. We are here for a few days. You have to live in this world. You should make your own programs and stick to them. This organization was there for quite a long time.

Once there was some discord between the Mahdavis and other Muslims. It worsened and was about to lead to a killing carnage Nawab Bahadur Yar Jung requested me to come. I reached there and said - with great difficulty, we have gathered on a common platform. I will stand in between the warring groups. First let them kill me...

بعد از سر من کن فیکون شد شده باشد

Let whatever happens after I am gone.

Both the groups said, who can raise his hand on you. Thus, the dispute was settled.

Gentlemen, am I born to cry for the entire world? Will happiness every come to me? If not anything, Maulvi Ilyas Burney, Maulvi Syed Lutf-e-Ahmed, Colonel Habib Ali and the likeminded brethren of purity will gather and will talk among ourselves cheerfully. If we are unable to raise a slogan of joy, we will at least get over the grief and provide solace to ourselves by fabricated laughter.

A new sect has appeared these days who does not recognize Hadith, recognizes only the Quran and claims their name as People of the Quran (اهل قرآن) Why is it? This is because some Ahadith are unauthentic and some are weak. The Quran is a certainty - لَا رَيْبَ فِيهِ [There is no doubt in it.] I ask them, why don't they accept Ahadith which are authentic?

In governmental laws, there is penal code and criminal procedure code. When you want to implement penal code, you will need the criminal procedure code. Similarly, when you want to act upon the instructions of the Holy Quran, you will need Ahadith. How many settings (Raka'ah) are there in Salat-ul-Fajr? How many are there in Zuhar, Asr, Maghrib and Isha. Details are not available in Quran. These are available in Ahadith.

There are three types of Ahadith, as follows.

(i) **Continuous (مُتَوَاتِر) Continuous narration**, either by word or by meaning. These are the Ahadith that have been narrated by so many people that the mind doesn't contemplate that all of them might have concord with lie.

(ii) **Acceptable (مُسْتَفِيز) Acceptable Narrations** are those Ahadith, that have frequently been narrated but have not reached to the level of the continuous narration. However, in it presumption has been dominant. All the works in this world are done on presumptions. If you restrict your works strictly with certainties, it will be difficult to live and the life will become a catastrophe.

(iii) **Infrequent narration (خَيْرِ أَحَاد) Infrequent Narrations** are those Ahadith that have been narrated by one or two persons.

All disputes are related to the infrequent narration. In continuous and acceptable Hadith, nobody has the authority to talk.

Who is asking you to accept infrequent narration without ascertainment? We have been commanded - يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا - [O you who have believed, when any liar brings you news, you ascertain and find out. (Al-Hujuraat - 6)]

Hadhrat Umar (رضي الله تعالى عنه) used to judge the narration of every claimant of the tradition on the basis of the "Principle of testimony." Meaning, he would accept it only if two men, or one man and two women, would narrate the same thing. Hadhrat Ali (رضي الله تعالى عنه) used to ask the narration on oath and considered oath as one witness. All authentic Ahadith have been collected and published by our Imams of Ahadith. In voluminous books of Ahadith, it is clearly written that so and so Hadith is weak. In the encyclopedia of narrators, particulars and circumstances are investigated. Many of these books are small but elucidated and are pure from weak Ahadith.

If you have affection for Allah (عَزَّ وَجَلَّ) and his Apostle Mohammad (صلى الله عليه و آله وسلم), you should also deliberate in depth. Review, ascertain and study minutely. The door for interpretation is not closed. From the beginning to the end, from past to the present, the learned scholars have been interpreting. If you have the courage, do some work. If you do good work, we are ready to applaud. But be careful, your utterance that - 'you don't recognize Ahadith' is synonymous with the utterance that you don't recognize Allah's Apostle (صلى الله عليه و آله وسلم) and you have no faith in Him. The Prophet's (صلى الله عليه و آله وسلم) dignity is - [He (the Apostle صلى الله عليه و آله وسلم) does not say anything on his own accord, except that this is the revelation, which is coming to him.] (An-Najm - 3-4). Rejection of Ahadith is the rejection of Quran. It is in Quran - [Allah did not send the Prophet (صلى الله عليه و آله وسلم) إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ - (An-Nisa - 64). At another place in Quran it is mentioned - [ Whatever the Prophet (صلى الله عليه و آله وسلم) gives, take it and if refrains from anything, leave it, be away from it.] (Al-Hashr - 7).

The people of national and international religion are using Quran as a shield to hide their selfish motives. They are misinterpreting Quranic verses to achieve their evil objectives. Those who do not care for the Prophet (صلى الله عليه و آله وسلم), how are they expected to have concern for the Holy Quran?

To understand the Holy Quran and Ahadith, Arabic is required. You need to know the grammar. You cannot avoid Islamic Jurisprudence. Encyclopedic knowledge of narrators is a must and awareness of the opinions of other Interpreters (مُجْتَهِدِينَ - established jurors who are entitled to form independent opinion in matters of religion) is also essential. I repeat, if you have courage then show your achievements. Mere lip service does not help. Fear Allah (عَزَّ وَجَلَّ), protect His Prophet (صلى الله عليه و آله وسلم). You have to show your face to Lord Almighty. You have to answer for your deeds.

Let Allah (عَزَّ وَجَلَّ) guide everybody to virtuous deeds and show the path of righteousness. Ameen.

I have discussed below the basic principles of Islam with which nobody, with a sound mind and straight understanding, could disagree.

## (1) MONOTHEISM (توحيد)

Islam's first basic principle is monotheism (توحيد). The main cause of divergence in the world is the difference in the things of worship symbolizing God.

Allah (عَزَّ وَجَلَّ) is the Sustainer of the sustainers (رَبُّ الارباب). Everybody turns towards Him. It is in Quran - [وَالِىَ اللّٰهُ تُرْجَعُ الْاُمُورُ - (Al-Baqarah - 210). What we (the Muslims) believe? It is in Quran - [O Prophet (صلى الله عليه و آله وسلم), say: Allah is One and One all the way. (Al-Iqlas - 1). His being does not contain elements. He is not a compound.] . [Allah is independent] (Al-Iqlas -2). He is not dependent on anybody. Everybody is dependent on Him. His is the Absolute Primordial Being (وجود بالذات). Except Allah (عَزَّ وَجَلَّ), everybody else's being is contingent (وجود بالعرض), granted by Allah (عَزَّ وَجَلَّ). Any contingent being (creature) cannot exist without absolute being (God). [He does not have children, He has not given birth to anybody. (Al-Iqlas -3).

Some children execrate earthworms. Intestinal worms come out from some children. Are these the children of those kids? Never. There has to be some similarity between father and son. The praiseworthy son is he, who works more than the father. Normal son is he who works equally good like father. Prodigal son is the one who is incapable and inefficient. God has made the heavens and earth. Who else has made anything to claim that he can work more than God. Therefore God has no praiseworthy son. Nobody can work as good as God. Therefore, God does not have normal son. When you are not happy with the prodigal son, then how come God is expected to have a son who is not worthy of Him? [Nobody has given birth to Him.] (Al-Iqlas -3). He himself is nobody's child. Father precedes the son. God is there from the beginning. Therefore nobody precedes Him. [Nobody can match Him or equal Him.] (Al-Iqlas -4). The lust of having a wife is the result of animal desire. God Almighty is pure and free from the things which are not worthy of Him. [Allah is pure from all those things for which atheists indulge in polytheism.] (At-Toor - 2).

Existence of God can be explained from an example. In a certain class a few students are sitting. A student fell on another student. The student got mad and inquired, why did you fall on me; why did you shove me? The one who fell on him says he did not fall by himself, some one has pushed him from behind. Whichever classmate he asks, everybody says the same thing that the other student has pushed him. The boy does not believe this and says, definitely somebody has started this mischief. His nature, his sound mind, refuses to accept this. He knows someone has indeed started this pushing. Similarly our intelligence refuses that any contingent being (creature) can exist without absolute being (God). Thus, God's existence and His Presence is certainly there in the world.

Let us ponder over these verses. قُلْ أَعُوذُ بِرَبِّ النَّاسِ - مَلِكِ النَّاسِ - إِلَهِ النَّاسِ [ O Prophet! Say I take refuge of the Sustainer of the people. He is not only the Sustainer of everybody but also everybody's sovereign, everybody's ruler and supreme authority. Not only is He sovereign but worthy of worship and He is God.] (An-Nas - 1-3).

But protection from what? Protection from the one who wishes to turn him away from Almighty's thought. مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ [Protection from the one who incites evil suggestions and retreats. (An-Nas - 4).

When a child is born he neither knows his father nor mother or a nurse. His eyes cannot focus on anything, then how will he be able to see? But his inherent nature, his disposition, his humanity says that in his hunger, there is somebody who will help. This is the reason he cries with a wide-open mouth and tries to find his Sustainer around. He understands that there is a Sustainer, there is a Nourisher for him who will give him milk, who will look after his upbringing. The Child knows that his sustainer can listen and can see and knows about him and he hears his cries. He also sees his perturbation and is aware of his condition all the time.

After a few days, when the child's eyes can focus on things, when he is able to stare, he sees his mother and father. But in view of his innocence, he regards his mother and father as his cherishers, his nourishers. First, the emotion was natural, but later this belief was by his deceitful mind. The child grows further. He recognizes his father and sees all his works. He understands that the father earns and gives it to mother who

feeds him milk and food. Therefore, the nourisher for him and for his mother is the father. Then he considers further and understands that his father is a servant of the king or the government. When the government gives, his father and mother are all being nourished. Afterwards when his mind grows, he considers the condition of kings. He sees when a king dies, in his place another takes over the reins. He starts understanding that to consider kings as nourishers is wrong as there exists a real nourisher. This is the meaning of **مَلِكِ النَّاسِ**.

When the child considers further and thinks deeply, he realizes that human being is mortal. He will die. How can he be the cherisher? Can he be the real king? Then he starts thinking further on other things. He realizes that Water, Air and soil are the parts with which the human being is made. Therefore, he starts worshipping them. When he raises his eyes further and understands that changes taking place at our planet are because of other stars like Sun, moon, etc., he starts worshipping them. When he considers further, he realizes that all these are material things that do not have knowledge and intention. As the characteristics of the matter is when it is stationary, it remains so, unless somebody brings it into motion. If the matter is in motion it remains so unless somebody makes it stationary. Where is the knowledge and intention in the matter? All stars are busy in their work. They cannot afford to leave their movement. This shows that there is somebody governing this Universe who has knowledge and intention. Sometimes the child thinks that all this is power play. Then he realizes that all these powers are vested with the One who is ruling this Universe. His is the Absolute Being. He is the most knowledgeable and has wisdom. This is the meaning of **إِلَهِ النَّاسِ**.

In his heart, many evil suggestions come, but they don't remain there for long. Lastly the nature overtakes. The way he used to feel (at the time of his birth) about God as knowledgeable, who hears, who sees and who keeps the information about him, he returns back to these beliefs. This the meaning of **هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ** [He is the first, He is the last, He is manifest and He is intrinsic.] (Al-Hadeed 3).

Now I would like to write about some important issues. See the water is coming out of taps. Has the water emerged itself out of these taps? Or is there a source for it? Why not? The water is coming from the lake and the lake has its source. Similarly the center and origin of the activities of all creatures is the Divine Unity.



We have described above that the contingent being (creature) is impossible without absolute being (Creator). The being of God is Absolute (بالذات). Therefore His wonders are His own. Whatever creatures and probabilities get, it is from this "Graceful Being." From where did we get this knowledge? The source for all the knowledge is also the "Being of God (ذات خداوندی)." There is no greater ignorance than believing that God is ignorant. Therefore God Almighty knows everything, and is aware of all.

Does God create everything with his prior knowledge? Or knows them after their creation that He has created them? No. He creates all creatures with his foreknowledge. If He knows them after the creation, then ignorance will be associated with Him. It is in Quran [سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُقُولُونَ غُلُوبًا كَثِيرًا - Quran (Al-Isra - 43). Allah (عَزَّ وَجَلَّ) creates them with His prior knowledge. It means all facts of things were there in Divine knowledge. Allah (عَزَّ وَجَلَّ) knew them exactly the way they were there. The knowledge will be in accordance with the thing known. It can never be that the thing is different and God knows it as something different. This is total and compound ignorance, which is a defect. God is free from all defects.

آنکس کہ نداند و بداند کہ بداند

در جہل مرکب ابدالہر بماند

A person who does not know anything but considers himself he knows is always in compound illiteracy.

When God creates a thief, a dacoit, does that mean He makes them steal, or carry out loot and robbery. No, God creates the thief and the dacoit. The thief as per his nature indulges in thefts. Similarly the dacoit is also created and he as per his nature indulges in robbery. All creatures act as per their nature.

میش عقرب نہ دریئے کیں است

مقتضائے طبیعتش این است

Scorpion does not sting because it has an enmity, but to sting is the exigency (compulsion) of his nature. (Sa'adi)

Father will be born first or son? Definitely first father will be born then the son will be born. Is there a sequence in birth? Yes it is there. When you arrange a public meeting, first you prepare its program, its schedule of events than according to this schedule all the events are carried out. Similarly God also has a program. There is a definite schedule of events as He creates everything at a particular time. The first will appear first and the last will appear last. This is the reason He is called Wise and Knowledgeable. What is the title of this schedule of events? It is known as Destiny or Divine Decree. And when God as per the schedule creates everything, this is called fate.

Let us consider another issue. When the engineer constructs a house, he has a plan. In the house there is a drawing room, Hall, kitchen and toilet. We consider the bedroom and drawing room as better than the kitchen and toilet. We consider the toilet as the worst place in the house. But ask the engineer, as per the house requirements, everything is essential in its own place. If you do not have the toilet in the house, then entire house will become toilet. Therefore whatever God with His supreme Wisdom has created, is most appropriate. Evil does not have access to His absolute Wisdom.

دیتا ہے ہر اک کو حکیم - جسکی جیسی طبیعت ہے

وہی نمایاں ہوتا ہے - جسکی جیسی فطرت ہے

The wise gives everybody as per his temperament. Whatever emerges out is individual nature.

سبحان الله, Allah is pure from mismanagement. The world's colorfulness and variety is the spectacle of His Wisdom and Omnipotence. It is in Quran - رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا - [O'our Cherisher, You have not created anything that is useless or worthless.] (Aal-e-Imran - 19). To consider God as ignorant or consider Him doing unwise things is surely sheer ignorance and worst illiteracy. It is in Quran - وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ - [Our Lord kindly save us from evil suggestions of the devils.] (Al-Mominoon - 97).

Allah (عَزَّ وَجَلَّ) commands - فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ - [ Why do you say unpleasant things to Me (Allah), why do you reproach Me? If you want to say unpleasant things, tell to yourself, censure yourself. (Ibrahim - 22).

## (2) APOSTLESHIP (رسالت)

The second fundamental principle of Islam is Apostleship (رسالت).

Before the advent of Prophet Muhammad (صلى الله عليه و آله وسلم), the world was covered with the darkness of ignorance and apostasy. Fire worshipers were captivated in fire worship. Astrologers were busy in star worship. Polytheists used to make idols with their hands and consider them as God. Even in the Holy Ka'aba 360 idols were kept. Those were the people who recognized God in some or the other form. The people following atheism and those who deny the existence of God were also not few.

This period was a model of total malicious faiths. The destruction and ruination of virtues and civilization was pitiable. A single woman used to have several husbands. Father used to marry his daughter and son used to marry his stepmother. Girls were buried alive. Women were deprived of inheritance. Rather the Sati ritual (the jumping of women into the burning pyre of their dead husband) would not leave them alive to claim any inheritance. Theft, adultery, wine drinking, usury, gambling, and the like were popular. For small issues, people use to fight and kill each other. War, once started, would never end for generations. Ignorance was reigning in the realm of the

astray. The world was full of sinfulness and impiety and the inhabitants were inebriated with the wine of neglect.

Since God Almighty's practice is consistent; to grow vegetation after the drought, bring spring after the autumn, light after the dark and divine light after sinful ignorance; this was the time God Almighty would provide guidance after apostasy, knowledge and gnosis after ignorance and guide His servants who were bewildered in blasphemy and sinfulness. The advent of Apostle Mohammed (صلى الله عليه و آله وسلم) was for guiding humanity to the correct faith and right path.

### **Makkah's importance as the place of Prophethood**

It is a known fact that Makkah is described as bellybutton of the earth. This fame is not against facts. On one side of Arabia, is Asia, on the other side is the West and the third side is Africa. Therefore, it is easier for knowledge and gnosis (علم و معرفت) to spread from the center to all directions and for the light of faith to reach far-reaching tracts of land. As the Suez canal was not yet dug at that time, trade receipts and payments were undertaken via Arab world. This is the reason that to spread the news of the advent of Apostleship was easier from the Arab world to Europe, Asia, Africa, Iran, etc.

Refutation and dialogue with other people belonging to various religious faiths and tribes like Jews, Christians, star worshippers, fire worshippers, idol worshippers, and atheists, at a place other than Makkah would have been difficult and irrelevant. Also, as compared to the civilized world, the Arabs were getting from bad to worse. And it was difficult for these contentious, hard natured nation to bow their head to anybody else. Again, many resolute Prophets and Apostles had descended in the family of Isaac (عليه السلام) and the Arabs who were the custodians of the Ka'aba and the claimants of the faith of Prophet Abraham (عليه السلام) and also the direct descendants of Ismail (عليه السلام) would have been deprived of this magnificent honor and the status of leadership and Prophethood if somebody among them would not have become a Prophet. Therefore, divine wisdom was desirous of a command for the dawn of the sun of Prophethood and Apostleship in Arabia to remove ignorance and apostasy, take away darkness of sinfulness and impiety, from the entire Earth and fill it with the light of faith and gnosis (العرفان).

## **Completion of reformation of mankind**

It is obvious that human beings are of three types; (i) Ordinary, (ii) Average, and (iii) Extra-ordinary.

(i) Ordinary are those whose mental and literary capabilities are imperfect. They are engrossed in wishes of their corporal self and engaged in physical pleasures. These are common people.

(ii) Average are those who are sober by themselves. Their attributes are likable and their habits are noble but their effect is not transitive to others.

(iii) Extraordinary are those who not only have superior attributes and sober habits but in the light of their teachings, the wanderers of the valley of ignorance, are led to the highway of guidance. They enhance and complete others' power of vision and power of deeds. It is obvious that the excellence in the power of vision in gnosis, and excellence in the power of obedience of God in deeds, are two supreme distinctive features. The degree of adaptability of a person in these, will reflect in his transfer of these excellences to others. The ones who reforms others' gnosis and obedience to God in an extraordinary way will be equally high ranking in the states of Prophethood.

We have described that before the advent of Prophet Muhammad (صلى الله عليه و آله وسلم) the world was drowned in polytheism, blasphemy, belief in trinity, idolatry, tyranny, oppression, sinfulness and impiety. Words like unification (توحيد), gnosis (العرفان), sincerity, reverence had no meaning and were names without reality.

What happened to the world after the advent of Prophet Muhammad (صلى الله عليه و آله وسلم)? when you look with unprejudiced eyes, you will realize that the revolution in the world led people from wrong to right, from darkness to light, from falsehood to truth, from blasphemy to faith and from polytheism to monotheism. With the effects of the teachings of this Purified Being, the virtues of vision and deeds were completed for a large number of human beings. If a person considers using his power of intellect removing the veil of bigotry and hostility, it will be proved that Prophet Muhammad's (صلى الله عليه و آله وسلم) teachings have done far more in reforming humanity and

completing their virtues of vision and deeds than has been done by Noah (عليه السلام), Abraham (عليه السلام), Moses (عليه السلام) and Jesus (عليه السلام).

With whatever scale you measure the Prophethood of all the Prophets, evaluate with the same scale the teachings of Prophet Muhammad (صلى الله عليه وآله وسلم), his sayings and completing of virtue of human beings, this pure and smooth gold will come out glittering and prove superior, prominent, complete and supreme.

Temporal unlettered-ness (أُمِّيَّة)

It is historically established that when the Prophet (صلى الله عليه وآله وسلم) was in the womb of his mother, his glorious father died. Six years later his glorious mother also passed away. This way at a very tender age, this matchless pearl was deprived of the education and training of the father and affection and kindness of the mother. After 2 years from the death of the mother, the shelter of the grandfather over his head was also gone. Nobody could teach or train to read and write. Who could teach him when the entire world, particularly Makkah, was covered with the darkness of illiteracy? There were no teaching houses or schools. Very few were there who knew reading or writing. Those who knew reading and writing were proud of their literary skills. Then for a person who spent 40 years without formal education and training, was it possible, without the behest of Almighty and revealed knowledge, all of a sudden at the age of 40, to create a revolution of unprecedented magnitude. The sun of guidance dazzled from his heart and spread its light in the entire universe. A river of knowledge and gnosis flowed from his chest and flushed the lands of astonishment and apostasy.

یتیمے کہ نا کردہ قرآن درست

کتب خانہء چند ملت بشست

This orphan did not make the Holy Quran, but washed away the libraries of many nations. An unlettered person brought such a Quran that the knowledge therein eclipsed the knowledge of all nations.

## **The epitome of wonder of the Holy Quran**

The Cherished Apostle (ﷺ) has challenged the entire world about the Holy Quran. If the Holy Quran is wonder, then we have achieved our goal. If not, then its comparison is possible. In spite of the imaginative desire and wish for probable comparison, if it has not been possible to achieve this, then it is indeed a miracle and wonder.

## **The wonder of the Holy Quran in respect of eloquence**

In times of Moses (عليه السلام) the sorcerers were in strength and clamor. Therefore, he was bestowed with the miracle of 'staff' and the 'shining hand'. In times of Jesus (عليه السلام) the science of medicine and philosophy was very much talked about. The periods of famous men like Socrates, Hippocrates, Galen and Pythagoras were in the recent past. Therefore, he was bestowed with the miracle of giving life to the dead, curing of diseases, like leprosy, and giving sight to those who had been born blind.

The advent of Prophet Muhammad (ﷺ) was among the Arabs who were the claimants of eloquence and rhetoric. They used to call non-Arabs dumb. They used to hang their eloquent and rhetorician poetry on the curtain of the Ka'aba, as challenge to their claim and called it "seven golden odes." This is the reason God Almighty made, as a comparison, the eloquence of the Holy Quran a wonder. All eloquent Arabs bowed down in front of the Holy Quran. Hadhrat Labeed bin Rabee'a (رضي الله تعالى عنه) (the poet who wrote eloquent poetry in Arabic) stopped composing poetry after coming into Islamic fold. Rest of his life, he was busy in recitation of the Holy Quran. When Hadhrat Umar (رضي الله تعالى عنه) called for poetry of the poets to be written down during the time when they were Muslims, Hadhrat Labeed (رضي الله تعالى عنه) wrote Surah Baqarah from the Holy Quran and sent it to Hadhrat Umar (رضي الله تعالى عنه) saying that since he became Muslim, he has stopped composing poetry.

The leader of the Quraish infidels, 'Utba came to see the Prophet (ﷺ). When he heard verses from the Holy Quran, he placed both his hands on the floor and started weeping. Abu Jahl and other eternally wretched people, misguided him saying: You are a great leader and an eloquent person, how can you get affected by Quran? You should level some allegations against it. He gave a serious thought to the suggestions

but nothing came to his mind. Then he raised his eyebrows and grimaced but still could not object. He sat there for some time and returned. Later with great effort, he could gather one thing. He was so happy for that. Then what he said was this: "This is clear sorcery." This is also the foretelling of 'Utba that "the Holy Quran will be copied successively and will never vanish." To 'Utba's opinion of depicting the Holy Quran as a sorcery, intelligent people can make out that a person says sorcery when something is beyond human comprehension, practice and capacity. 'Utba was definitely eloquent and a rhetorician, and his opinion had the weight of an expert on the subject. But he who had command over Arabic language had to bow down with respect to the eloquence and rhetoric and was compelled to call it sorcery. Utba's reactions establish the eloquence of the Holy Quran beyond the ability of all human beings. Now, about his contention of sorcery, since he himself was not a sorcerer, neither was he aware of the principles of sorcery; his contention of sorcery (if we take into account the real meaning of sorcery) is not credible.

### **Preservation of the Holy Quran**

Look at any other revealed book, it has not remained in its original form. Torah and Bible have been changed so much that at last the Jews and Christians are convinced that the whole of Bible is not the Word of God. Yes, there is Word of God in the Bible. Similar is the situation with other scriptures. Nobody can prove them to be continuous. As against this, the tradition of the Holy Quran is so continuous and popular that the opponents of Islam also call it to be the most preserved book for over 1400 years. There were hundreds of memorizers of the Holy Quran in the time of the Prophet (ﷺ). From that time till today continuously, the world of Islam is protecting the Holy Quran. Every city, every village has the Holy Quran. Every era, every period, there are hundreds of thousands of memorizers of the Holy Quran. The system to preserve this book is so complete that historically it is an evident proof that the Holy Quran is the Word of God. And this is the permanent miracle of Prophet Mohammad (ﷺ).

It is in Quran - إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ [ We have revealed the Holy Quran and We (Allah) only shall preserve it.] (Al-Hijr 9)



## **The Holy Quran - A wonder from every aspect**

Hasan Basri, Junaid Baghdadi, Abu Bakr Shibli, Ghousul Azam Shaikh Abdul Qadir Jeelani, Mohiuddin ibn 'Arabi, Shahabuddin Suharwardi (رضى الله تعالى عنهم اجمعين) referred the Holy Quran and extracted the deuced divine gnosis. Whenever the likes of Imam Ghazali, Imam Raazi, Ibn Rushd, Naseeruddin Toosi, Jalaaluddin Duwwani (رحمة الله عليهم اجمعين) got anxious about the issues related to knowledge of the Word of God, the Holy Quran rescued them. Imam Abu Hanifa, Imam Shafa'ee, Imam Abu Yusuf, Imam Muhammad, Imam Maalik, Imam Ahmad bin Hambal, Ishaq bin Rahuviya (رضى الله تعالى عنهم اجمعين), have gone into great minute details in Islamic law and Jurisprudence. But their source and motivation was Holy Quran. Ibn Maskuya, Ibn Muqna, Ibn Khaldun, Toosi, Duwwani have famous books on urban politics. All their works are based on the Holy Quran. In works like 'Shamsul Ma'arif al Kubra', 'Awrad al Shaziliyya', 'Jawaahir al Khamsa', 'Muraqqa-e shareef', many appropriate invodivissings - اوراد - (Invocation of divine blessings on Prophet Mohammad - صلى الله عليه و آله وسلم) and supplications - دُعا - (ذُعا) are mentioned, but when you consider them, the superior of them are from the lines and verses of the Holy Quran.

The words of the Holy Quran are easy to understand. Its phraseology is fascinating, formatting winning, style specific, and expression is divine. Quran has unique magnificence and omnipotence. Every word is full of effect descending straight into the heart via the ears. When persons of different skills look at Quran, they will stare at it and remain doing so in wonder. In accordance with the ability of a person, the Holy Quran will come out clear to him and will form an everlasting impression of its wonder on him. The more he concentrates, the more light of guidance he will receive which will dazzle the eyes of his intelligence, sense, understanding and intuition. Christians looked at the Holy Quran with enmity and tried to be free from its influence and be away from it, but the Holy Quran pulled them towards it and they were compelled to reform their old religion to be called Protestants. Hindus looked at the Holy Quran with animosity, but how would the Holy Quran leave them unaffected? The Holy Quran made them look down on their old religion and they had to make a new religion like Brahma Samaaj and Arya Samaaj. The people belonging to other religions look at the Holy Quran with enmity, hostility and subjectivity. They would not know, they would not even notice that the Holy Quran will make its place in their hearts. They will try to go

away from it, but the Holy Quran will not leave them. They will be compelled to interpret their own religious books in line with the Holy Quran. They will oppose the Holy Quran outwardly but their hearts will testify to the divinity of the Holy Quran.

### **Heraclius' reasoning**

Now we describe the parleys between Heraclius, the Caesar (emperor) of Rome with Abu Sufyan (before he became a Muslim). On the basis of the nobility of character and behavioral excellence of the Holy Prophet (ﷺ), Heraclius contends his reasoning for the Prophethood of the Prophet Mohammad (ﷺ). It is related in Sahih Bukhari that it is narrated by Hadhrat 'Abdullah bin 'Abbas (رضي الله عنه) that Abu Sufyan bin Harb (who was not a Muslim at the time of this episode) was the leader and commander-in-chief of the Quraish's infidels. Heraclius, the emperor of Rome, called him and many other leaders of the Quraish infidels when they were in Syria for trading purposes. This is the time when the Prophet (ﷺ) had given them a stipulated time (after making truce with them).

In short, they reached Heraclius when he and his associated were in Eiliya (Jerusalem). Heraclius called them to his royal audience. He was flanked by scores of Rome's rich elite. He called his interpreter and addressed them like this:

O Arabs, among you who is the closest relative of the person who considers himself as a Prophet?

Abu Sufyan said: I am his closest relative.

Heraclius said: Ok. Bring him close to me and arrange a sitting of his companions close behind him. Then he asked the interpreter to tell these people: I will inquire a few things about Prophet Muhammad (ﷺ) from Abu Sufyan. If he lies to me, you should immediately contradict his statement.

Abu Sufyan said: By God! If I was not ashamed with the thought that my companions will refute my statement, I would have lied about the Prophet (ﷺ) to the king.

The first thing the emperor asked was this: How is the family of that person amongst you?

I (Abu Sufyan) told him that this family is noble among us.

Heraclius said: Fine. The claim that "I am a Prophet," did anybody make it before this?

I said: No.

Then Heraclius asked: Is anybody from his grandparents a king?

I said: No.

Then Heraclius asked: Who is following him, the rich or the poor.

I said: The poor.

He said: Are his followers increasing day by day or decreasing?

I said: They are not decreasing, they are increasing day after day.

Then he asked: Is anybody from among his followers turning back to you after proclaiming the new faith?

I said: No.

Then he said: He claims that he is a Prophet, but did he ever lie to you?

I said: No.

Then he said: Does he break his promise?

I said: No. Now there is a truce between him and us for a certain period. We don't know what he will do in it. (Abu Sufyan said that I did not have any opportunity to add anything from my side except this.

Heraclius said: Fine. Did you ever fight with him?

I said: Yes.

Heraclius asked: How do they go?

I said: Our conflicts are such that sometimes we cause him damage and sometimes he causes us damage.

Then he asked: What does he ask you to do?

I said: He asks us to worship Allah and not to include anybody with Him and leave your grandfathers' blasphemies. He demands us to pray, speak the truth, leave adultery and maintain relations.

Then Heraclius asked the interpreter to tell this person that when I asked about his family, you said that he belongs to a noble family and Prophets are sent in noble families. Then I asked you whether anybody among you has said this before (claimed to be a Prophet), I would have said that he follows him. then I asked has anybody been a king in his forefathers, so that I could understand that this person (in the guise of Prophethood) wants to take back the kingdom of his forefathers. Then I asked did you ever hear him lying, you replied in the negative. Thus, I understood that it is not possible that when he avoids lying to the people, he will about God. Then I asked you whether poor are involved in his following or the rich. You told me poor people are following him and poor people often follow the Prophets. I asked you whether they are increasing in numbers or decreasing. You said that they are increasing. This is the effect of the faith till it is complete. I asked you when somebody comes to his faith, does he turn back considering him as bad. You replied in the negative. This is the state of faith that when its gaiety enters the hearts, it never comes out. I asked you whether he breaks promises. You replied in the negative. Prophets are like this only as they never break their promises. I asked you what does he ask you to do, you told me that (he demands) you to worship Allah and not to include anybody with Allah. He prevents you from idolatry and orders you to pray, refrain from adultery. If what you are telling is the truth, then he will own this place where my feet rest (the kingdom of Syria). I knew that the Prophet was to come, but I did not know he would be amongst you. If I was to be with him (in Madina), I would wash his feet, serve him eagerly. Then he sent for the

letter the Holy Prophet (صلى الله عليه و آله وسلم) had sent to the king of Basra of Dihya Kalbi who sent it on to Heraclius. Heraclius read the letter.

Abu Sufyan (رضي الله تعالى عنه) said when Heraclius completed what he wanted to say and also finished reading the letter, there occurred a commotion and people raised their voices and we were removed from his palace. I told to my fellows that the son of Abu Kabsha (Prophet Muhammad - صلى الله عليه و آله وسلم) has grown in stature and even the people's king is afraid of him. From that time on, I was convinced that the Prophet (صلى الله عليه و آله وسلم) will definitely win until the time Allah made me Muslim.

### (3) KNOWLEDGE (علم)

One more fundamental principle of Islam is knowledge (علم).

It is mentioned in the Holy Quran - الَّذِينَ يَتْلُونَ وَالَّذِينَ لَا يَتْلُونَ [O' Prophet ﷺ say: are literates and illiterates equal?] (Az-Zumar - 9). At another place in the Holy Quran, it is said - وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا - [O' Prophet ﷺ, We taught you all those things which you did not know. And Allah's supreme beneficence is on you. (An-Nisa - 113).

Gentlemen, what is the difference between the dead and the living. The living has knowledge and the dead has no knowledge. Humankind are rewarded with the divine vicegerency crown. They became the addressee of this Quranic verse - إِنِّي جَاعِلٌ فِي الْأَرْضِ - خَلِيفَةً [I am placing a viceroy on Earth (who will rule the world).] (Al-Baqara - 30).

Human beings are rewarded with plentiful bounties. It is in Quran - وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ [Whatever is there in skies and Earth we made it subdued and subordinated to you. (Al-Jaathiya - 13).

The human being rides on the neck of elephant. With a goad in hand, he takes the elephant, wherever he wishes. He catches the tiger and puts it in cages. Catches the snake and confines it to a small basket. Milks the whale, and arrests evil spirits in bottles. When armed with deadly weapons, he annihilates the enemy. The mountain cannot claim its eminence in front of him. He places a stick of dynamite and razes it to pieces. He digs mountains and makes a path through them. The ocean cannot conceit at its expanse against him. He sits in airplanes and leaps across it.

It is in Quran - [ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ - Allah taught Adam both His Epithets and facts of the things and then placed him before angels and said - If you are genuine in your claim of superiority, tell the names of these facts. ] (Al-Baqarah - 31). In this intellectual test and comparison, angels are losers and they have to admit Adam's superiority. [ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ] [ Then all angels bowed down in front of Adam in prostration of obeisance (Sajda-e-tazeemi).] (As- Sa'ad - 73). But, Satan did not prostrate. It is in Quran - [إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ - He did not acknowledge and refused and he became from among the infidels. ] (Al-Baqarah - 34). The fire of jealousy got flared up in the heart of the red giant of fury (Satan) and he started yelling - [ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ] [ I am superior to him as You (Allah) have created me with fire and him (Adam) with clay, mud.] (Al-A'araaf - 12).

Gentlemen, did Satan understand Adam (عليه السلام)? what did he understand; a body of dirt, dust and mud? Does he know whose soul has been blown into Adam (عليه السلام)? He is the human being, vicegerent of the Most Merciful. Does he know anything about it? It is in Quran - [ وَنَفَخْتُ فِيهِ مِنْ رُوحِي - I (Allah) have blown sniff something out of my soul.] (Al-Hijr - 29).

He (Satan) does not know that the human has both divine light and fire. The sparks of fire of rage also blow from him. How many objections Satan leveled against Allah (عَزَّ وَجَلَّ)? Saying Allah (عَزَّ وَجَلَّ) gives authority to an undeserving instead of himself (Satan) who is deserving. "I (Satan) have the right to order and Allah (عَزَّ وَجَلَّ) is ordering things without thinking. But when do I accept it?" (Astaghfirullah).

Look what has been inhabited in people's heart that God's rules and regulations are wrong and our rules are correct as we are more intelligent. This is the phenomenon influenced by the wicked Satan. These ignorant people do not accept - **إِن الْحُكْمُ إِلَّا لِلَّهِ** - [ The authority to command rests with God alone. ] (An'aam - 57).

The religious people strictly follow Allah's (**عَزَّ وَجَلَّ**) commandments. Can anybody eat and drink during fast? Certainly not. Can anybody talk during Salah? Never. Every move and respite of a religious person is subordinated to divine command. How could this red giant of raging fury (Satan) keep quiet. He took courage in misleading everybody. Satan declared - **لَأُغْوِيَنَّهُمْ أَجْمَعِينَ** - [ When do I leave humans? Will seduce them and color them into my color. (Al-Hijr - 39). Allah (**عَزَّ وَجَلَّ**) commanded. **إِنَّ عِبَادِي لَيْسَ لَكَ** **عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ** [ Your attempts will be futile on my exclusive, sincere, submissive and obedient souls. You will never be able to prevail over them.] (Al- Hijr - 42). In a low voice, Satan also acknowledged. **إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ** [ Yes, Your exclusive servants will not be misled by me. ] (Al- Hijr - 40).

But how many are among us are exclusive servants? A handful, who can be counted on fingers.

When did this literary competition take place? In Allah's knowledge (**علم الهي**), in sublime world (**عالم علوي**). In the world of similitude (**عالم مثال**), that is witnessed by exclusive people. What we are witnessing even now is the same competition; everyone losing against human beings, the Satan's jealousy, his attempt to misguide humans, his effort to destroy and ruin the human beings. O' red giant of raging fury, you have trained your pupils efficiently to spread disorder in the world to make killing spree thriving. You taught to some how to make atom bombs; to some the technique of hydrogen bomb and to some the secrets of killer rays and chemical weapons. Now where is peace in the world? How do we get respite. We are witnessing the fire of rage and trouble which is killing innocent people, hapless men and small kids. Certainly, whatever pride Satan feels for his success is not enough. Rather, he is right in feeling it.

It is in Quran - **ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ** - [ Corruption has appeared throughout the land and sea by what the hands of people have earned so He may let them taste part of what they have done. ] (Ar- Rum - 41).

Since the issue of knowledge is very important, I will describe some of the Prophet's (صلى الله عليه و آله وسلم) sayings, complementing the above.

(i) It is in Hadith - Anas (رضي الله تعالى عنه) narrates that the Prophet (صلى الله عليه و آله وسلم) said: Seeking knowledge is the duty of every Muslim. (Ibn Majah)

(ii) It is in Hadith - Abu Hurairah (رضي الله تعالى عنه) narrates that the Prophet (صلى الله عليه و آله وسلم) said: For a person of faith, a word of wisdom is his misplaced article. Thus, wherever he finds it he is only entitled to get it. (Tirmidhi)

(iii) It is in Hadith - Abu Darda (رضي الله تعالى عنه) narrated - I heard the Prophet (صلى الله عليه و آله وسلم) say: Whoever traverses some distance in seeking knowledge, Allah (عَزَّ وَجَلَّ) lets him traverse one of the paths of Paradise. The angels, in order to seek approval, spread their wings in his honor. For the religious literate (عالم), the angels of skies, the inhabitants of the earth and the fishes of the water, all pray for salvation. The superiority of the learned (عالم) over the devoted (عابد) is similar to the full moon's superiority over all stars. The learned men (علماء) are the heirs of the Prophets. The Prophets did not declare heirs for their Dinar and Dirham, but for their knowledge. Thus, he who acquires knowledge receives a large portion of the legacy of the Prophets. (Tirmidhi, Ibn Maja, Darimi)

Gentlemen, the prominence of knowledge is dependent on the prominence of the known. Howsoever prominent the known will be, the knowledge about it will equally be prominent. Therefore, the prominence of people who know Allah (عَزَّ وَجَلَّ) over the ones who know anything except Allah (عَزَّ وَجَلَّ) is proved and confirmed. You are ignorant of religious knowledge and proud of knowing a few other things. We are fond of religious knowledge and ignorant of a few unnecessary things. You will see tomorrow In Sha Allah who are losers. You or we? It is in Quran - **ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ** - [This is the actual and open loss.] (Al-Hajj -11).



#### (4) AFFECTION (مَحَبَّة)

Gentlemen, Islam's one more fundamental principle is affection (مَحَبَّة).

Allah (عَزَّ وَجَلَّ) says: فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ [Very soon Allah will create people who have affection for Allah and on whom Allah has affection. ] (Al-Ma'ida - 54). At another place it is said - إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ - [ Momineen are brethren among themselves. So make truce among them (and live with friendly relation) and be afraid of Allah and be pious, so that Allah sends His Mercy on you. ] (Al-Hujuraat - 10).

It is in Hadith - Abu Hurairah (رضي الله تعالى عنه) narrates that the Prophet (صلى الله عليه و آله) said: When Allah fashioned the creatures, He wrote in a tablet [which is with Him on the Empyrean (عرش)] - "My Mercy is dominant over My wrath." (Bukhari, Muslim)

It in Hadith - It is narrated by Abu Hurairah (رضي الله تعالى عنه) that I heard the Prophet (صلى الله عليه و آله وسلم) say: Allah divided His Mercy into 100 parts and kept 99 with Himself and sent down 1 part on the earth. That one part has such an effect that people have affection towards one another to the extent that the animal removes its leg from its young one with the fear that it should not be trampled and hurt. (Bukhari, Muslim).

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said. Allah will not have mercy on a person who does not have mercy on others. (Tirmidhi).

It is in Hadith - The Prophet (صلى الله عليه و آله وسلم) said. Those will be with the ones they like and you will be with the one you like. (Muslim)

The existence of affection is proved in the light of Quran and Ahadith. Now I will describe a few necessary issues related to affection.

Gentlemen, the entire world stands on the foundation of affection. If there was no affection, the world would have been a heap of cloud of dust. Every place 'Affection' has a different name and different task. Between earth and other planets, there is gravity. Different matters have chemical attraction. Planets have gravities. In living

beings, somewhere there is attachment, somewhere kindness, sometimes favor, sometimes benevolence and sometimes mercy.

Why do you feel affection? Some people say that the world is selfish. Nobody likes anybody. Everybody keeps his self interest in his mind at all times. Somewhere, it is profit and somewhere it pleasure. Once it is achieved, they will disappear. For instance, those who teach on a monthly salary or privately, taking some fee, their sympathy is for the money. Some people say that affection is a natural feeling. Parents like their children. Children like their parents. They like other relatives also. When you keep on meeting each other, some kind of affection will also develop. Why does one like children? Because they are his children. Why does he like the wife? Because she is his wife. Why does he keep his country dear? Because it is his country. Why does he like God? Because He is his God whom he worships. What concern does he have for those whom others consider worthy of worship.

اسیر دام گیسوئے محبت آپ اپنا ہوں

جو حب غیر ہے وہ بستمء زنجیر نسبت ہے

I am the victim of my own affection. The affection for others  
is due to my association with them. (Hasrat)

Some people say that affection is a kind of rain, which descends from the sky and blooms everyone. There is no room for why in affection. Husband is white and the wife is black. But there is affection between them. We have seen a person died. His wife died after 3 days of continuous screaming. It has also happened that after the husband's death, the wife poured kerosene over her body and burnt herself to death. The end of the lover along with the beloved.

The children of a couple are called brothers and sisters. The children of sisters and brothers are called nephews and nieces. Is there anybody who can claim that your son is my son and my son is your son? Wife and husband only can make such claims. Insensitive and undeserving are those who do not have affection for their wives and do not have regard for them. Wife is the nucleus of affection, peace of heart and comfort of life. In the world, especially in a civilization, affection has a great part. Without the

affection of others, a human being alone cannot live. The cook, cooks the food, the weaver weaves the clothes, tailor stitches the clothes, blacksmith and carpenter do their individual work. Farmer is involved in cultivation. Not hundreds they are in thousands who help each other and then comes the bread for the stomach and clothing for the body. Study all aspects of Islam and you will see that the cooperation among people and to help each other is very much distinct. Consider the word إنسان (human being). In it the root word is أُنس (affection) and the rest is an addition. It is affection which is the matter of human being. If a person does not have attachment and affection, he is not a human being.

انس انسان کی ہے اصل سمجھ لے حسرت

انس جب تک نہ ہو ممکن نہیں انسان ہونا

Understand Hasrat (Shaikh is addressing himself) that the affection is the essence of a human being. It is not possible to be a human being in the absence of affection.

## (5) RIGHTS AND DUTIES (حقوق و فرائض)

Islam's one more fundamental principle is the fulfillment of rights and duties.

Human being is besieged with rights and duties. There are rights of Allah (عَزَّ وَجَلَّ) and His Apostle (صلى الله عليه و آله وسلم), rights of the king and his subjects, rights of the people living in the house, rights of friends and rights of our own self. There is even right of the enemy.

It is in Hadith - Abdullah bin 'Umar (رضي الله تعالى عنه) narrates, the Prophet (صلى الله عليه و ) said: Listen! You are all protectors of people (under your control) and all of you will be questioned about them and you will be accountable and answerable to them. Thus, the ruler is the custodian of his subjects. He will be questioned about the affairs of his subjects. Man is the custodian of his household. He will be questioned about his people living in his house. The woman is the protector of the husband's house and his children and she will be questioned about them. The slave is the custodian of his master's property and he will be questioned about it. Listen, you are all the protectors and custodians and watchmen and all of you will be questioned about the things which were under your control. (Bukhari, Muslim).

It is in Quran - وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ - [There is a part in their wealth for the one who seeks and the one who does not seek (alms). ] (Ad-Dhariyaat - 19)

It is in Hadith - Umme Bajeed (رضي الله تعالى عنها) narrates that the Prophet (صلى الله عليه و آله ) said that the beggar should not be returned empty handed, even if it is for a scorched hoof.

It is in Hadith - Hussain bin 'Ali (رضي الله تعالى عنه) narrates that the Apostle (صلى الله عليه و ) said: There is the right of the person who seeks even if he has come riding a horse. Who knows he must have come across constraint which, in spite of his outward affluence, has compelled him to accept this disgrace.

It is in Quran - يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَلِالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ [ O'Prophet, people ask you what should they spend for the sake of God. You tell them whatever they want to spend for alms and charity, the parents have the right, the close relatives have the right and whatever good deed you do, Allah is aware of it.] (Al-Baqara -215)

It is in Hadith - Abdullah bin Abbas (رضي الله تعالى عنه) narrates that I heard the Apostle (صلى الله عليه و آله وسلم) saying - A person who eats stomach full while his neighbor remains hungry, is not a Momin.

It is in Hadith - Aisha (رضي الله تعالى عنها) narrates that the Apostle (صلى الله عليه وآله وسلم) said: Gabriel had been emphasizing that I order the Ummah to always entertain the rights of neighbors to such an extent that I thought he would include the neighbors among the heirs.

It is in Hadith - Abu Juhaifa's (رضي الله تعالى عنه) son narrates from his father that after the Apostle (صلى الله عليه وآله وسلم) had made the fraternal bond between Salman (رضي الله تعالى عنه) and Abu Darda (رضي الله تعالى عنه); once Salman (رضي الله تعالى عنه) saw the wife of Abu Darda (رضي الله تعالى عنه) in a dirty, grimy state. He asked her how she was doing. She said: Salman (رضي الله تعالى عنه), your brother does not have anything to do with this world. Abu Darda (رضي الله تعالى عنه) came in the meantime. He got food readied for Salman (رضي الله تعالى عنه). When the food was ready, he invited Salman (رضي الله تعالى عنه) saying: Brother, please have food, as I am fasting. Salman (رضي الله تعالى عنه) said: Until you eat, I will not have this food. Abu Darda (رضي الله تعالى عنه) then broke his (nafil) fast and ate along with Salman (رضي الله تعالى عنه). Early in the night when Abu Darda (رضي الله تعالى عنه) stood for Salah, Salman (رضي الله تعالى عنه) said: Brother, sleep now. He slept. When he wanted to get up again after some time, Salman (رضي الله تعالى عنه) said - You continue sleeping. When the last part of the night was left, Salman (رضي الله تعالى عنه) asked him to get up for Salah. When he completed Salah, Salman (رضي الله تعالى عنه) said to Abu Darda (رضي الله تعالى عنه) - Brother! Your Sustainer has a right on you. Your corporal self (نفس) has a right on you, your wife has a right on you. Thus, you should fulfill your obligations to all those who have a right on you. In the morning, Abu Darda (رضي الله تعالى عنه) presented himself to the Prophet (صلى الله عليه وآله وسلم) and repeated all that had happened the previous night. The Apostle (صلى الله عليه وآله وسلم) said: What Salman (رضي الله تعالى عنه) said is correct.

Gentlemen, ponder over this - إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا - [Your Corporal Self has a right on you]. Can you commit suicide and can you keep fast unto death or go on a hunger strike? No, never. We do not tease anybody rather sacrifice our life in protecting other's life. But when is this life yours? It is - نَفَحْتُ فِيهِ مِنْ رُوحِي - [I (Allah) have blown sniff something out of my Soul] (Al-Hijr - 29). You, me and the people of this world all belong to Allah (عَزَّ وَجَلَّ). Without His permission, nobody can make use of anything.

حسرت کے پاس کیا دھرا ہے

اک جان سو وہ بھی ہے پرانی

What is there with Hasrat. My life, which also belongs to  
someone else. (Hasrat)

The kids have toys. If somebody breaks them, how angry they would feel. You, I and all of us, are Allah's (عَزَّ وَجَلَّ) toys. You can not destroy them senselessly.

کھلونا سمجھ کر بگاڑو نہ ہمکو

کہ ہم بھی کسی کے بنائے ہوئے ہیں

Do not destroy us thinking we are play toy. Remember, we  
have also been created by somebody.

Now, I will describe below some verses from Quran and Ahadith in this context.

It is in Quran - [ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ] Do not kill any living being, which is forbidden or made sacred by God. (Al-An'aam - 151). Therefore we cannot kill anybody without rightful reason, not even ourselves.

It is in Hadith - Bahz bin Hakeem (رضی اللہ تعالیٰ عنہ) relates from his father and he from his grandfather that I respectfully asked the Prophet (صلی اللہ علیہ و آلہ وسلم) whom should I treat with kindness. The Apostle (صلی اللہ علیہ و آلہ وسلم) said: Your mother. I asked: Then whom? The Apostle (صلی اللہ علیہ و آلہ وسلم) said: Your mother. I asked: Then whom? The Apostle (صلی اللہ علیہ و آلہ وسلم) said: Your mother. I asked: Then whom, the Apostle (صلی اللہ علیہ و آلہ وسلم) said: Your father and those who are very nearer to you and the one who is near to you. (Tirmidhi)

It is in Hadith - Asma bint Abu Bakr (رضى الله تعالى عنها) says: During the period when there was agreement between Quraish and the Apostle (صلى الله عليه و آله وسلم) (the truce of Hudaibiya was in effect), my mother came to me and she was a polytheist. I submitted to the Prophet (صلى الله عليه و آله وسلم), O'Apostle (صلى الله عليه و آله وسلم), my mother has come to me and she is still not inclined towards Islam, so shall I treat her well? The Prophet (صلى الله عليه و آله وسلم) said: Yes. Treat her well.

It is in Hadith - Ummul Momineen Aisha (رضى الله تعالى عنها) narrated, the Apostle (صلى الله عليه و آله وسلم) said: Among you, a person is close to Allah (عَزَّ وَجَلَّ) and His Creatures who is good to his household. And I am better than you (people) for my household. When one of your friends dies, leave him and do not expose his shortcomings. (Tirmidhi)

خار پیراہن مشو آسودگان خاک را

Don't be a thorn in the attire of the people sleeping in the dust.

It is in Hadith - Narrated Abu Shuraih Ka'abi (رضى الله تعالى عنه), the Apostle (صلى الله عليه و آله وسلم) said: The person who believes in Allah (عَزَّ وَجَلَّ) and the the Day of Resurrection, should honor his guest. The period for special treatment is one day and one night. For normal treatment, the period is 3 days. Afterwards, whatever kindness is bestowed to the guest is sacrifice for welfare and charity. The guest should not stay with the host to the extent that the host gets distressed. (Bukhari, Muslim)

It is in Quran - وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ - [ They prefer others to themselves. They don't eat but feed others let whatever hardship they might be in.] (Al- Hashr - 9)

It is in Hadith - Narrated Abu Hurairah (رضى الله تعالى عنه) in regards to the verse 'they prefer others to themselves' that a guest appeared at the house of a Ansari Sahabi. At that time, he had food just sufficient for his wife and children. Thus, he said to his wife: Let the children sleep and extinguish the candle light and whatever you have, place it in front of the guest. On this, the aforementioned verse was revealed.

Gentlemen, I tell you an event of self-sacrifice. In the time of Prophet Mohammad ( صلى الله عليه و آله وسلم ), some of his Companions were injured (in a war) and they were in the throes of death. One of them asked for water. When a person went forward to give him water, another Companion asked for water. The one who was first offered water said: Give water to the other first. This way, one after the other all Companions were offered water who in turn wished to give it to the next until this ended up at the one who was first offered water. It was however realized that he was dead by then. Similarly, one after the others were approached but all had traveled to the Paradise.

## (6) MODERATION (اعتدال)

Gentlemen, one more fundamental and important principle of Islam is moderation (اعتدال).

Consider body temperature phenomenon of human beings. The mercury should remain constant at 98.4 degrees Fahrenheit. If the temperature exceeds, it is fever and death. If it recedes, it is weakness and death.

It is in Quran - وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ [ Establish weight with justice and fall not short in the balance. (Ar-Rahmaan - 9). Everything should be at moderate level. Allah (عَزَّ وَجَلَّ) commands - لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ [ Do not oppress others and do not let yourself be oppressed.] (Al-Baqarah - 279). At another place in Quran - وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا - إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا [ O'Prophet! Give their rights to the kins, relations, poor and the traveler. Do not spend wealth unreasonably and extravagantly. Since spend thrifts are the brothers of Satan and Satan is ungrateful to Allah. ] (Isra - 26- 27)

Allah (عَزَّ وَجَلَّ) says - وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا - [ Do not shrink your hand as if it is tied with your neck or stretch it to the extent that people start maligning you and you become empty-handed. ] (Isra - 29). At another place in Quran - وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا [ Eat and drink and don't spend unnecessarily.] (Al-A'araaf - 31)



It is in Hadith - Anas (رضي الله تعالى عنه) Narrated. Three persons approached the wives of Prophet Muhammad (صلى الله عليه و آله وسلم) and started inquiring about the prayers, worship, etc. of the Prophet (صلى الله عليه و آله وسلم). When they were told about it, they considered it to be less. Then they said: Whither the Prophet (صلى الله عليه و آله وسلم) and whither us. Allah (عَزَّ وَجَلَّ) has protected him from all the possible preceding and following sins. (Therefore neither could they reach the Prophet (صلى الله عليه و آله وسلم) nor is there a possibility of sin to appear from the Prophet (صلى الله عليه و آله وسلم)). Thus, one of them said that he will always spend the night in Salah. The other said: I will keep fast all everyday and will never break it, else I will keep a permanent fast. The other said: I will not go near women, thus will never marry. Then the Apostle (صلى الله عليه و آله وسلم) came to them and said: Are you the people who were telling things this way? By God, I am more fearful of God than you are and am more pious than you. But I fast and break it (when the time is over). I perform Salah and sleep and also marry women. Thus whoever objects to my Sunnah and my way, he is not one among my people. ] (Bukhari, Muslim, Mishkaat).

وَيْلٌ لِّلْمُطَفِّفِينَ - الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ - وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ - أَلَا يَظُنُّ - It is in Quran - [ It is regretful for unfair dealing persons who, while taking, strictly observe correct weight and measurement, but give less in weight and measurement while giving to others. Don't they think that on that big day (day of resurrection) they will be raised from their graves and on that day all people will be brought in front of the Sustainer of the Universe (and they have to give account of their deeds).] (Mutaffifeen - 1-6)

Often in business, it so happens that while they buy anything they will take more in bargain and when they sell, they will give less. This commandment is not specific for business. All your deeds should be like the weights of the scale, neither more nor less. لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ - Do not hurt people and don't get hurt yourself.

It is in Hadith - Abdullah bin Abbas (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said to those who measure and weigh: Under your control many things have been given on account of which the earlier nations were destroyed. (Thirmidhi)

At another place, it is said - **يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا** [ O'believers! O Muslims! For God's sake be willing to bear witness impartially. And people's animosity should not lead you to the sin that you don't do justice in people's affairs (never; in every circumstance do justice because) justice is nearer to piety. And be afraid of Allah's disobedience since whatever you do, Allah is definitely aware of it. ] (Al-Maa'ida - 8)

The human being should ponder about himself and also about Allah (عَزَّ وَجَلَّ) and try to understand the sequence of attributes (صِفات), which one is prior and which one secondary. Consider the attribute of "Life". It is the primary attribute. If there is "life", then there will be knowledge (عِلْم) and power (قُدْرَت). When there is no life, neither the knowledge will be there nor the power. Thus, among أسماءِ اللَّهِ (epithets of Allah), حَيٌّ - قَيُّوْم are supreme names.

Our Ulema say that abortion also comes within the purview of this commandment. Islam does not allow women, children, old and clergy to be killed, even during a war. It is in Quran - وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ - [If a polytheist asks for asylum, give him asylum. (At-Tauba - 6). Allah (عَزَّ وَجَلَّ) also commands protection of the enemy in a conflict if they surrender or request for a truce. It is in Quran - وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا - [If they are inclined for a truce, you also incline for it.] (Anfaal - 61)

If a non-Muslim nation fights alongside the army of a Muslim nation, then whatever rights Muslims have they will also enjoy the same. If they want to be a protectorate of Muslims and do not fight with the enemy, they have to pay protection compensation i.e. capitation tax for exemption from military duty, which is known as جزيه Jizya. If, in view of certain circumstantial difficulties, Muslims are unable to protect the non-Muslim protectorate, they have to return the protection capitation tax. Like Abu 'Ubaidah bin Jarrah (رضي الله تعالى عنه) returned the protection capitation tax on one occasion. There are different names of protection capitation tax. One of them is "war fund".

This is reality of the protection capitation tax which non-Muslims accuse Muslims of. In the beginning, every Muslim, by law, used to serve in the military. Therefore, they were not subjected to this tax. When people do not participate in war, they were required to pay protection or war fund.

It is in Quran - حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ - [ To the extent that they humbly pay this tax from their hands. (At-Tauba - 29)

It is in Hadith - Thus, if they don't accept it and migrate from their places to Islamic territory, tell them that they will become like Muslim nomads and will be governed by the same rules as that of Muslims and they will not get anything from the booty, except that they fight against the enemy along with Muslims and if they don't agree, ask them the protection money. Thus, if they agree to your wish, you accept their request and stay away from fighting with them. (Muslim).

## (8) DIVISION OF WEALTH (تقسيم دولت)

Gentlemen, one more fundamental principle of Islam is division of wealth.

It is in Quran - **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ** - [The expenditure of charity is only for beggars and poor persons, and for the workers who arrange the charity, and for those whose consolation of hearts is necessary, including for liberation of men (from confinement), for payments of loans to the lenders and for the travelers. This is the assigned obligation from Allah (عَزَّ وَجَلَّ) and Allah (عَزَّ وَجَلَّ) is knowledgeable and wise. (At-Tauba - 60).

It is in Quran - **إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ** - [ Whatever We (Allah) have given them, they spend secretly and openly in the way of Allah (عَزَّ وَجَلَّ). Without doubt they are expectants of a business wherein there is no room for loss. (Fatir - 29).

It is in Quran - **وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا** - [ And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah (عَزَّ وَجَلَّ), and let them pardon and overlook. Would you not like that Allah (عَزَّ وَجَلَّ) should forgive you? And Allah (عَزَّ وَجَلَّ) is Forgiving and Merciful. (An-Noor - 22).

It is in Quran - **لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ** - [ The charity is the right of those suppliants (فَقِيرِ الا الله) who are confined in the way of Allah (عَزَّ وَجَلَّ), not able to go anywhere and the ignorant, because of their not seeking alms, considers them to be wealthy. But you can, from their face, infer their state as they don't pester people for alms. And whatever you give in charity, without doubt, Allah (عَزَّ وَجَلَّ) is aware of it. (Al-Baqarah - 273).

As per Islamic laws, the wealth owned by a person is divided among his relatives after his death. We will not go into details here about the laws of inheritance, but would mention about a provision in this law that if a man wishes, he can write a will to donate a part of his wealth to a particular person not covered under this law. It is in Quran - مَنْ بَعْدَ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ [ In inheritance, the first preference is for the 'will' and the payment of loan (he had taken during his life). ] (An-Nisa - 12).

This 'will' is for whom? It is for those relatives who will not get anything from the inheritance, like in the presence of sons, grandsons and other deserving people to whom the inheritor was under some obligation. The Islamic law also provides for giving charity for religious purposes, and to the poor. Like, the Zakaat (alms) is given by law to the poor people.

It is a moral duty of every Muslim to help his neighbors and keep abreast of their welfare. When Eid-ul-Fitr arrives, it is obligatory to give Charity to the poor, known as 'Fitra'.

It is in Quran - وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ - [ It is Obligatory on the part of those who are capable to give charity. (Al-Baqarah - 184).

You are not supposed to celebrate Eid on your own. You prepared special dishes for this purpose and ate. It is fine. But you should also give it to poor so that they also celebrate Eid by eating these special dishes.

About 1350 years have elapsed, no dispute has emerged in Islam regarding capitalism and socialism. The reason is obvious. The Islamic system is so comprehensive that everyone, including the poor are supported. There is no room here for the capitalist to do injustice. The principle of Islam is you are free in earning. You become a millionaire, billionaire, but you also need to support the poor. Do not be irresponsible about their sustenance. In Islam, wealth does not remain in a few hands. It is always divided among people. You live and let others live - this is humanity.

درد دل، پاس وفا، جذبہء ایمان ہونا

آدمیت ہے یہی اور یہی انسان ہونا

The heartfelt pity, regard for fidelity and strength of faith are the characteristics of a man who is an actual human being.

Allah () has created everything from His Mercy. Silver, gold, copper, iron, inorganic matter, vegetables, animals; all have been created from His Mercy and we are allowed to make use of them. But it is obvious that -

خدا پنج انگشت یکساں نہ کرد

God has not made all five fingers alike.

Some people are very alert, some are mysteriously swift, some are strong and some weak. Somebody is intelligent and fast and the other is slow. The intelligent captured a large number of things. The innocent, inexperienced, idle and sick remain seeing the faces of the people who have gathered wealth. Because of their wealth, the wealthy made slow and dim-witted people their subordinates and gave them monthly salaries by ascertaining their wages, etc. the people of mind and sense not only started ruling the animals, but also illiterate, lazy human beings. After great hardships eating bad food, wearing bad clothes, these people gather wealth. They say, consider meat as your own flesh. Whatever they spend, they write in the register of losses. Their expenses of food and drinks go into the register of bad debts. They give loans to people and by collecting interest and compound interest, they take over their properties. Since they have to extract work from the laborers, they give them compensation which is just sufficient for their survival. After the invention of machinery, the work of 100 people is accomplished by only 10 people and the remaining 90 are without work, jobless. The effect of idleness is hunger, poverty, confusion. The confusion of all these hungry, poor and destitute people is overcome by their coming together. They say that instead of

dying of hunger, dying of starvation, it is better to die fighting. The capitalist consider wealth as power. These hungry people think majority is power. Now there is conflict between laborers and capitalists and they attack them and start killing them. The capitalist also fight back by employing some of these poor men, but to what extent? These hired fighters finally change their loyalties and start supporting the poor. The capitalist gets the final defeat. During this time, things become cheap. But this period does not remain for long. Out of these, some fast, cunning, and intelligent start ruling them again and the cycle of capitalism starts all over again.

What happens in socialism? The house belongs to the government, food belongs to the government, clothing belongs to the government, life belongs to the government, wife belongs to the government, children belong to the government and nothing belongs to the individual.

Tell me what is slavery? Wielding no authority and not owning anything. Is it (socialism) not a kind of slavery? Before, there were few slaves. Now entire nations are slaves. Some rulers had their individual opinion and whoever was against their wish and expressed their individual opinion were shot dead. The thing which is a deterrent against tyranny is religion and fear of God. But people do not let the thought of religion come near them. This is the reason that the oppression of masses is unending. Sometimes it is socialism, and sometimes it is capitalism, in both the times it is cruel, burdensome and unjust for the masses.

It is in Quran - **وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ** [ We revolve these nights and days among people. (Aal-e-Imran - 140).

Thus, if there is any system of Moderation, it is Islam and only Islam.

## (9) ESTABLISHMENT OF PEACE (قيام امن)

Islam's one more fundamental principle is keeping peace and avoiding trouble.

Allah (عَزَّ وَجَلَّ) commands - [ (To) those who seek others (as gods) leaving Allah (عَزَّ وَجَلَّ) and believe in them, (you) don't abuse their deities as they (may in turn) start abusing Allah (عَزَّ وَجَلَّ) without understanding (the seriousness of their crime). (An'aam - 108)

A Muslim believes in Allah (عَزَّ وَجَلَّ) and in all those Prophets who are mentioned in Quran and Ahadith, as this source of information is confirmed.

It is in Quran - [ No nation has lived without having a Prophet. (Fatir - 14).

It is in Quran - [ Every nation had a Guide.] (Ar-Ra'ad -7)

It is clear that Prophets have been sent in every group of people, but those, whose Prophethood has not reached us by an authentic source, we cannot say for sure that they were Prophets. In this context, we do not know about Shri Rama and Shri Krishna who are worshiped as gods by Hindus. Also, we do not know about Gautam Buddah who did not believe in the existence of God. Whatever be the case, we prefer not to speak anything bad about them.

What bout some noble men in history who have lived before Islam? We cannot say with certainty about their prophethood.

Prophets are rewarded with divine proximity, therefore whatever they say about Allah (عَزَّ وَجَلَّ), it is essentially the same. They are (تلاميذ الرحمن), the students of the Most



Merciful. They do not have differences of opinion about the Most Merciful. The beliefs of all Prophets about Allah (عَزَّ وَجَلَّ) is the same. Allah's (عَزَّ وَجَلَّ) dignity is الْآنَ كَمَا كَانَ. The way He was, He is the same. Change has no access to His exalted expanse. Divestment and decline have no room near His abode of magnificence.

Remember one thing, the one who is confused about peaceful co-existence of people, creates strife.

O'Christians, you claim to believe in Jesus (عليه السلام). Do you know his obligatory edict was that if someone slaps on your cheek, offer him the other cheek so that he is satisfied. You have obeyed his commandment in such a way that you made deadly arsenals to kill everyone who opposes you, irrespective of women, men and children. You use atomic weapons and chemical weapons to burn every living being on Earth. You create disorder and initiate proxy wars to destroy nations. You are nationalist Christians. You consider, acceptance of all commandment of Jesus (عليه السلام) is the headache of the religious clergy. You are free. Whoever has a difference of opinion, whoever opposes your oppression, you annihilate them, raze them to ground and erase their names and identities from history. You say, God has given us sense. We do not disregard it. We obey the Prophets to the extent that it is not denied by our mind.

There are nations who consider themselves the fathers of law and above the law. They act first and make the law. When the time comes to act on law, they immediately change the law. Their laws can never be implemented on them.

Gentlemen, Islamic propagation is being carried out very irresponsibly. We are commanded [ O'Moses (عليه السلام), you advise Pharaoh with kindness. ] (Taha - 44). Think about it. You are not pious than Moses (عليه السلام) and Aaron (عليه السلام) and your addressee is not worse than Pharaoh. These glorious Prophets are commanded to advise kindly. In the past, Muslims used to convert non-Muslims into Muslims. Now they are doing takfeer of their own folk. There is no action on [ Hold on to Allah's rope (which is Islam) very firmly and with it protect your own selves. ] (Aal-e-Imran - 103)

It is in Quran [ O'People! do not spread trouble when the administration of the country has become alright. ] (Al- A'araaf - 56)

It is in Quran - فَادْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ [ Thus, remember Allah's bounties and do not roam the country spreading trouble. ] (Al-A'araaf - 74)

It is in Quran - وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ [ And you fulfill Allah's promise, when you promise, and don't do contrary to your oaths when they are mature since you had Allah as the surety and whatever you do, Allah knows about it.] (An-Nahl - 91)

Gentlemen now we describe to you certain provisions, in the absence of which trouble spreads on Earth.

It is in Quran - يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ - إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُرْقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ [ O'Muslims, wine and gambling, intoxicants and (dedication) of stones and (divination by) arrows (each of these works) is abomination of devil's handiwork. Thus, you be away from it so that you succeed. Indeed Satan wishes to excite enmity and jealousy in you by wine and gambling and keep you away from Salaat and remembrance of Allah. Then you would not revoke these in spite of being informed of the craftiness of Satan. ] (Al-Maa'ida - 90-91)

It is in Quran - إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى - مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ [ Yes, from infidels with whom you had pledges and assurances of truce and they did not lessen anything from their pledge nor did they cooperate with others against you, then you also complete the period of pledge (which was agreed) and Allah keeps them friends who evade breach of promise. ] (At-Tauba - 4)

It is in Quran - وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا - [ You don't break the promise when it is due. ] (An-Nahl - 91)

It is in Quran - وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا [ Don't go near fornication, as it is immodesty and bad character. ] (Isra - 32)

It is in Quran - وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا [ The people who do not call other deities with Allah and do not kill anybody

unrightfully and unjustifiably as Allah has forbidden it and do not indulge in fornication and whoever does these, he will surely pay for his sins. ] (Al-Furqaan - 68)

[ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ - It is in Quran Muslims should not bungle with others' wealth. Neither make use of wealth as a means (to approach the) officials (rulers) and that whatever could possibly come from other people's wealth is deliberately eaten away. ] (Al-Baqarah - 188)

There is in Quran - سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ [ When people, who hear lies and who eat forbidden wealth, come to you, either judge between them or decline to intervene. If you decline, they will not be able to hurt you in any way and when you judge, do it with equity. Indeed Allah befriends those who are impartial. ] (Al-Maa'ida - 42)

It is in Hadith - Narrated by Sa'eed, the son of Zayd (رضى الله تعالى عنه) that the Apostle (صلى الله عليه و آله وسلم) said: Whoever takes a hand span's worth of land by force and oppression, on the day of resurrection, this piece of land from the seven earths will be placed around his neck as the necklace of ignobility.

It is in Hadith - Abdullah bin 'Umar (رضى الله تعالى عنه) says that the Apostle (صلى الله عليه و آله وسلم) said: Say good things and good deeds about the deceased among you and keep your mouth shut about their bad deeds.

Gentlemen, what is proved from the above Quranic verses and Ahadith? Telling lies is prohibited. Taking bribe is prohibited. Adultery, thefts and assassinations are prohibited. To occupy land of other people by unscrupulous means is prohibited.

People say that the root cause of troubles are three 'ز'. Women (زن), wealth (زر) and land (زمين). In our view, there is one more 'ز' which is worse than all these, that is, the tongue (زبان). From tongue, human being lies, backbites, criticizes and abuses others.

Now I give you details about these issues. Once the Apostle (صلى الله عليه و آله وسلم) held his tongue and said: If you take responsibility for it, I will take the responsibility of the Paradise.

There is an Arab utterance - إِنَّ اللِّسَانَ صَغِيرٌ جُرْمُهُ وَكَبِيرٌ جُرْمُهُ [A few inches of tongue is the place of all types of trouble.]

Wise men say that whatever you want to say, first filter it in the golden strainer, so that lies are removed. Then filter it in the silver strainer to evaluate whether saying it is necessary or fruitless so that “unnecessary” is removed and only necessary stuff is left. Then filter it in the iron strainer to ascertain that only the essentially necessary is said. Others say that where is the need for you to indulge in uncalled for interference and get victimized. He who talks more, makes more mistakes. Who spends more than he earns will become bankrupt in a few days. God has given you two ears and one tongue that you hear two words and say one.

Gentlemen, you are commanded that if a sinful person says something in front of you, ascertain it. In Islam it is not correct to say something which is not justified. One narration comes to you continuously and the other comes to you by one or two narrators. Against a continuous narration, if a narration of one or two persons, it is not acceptable specially when it has a bad effect on the established religious / honorable persons. Somebody narrated Imam-e-Azam Abu Hanifa, that Prophet Abraham (عليه السلام) said 3 lies. The Imam said: No. the Prophets are innocent and they are held in high honor. Instead the narrator has said one lie.

In the same way, the companionship of Sahabah is established. If somebody blames them wrongly, we will never accept it. Whoever says something bad about Sahabah, is himself a bad person. Whoever says the Imams are liars, he himself is a liar. His talk is flimsy. His example is like that of a fountain - ازومی خیزد و برومی ریزد [Which comes out by itself and falls on itself.]

Some people have a very bad habit of criticizing and backbiting. This is a common disease. The educated and the illiterate all are suffering from it. This is true for them وَإِنَّ لِكُلِّ هُمَزَةٍ لُّمَزَةً [Deplorable are those who find fault and those who backbite.] (Humaza - 01)

There are two types of people; one having the characteristics of honeybee and the other having the characteristics of the ordinary fly. The honeybee sits on flowers, sucks on

them, and its juice sweetens people's mouths in the form of honey. The ordinary fly sits on wounds, sucks pus and gives trouble to others.

The worst crime of the tongue is to lie. The liar is undependable and unbelievable. His talk neither has any value nor respect. Honestly speaking, his living is a curse. Say less, but say the truth.

Nowadays telling lies and spreading false stories has become a wise thing. The game of fallacy is on the increase. There is a lot of noise about propaganda. A person who could make, lie look like truth, is an efficient man. You color a lie to such an extent that nobody could know the factual thing. You deny the events with courage and repeat and insist on lying. Whatever you wish you may tell, but somewhere in the corner of your heart, there is a covered conscience. It will whisper - لَعْنَتُ اللَّهِ عَلَى الْكَاذِبِينَ [ The curse of Allah and His reproach is on liars.] (Aal-e-Imran - 61)

The habit of some foul-mouthed people is that with reason or without reason they will talk ill about others. Remember, the oppressed has got the right to complain in front of the concerned officer or related superior to get the oppression redressed. His saying is allowed but to add things to the complaint is not appropriate. If the witness gives correct account of events, it is a great help to the court of law to give justice.

It is in Quran - وَلَا تَكْتُمُوا الشَّهَادَةَ [ Do not hide the evidence. ] (Al- Baqarah - 283).

The evidence should be honest as it helps officers in arriving at a right decision. But awful exaggeration self-made stories, making ten out of four, is not required of an oppressed person. The oppressed can only complain. Others can help in the redressal of the complaint. The oppressed by an unlawful and untruthful complaint, becomes himself an oppressor. Don't oppress and do not get oppressed. This verse of the Holy Quran is our guide. لَا تَظْلِمُونَ وَلَا تُظَلَّمُونَ [Do not deal unjustly and you will not be dealt with unjustly.] (Al-Baqarah - 279)

Some people have the bad habit of backbiting. They claim that whatever we are saying is truth 'which we can say on the face'. Therefore, their heart-breaking talk and malice is not a vice. As a matter of fact, they do not differentiate between backbiting and slander.

To lie about somebody on his back is slandering. To say truth on the back of anybody is backbiting.

It is in Quran - [Among you one should not indulge in backbiting of the other. Would you like to eat the flesh of your dead brother, which probably you would abominate (hate). ] (Al-Hujuraat - 12)

To backbite or say that this can be said on the face is an excuse for sin which is worse than the sin itself.

What Allah (عَزَّ وَجَلَّ) says about the supporters of lewdness and debauchery?

It is in Quran - [Do not take sides with the defalcators. ] (An- Nisa - 105)

It is in Quran - [ Do not deliberately jumble truth with falsehood.] (Al-Baqarah - 42)

O'barristers, O'lawyers, O'witnesses, help the law courts in their pursuit of truth. By your facile tongue, do not change falsehood into truth or truth into falsehood. Do not give false testimony. O'lawyers, do not become liars. O'lawyer, don't utter a lie. Do not become promoters of the crime, keep truth in your view. Do not let wrong come near you. Save yourselves from siding with oppression and oppressors.

There is one more disaster, an absolute curse which is bribery. There is a Persian saying. زر بر سر فولاد نهی نرم شود [When Gold is kept on iron, the iron becomes soft.]

Wealth is the purveyor of needs and sufficient to overcome obstacles.

اے زر تو خدا نی ولیکن بخدا

ستار عیوب و قاضی الحاجاتی

O wealth, you are no god, but by God, you cover the imperfections and are the purveyor of needs.

Gold is tested on the touchstone and wealth is the test of every human being. Some people, by taking bribes and by bribing officials of the suits, turn truth into untruth. They say it is mouth-filling (منہ بھرائی), some say it is sweet (مٹھائی). Some say it is gratification income (با لائی) From lower to the top cadre, all are captivated by this execration, except whom Allah (عَزَّ وَجَلَّ) has saved. People of the suit won't give anything until they get something from the governmental money. Whose loss is this? It is the government's loss. Some people do not indulge in it directly. When there is talk, they settle the bargain with the lawyers at "half for me, half for you." The lawyer will say with pride: I will fight the case and argue in such a way that the flowers of success will be in your hands. The lawyer after winning the case becomes famous. He is respected among people. Some people will not take anything but arrange bail by the people of the suit and make them obligated to serve them the rest of their lives. Some say that we are not compelling anybody, when they themselves give gifts, we take them as we don't want to break their hearts. Some people are straightforward. Some are short tempered and sour tongued. People prefer corrupt people over them as work is done swiftly. Some people do not take anything from anybody, are straight forward and have good character. When the cases are done, they get transferred and the others take charge from them. The public, in appreciation of their good character, offer them tokens of thanks. They are garlanded and some gifts are also included with it. But how many are there like them? These people can be counted on fingers.

Gentlemen, wine is also one of the things which breaks peace. I have written a lot about it. Out of that a part is reproduced here. O' drunkard, God bless you. Look in the bottle, red fairy angelic beauty is there. She is full of mischief. Beware don't take out the cork. She will fly and hang around your neck. She will eat away your liver. She will make you neither worthy of the world nor religion. First, she will make you laugh. Then she will make you weep bitterly. You will repent and feel sorry for yourself. But all this will not work. It is difficult to come out of this mess. A great courage and heart is required for it.

Gentlemen, nowadays with wine drinking, the net of gambling is also widespread. Playing bridge is not a sin. Puzzle solving is also a branch of this tree. Horse racing is also a department of gambling. People have been destroyed in wine drinking and gambling. Look at human history and learn lesson.

It is in Quran - فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ [ O'people of vision, learn lesson] (Al-Hashr - 2).

## (10) EQUALITY (مساوات)

Gentlemen, Islam's one more fundamental principle is equality.

It is in Quran - وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ [ We (Allah) have made tribes among you for the reason that you know each other and you have recognition among yourselves. Indeed, venerable among you in front of Allah (عَزَّ وَجَلَّ) is he who is more pious. ] (Al\_Hujuraat - 13)

It is in Quran - خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ [ Allah has created you from one person (Adam عليه السلام).] (Az- Zumar - 6)

All are the descendents of Adam (عليه السلام) - brothers among themselves.

Who started this caste system? First, the giant of raging fury (Satan) started it by telling - I am superior than Adam (عليه السلام) as 'he is created by clay and I am created by fire'.

Surely, those who feel proud of their upper caste are devil's pupils. You are created by clay, then how could you feel this false pride?

It is in Quran - وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ [ Allah has created you (human beings) with clay.] (Fatir - 11)

It is in Quran - وَقَدْ خَلَقَكُمْ أَطْوَارًا [Allah has created human beings in different manners, different colors, and shape, different states and with different attributes. (Nooh - 14)



The cast system is widespread in Hindu society. Once I had a chat with a Brahmin gentleman. During the conversation I asked: You are a Brahmin and consider your person as respectable. Please tell me you are better or Ramchanderji and Krishnaji. He said: They were incarnations and did good work. I told him then that to consider a man good on the basis of his person is not correct and the superiority is based on good deeds.

When the child is young, he will be under the guidance of his parents and his teacher. He serves his elders. This is the meaning of servant (*shudr*). When he grows, he involves in barter dealing and trade. Thus, he is called businessman (*vysh*). He who takes up arms for the sake of peace is called a soldier (*Chhatr*). Then for the sake of religion when he starts teaching people, he becomes the leader (*Brahmin*).

Those who work under the trader on a monthly salary are not *vysh*, they are *shudr* i.e., slaves. Those who work under the soldier at a monthly salary and take up arms under the directions of a soldier are not *chhatr*. They are slaves. Similarly those who teach under a Brahmin's direction on a monthly salary are definitely slaves, but good ones. See a man because of his deeds is *shudr*, *vysh*, *chhatr* and *Brahmin*. Consider what is the scale of superiority? It is the knowledge and expertise and nothing else.

The cast system has been completely eliminated in Islam. The Prophet (صلى الله عليه وآله وسلم) said, the people are like the teeth of the comb.

All Muslims stand side by side in line joining their shoulders in congregation Salah. The chief (Imam) becomes the one who is more knowledgeable. Similarly, when Muslims go for Hajj, everyone is in the same attire.

It is in Quran - *صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً* [ Color among colors is God's color.] (Al-Baqara - 138).

The equality is based on multiplicity of virtue, the manifestation of which is abundantly displayed in Islamic Salah and Hajj.

It is in Quran - فَصَلَّ لِرَبِّكَ وَانْحَرْ - [ O'Prophet, We have bestowed upon you abundant virtue (gave you Islam, Quran and made you righteous and as an expression of this) you continue offering Salah and Hajj ] (al-Kauthar - 1-2)

For the one who rejects faith - the Quran says - إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ [ Your enemy will be defeated. There will not be anybody to remember his name. ] (Al-Kauthar - 3)

بندگی باید پیمبر زادگی درکار نیست

(Without servant-hood, just to be the children of a Prophet  
will not hold good).

Those who claim superiority on the basis of their ancestors are wrong. You should not feel proud of your connection. Your ancestors may have been good people. It is important that you also prove that your deeds are virtuous like your ancestors. When you are the statues of clay, you should remain down to earth. If you are humble and modest, you will be rewarded abundantly in both the worlds.

## (11) ACTION FOR ABUNDANCE (حرکت میں برکت)

One more fundamental principle of Islam is “action for abundance” (حرکت میں برکت).

It is in Quran - وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى - وَأَنَّ سَعْيَهُ سَوْفَ يُرَى - [ Human being gets what he strives for. Man sees the result of his efforts.] (An-Najm - 39-40)

It is in Quran - مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا - [ Whoever does a good deed, it will be better for his self, and who does bad, it will cause loss to him. ] (Fussilat - 46)

What is the difference between the living and the dead? The living can move and the dead cannot. See, there is abundance in action. In this, is honor and dignity. When you climb the stairs, you reach the mansion.

رونداز نرد بان بالائے بام آہستہ آہستہ

بہ مطلب می رسد جو یائے کام آہستہ آہستہ

Climbing the stairs slowly you reach the mansion. The  
person who wants to achieve his goal gets it slowly.

He who dives deep into ocean and searches for pearls, he only gets the pearls.

وَمَنْ طَلَبَ الْعُلَى سَهَرًا لَّيَالِي

يَغُوصُ الْبَحْرَ مَنْ طَلَبَ اللَّائِي

وَمَنْ طَلَبَ الْعُلَى مِنْ غَيْرِ كَدٍّ

أَضَاعَ الْعَمْرَ فِي طَلَبِ الْمَحَالِي

If you want honor, be awake at night. Those interested in  
pearls dive into the ocean. Without hard work, aspiring for  
honor is like being busy in pursuit of an impossible thing.

O' youth of our society, how long will your parents' savings will support you?  
Qaaron's treasure will also be exhausted one day. For how long you will sit idle?  
Those who work, get rewarded. Be courageous. The mountain cannot claim its  
grandeur in front of a hard working man. He places dynamite and makes pieces of the  
mountain. The man cuts the mountain and make way through it.

Time brings work with it. When you keep today's work for tomorrow, when will you do tomorrow's work? The past is gone, the future is uncertain. What do you have in hand, except the present? کرو . Whatever you wanted to do, do it today. To cry for past and lose the present is not the work of sensible person. جو . The time gone has never returned. What the life's ready money you are losing.

Make a schedule for work. Whatever you want to think, do it at one time. To think about one thing repeatedly is a wastage of your time. Time does not rest. It moves fast and the intelligent people follow it with the same speed. Tomorrow, neither you will be there not the chance of doing something will remain. The white and black mice of the day and night are slowly biting the branch of your life. Below, the python of death is waiting for you with its big wide mouth open to swallow you. When you fall you will become its morsel. Still, there is time. Do something and make some name for yourself. The people who work, they fly in airplanes. They cross the oceans. And you are wasting time in cinema, chess, gambling, wine and other nonsense. How long will you sleep? Wake up from the dream of negligence and do something. Wake up! How long will your dreams of negligence last?

اٹھو اٹھو یہ خواب غفلت کب تک

جاگو جاگو اجل کمین گاہ میں ہے

Wake, how long will your dream of negligence will last.

Death is waiting in the ambushade.

آتی ہے ہر نفس سے صدا گوش ہوش میں

کچھ کرلو غافلو کہ میں نا پائدار ہوں

There is a warning to sensible ear from every corporal self.

Do something, o' negligent, I am very vulnerable. (Hasrat)

You perform 5 times Salah, keep fasts and do good deeds and by Allah's (عَزَّ وَجَلَّ) Grace your Life in Hereafter will be good. However, while you are in this world, you have to do work which is related to this world as well. It also has a right on you. You have to fulfill your obligations towards it. From your prayers, you have saved yourself from the Hell fire. Now try to come out of the torment of this world as well. The one who has a sensitive heart, a word of caution is sufficient. The negligent sees thousands of things but does not take lesson from them.

It is in Quran - فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ - [ O'people of vision learn lessons.] (Al-Hashr -2)

O'youth, you have misunderstood the meaning of توكل, dependence upon God. بر توكل Have trust in God, but first tie the feet of the camel. Allah has given you brain, use it as well. Tie the feet of the camel of aims, otherwise it will run away and you will feel sorry for it. Do not cry on your fate. Cry for your laziness and inaction.

It is in Quran - فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ - [ So do not blame me; but blame yourselves. ] (Ibrahim - 22).

You do bad deeds and blame fate for it. Repent for the misunderstanding and start working and see how your life changes for good.

## **(12) CONSCIOUSNESS ABOUT THE MAGNANIMITY OF ALLAH (خَشْيَةُ اللَّهِ)**

There is one more fundamental and important principle of Islam, which is خَشْيَةُ اللَّهِ 'consciousness about the magnanimity of Allah (عَزَّ وَجَلَّ).

Everybody is not of the same type in the world. Somebody is black, somebody white, somebody brave, someone coward, someone greedy and someone contented. There are different natures of men.

Human nature is different and his mean temperature point is different. Tiger's nature is different and its body's mean temperature is different. If the body temperature of the tiger is given to man, he will die. If man's less temperature is given to the tiger, it cannot remain alive. When the natures are different, then their effects will also be different. The one whose nature is evil, he will definitely show evil. The person in rage will kill his enemy. The cunning will rob the innocent. Everybody will show expertise of his nature.

Is there a way to stop oppressors from their oppression? The government has appointed Munsifs to the courts; above them, the magistrates and the Session Judge and member of the Jury of the high court. Above them, the full bench sitting of the jury; above them is the supreme court, the biggest court. In the revenue department, there is Peshkar, tahsildar, Deputy Collector, Division Officer; over him the collector, over him member of board of revenue, over him, the revenue minister, over him the chief minister. You must be thinking that in the presence of all these officials, the door of oppression and injustice must have been closed. Definitely not. The presence of all these officials, one over the other, confirms that anybody from these could possibly make a mistake. It is understood that the junior official has little experience and is relatively less educated. The officer over him corrects the judgment and the decisions of the junior official. Now I ask you who is innocent among them? All are human beings by whom mistakes are possible. Are the people afraid of these officials? No. never. The job of the officers is to make decisions. The fear is from the people who implement these decisions. The police and the military. Are any of them innocent? No. among these officials, there are officers who rob justice. Who are they?

Zamahshari (1075-1144) describes them well in the following Arabic couplet.

شَيْنَانِ شَيْنَانِ لَا سَلَامَ  
الرَّشْوَةُ وَالشَّفَاعَةُ عِنْدَ الْحُكَّامِ

Two things are main drawback in the acquisition of justice;  
bribery and recommendation to the officials.

The jealousy and unreasonable nepotism are over and above these things. The officers and police help you only when they are aware of the crimes. If a crime is committed where there is no witness then the courts and police are both helpless. Are both these departments unnecessary? No, not at all. If the court and police are not there, it will be the death of justice and righteousness and the entire world will grieve on their coffins. Then what is that which could eliminate all these oppressions? It is only the fear of God; meaning you need to be conscious of God's magnanimity and His justice system. Remember, He is watching you all the time and whatever you do is video recorded by His appointed angels. Those who are not conscious of Allah (عَزَّ وَجَلَّ) have no bounds. They talk whatever they like. They do whatever they wish and eat whatever they like. The headstrong horse, without bridle, will go wherever it wishes and the horse rider will be a silent spectator.

To remain conscious about the Magnanimity of Allah (عَزَّ وَجَلَّ) is the supreme antidote for crimes. This is the reason the resurrection and its frightfulness are repeatedly mentioned in the the Holy Quran. One day everyone has to show his face to Allah (عَزَّ وَجَلَّ). We have to appear in His audience and be answerable for our deeds. There, everything will come crystal clear. The sensible mind says that in comparison, one person who causes oppression/tyranny and spends his life in comforts till the end; and the other one who had pious attributes, did his job on time and spent his life in hardship and difficulty, whose habits were patience and praise of Allah and who was distinctively benevolent and merciful, cannot be regarded as equals. Those who believe in Allah (عَزَّ وَجَلَّ) will say no. These two cannot be equal. The punishment for the bad deeds, if not served in this world; will be given in Hereafter. This is Allah's justice and you have no escape from it. This is the reason, Allah (عَزَّ وَجَلَّ) draws your attention towards resurrection and your accountability.

It is in Quran - وَإِذَا النُّجُومُ انْكَدَرَتْ - وَإِذَا الْجِبَالُ سُيِّرَتْ - وَإِذَا الْعِشَارُ عُطِّلَتْ - وَإِذَا الْوُحُوشُ إِذَا الشَّمْسُ كُوِّرَتْ - وَإِذَا الْبُحَارُ سُجِّرَتْ - وَإِذَا النُّفُوسُ زُوِّجَتْ [ When the light of the sun and its gravity will cease and its face will be covered with darkness, the gravitational pull of the stars will cease. The entire administration of the stars will be jumbled. The stars will be dark and disturbed. And when the mountains will fly becoming tiny particles as a result of massive quakes. When nobody will care for the pregnant camel. And when all wild animals will gather at the same place. All beasts and grazing animals will gather at the

same time and come close in fear. The tiger and the goat will be at the same wharf. The water of the ocean will become violent (boiling) like oil. And when the people will be in groups. The Prophets will be with their nations the spiritual mentors with their protégés, the leaders with their followers, the parents with this children, and the husband with his wives. ] (At-Takweer)

It is in Quran - يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ - [ Everybody will know what he has done earlier and later. O'human, O'forgetful, what is that which has deceived you from God?] (Infitaar - 5-6)

In the divine audience, all persons will be questioned about their deeds. You will not be able to reply. The Primordial Avenger (مُنْتَقِمٌ حَقِيقِي) will keep those with good deeds in good shape and those with bad deeds, in pain and torment.

### (13) SUPPLICATION (دُعَا)

The supplication is one among the fundamental principles of Islam. Since we are solely dependent on our supplications/prayers to Allah (عَزَّ وَجَلَّ) I would like to discuss this in some detail. Why is prayer offered, think it over?

Allah's (عَزَّ وَجَلَّ) Being is Absolute (وجود بالذات) and ours is contingent (وجود بالعرض), totally dependent upon Allah (عَزَّ وَجَلَّ). Allah's (عَزَّ وَجَلَّ) absolute contentment (استغناء ذاتي) is exclusive for Him. He is rich of the richest, He doesn't need anybody. Our being is contingent, granted by God. What is our exclusive characteristics? It is our absolute indigence (احتياج ذاتي), our complete dependence on Allah. [Allah's both hands are open.] (Al-Maidaa - 64). From one hand, He gives the world (material things) and from the other He gives religious piety. Our both hands are empty. When the Generous and Bountiful gives, the pauper gets something. Remember, originality never leaves, neither the absolute contentment of Allah (عَزَّ وَجَلَّ) nor our absolute indigence.



تو میرا خدا ہے میں ہوں تیرا بندہ  
 حاجت مجھ میں ہے اور ہے تجھ میں غنا  
 جب ہو صفت ذات کا اظہار کمال  
 میں مانگتا جاؤں تو دیتا جا

You are my Lord and I am Your servant. I am the needy and you are the rich. When You want to express the excellence of attribute of Your Person. I will keep on asking and You keep on giving. (Hasrat)

When you go to someone, you carry something as a token of gift; something he does not have or would be happy to have. What is there that is not available with God? He has got everything. He is the rich of richest. What do we offer to Him? We take something which He does not have. What could it be? Submissiveness, poverty and helplessness. The one whose being is not absolute (servant), what will he have? Nothing.

What is in a supplication to Allah (عَزَّ وَجَلَّ)? We show our absolute indigence and accept His absolute contentment, original richness. Allah (عَزَّ وَجَلَّ) also asks something from you. Allah and asking! God forbid! No, don't be hasty. Allah (عَزَّ وَجَلَّ) asks you to beg from Him. He says: اَدْعُونِي اَسْتَجِبْ لَكُمْ [ You pray and I will give you.] (Ghafir - 60)

It is in Hadith - اَلدُّعَاءُ مَحُّ الْعِبَادَةِ [ Supplication is the essence of all prayers.]

Why is it like this? We have described that when we pray, we show our servant-hood, our indigence. The servant-hood is the essence of all prayers. Allah (عَزَّ وَجَلَّ) is honest, His utterance is honest and His promise is truthful. Then why is that some of our prayers are not granted? You know everything has a substitute or something replaceable. Allah (عَزَّ وَجَلَّ) grants everybody's prayers. The one aspect of acceptance is to give a thing immediately that has been prayed for. Sometimes, there is a delay in the acceptance, which is another aspect. Sometimes a substitute is given in the other world which is also an aspect of acceptance. A prayer which is in conformity with the universal system and world administration is granted in this world itself. For a prayer

which is not in conformity with this world's administration, a better substitute is given in this world or in Hereafter.

When a narrow-minded person asks, he will ask according to his ambitions. A tiny heart's wish is also tiny. When the Glorious and the Benevolent One (Allah - عَزَّ وَجَلَّ) gives, He will give in accordance with his magnanimity. Tomorrow (on the day of resurrection) those whose prayers were granted in this world will feel envious by looking at the blessings bestowed on those whose prayers were not granted. Remember Allah's (عَزَّ وَجَلَّ) grant of His bounties is much greater than what we ask.

Everyone will get tired of a person who keeps on asking. But look at this Munificent of all Munificent ones (أَجْوَدُ الْأَجْوَدِينَ), He is happy with those who ask, and is unhappy with those who do not ask. His charity will never end, therefore your begging should never stop. Beg, pray, supplicate with the open heart. Ask with sincerity, with humility, imploring and keep on begging.

Gentlemen, what I wanted to say, I have already said. Success is in the hands of Allah (عَزَّ وَجَلَّ). Therefore in the audience of the Glorious and the Benevolent (ذُو الْجَلَالِ وَالْإِكْرَامِ), I raise and spread my hands -

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا - رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا - رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ  
رَبَّنَا بِهِ [ O'Our Lord! You have provided our sustenance and have raised us. Now do not take us to account, and catch us on our forgetfulness and oversights. Our Lord! Do not put us under the same circumstances as you have subjected our elders to severe tests and made them suffer from misfortune. Our Lord! Do not put us under the pressure which we are not able to bear. Erase our sins, cover us in your protection and bestow Your Mercy on us. You are our Lord and can do anything you wish. But we are faithfuls of Prophet Muhammad (صلى الله عليه و آله وسلم). Give us power over our enemies, make us victorious and do not disgrace us in their hands. ] (Al-Baqara - 286)