

Fundamentals of Islam and Sufism

(Spiritualism/ Irfan/ Tasawwuf)

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S. L. Peeran



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Dedicated to
My nephews Syed Salmaan Peeran, Syed Shoeab Peeran
&
All Peace loving People of the World

Preface

Bismillah bir Rahman nir Rahim

In the name of the Allah the most beneficent and the Merciful

Modern life is based on a totally materialistic outlook and people of most of the countries are ruled by rule of law, which is generally utilitarian in nature. These are mostly a set of laws enacted by people themselves through their elected representatives in the light of the principles laid down in the constitution of the respective countries. The State is supported by a bureaucracy and allied agencies. The law and order enforcing agency is equipped by an administrative adjudicating authority, as well as by Civil and Criminal Courts for administration of justice, under the superintendence and supervision of higher constitutional and appellate courts.

In order to make citizens fit members of the social ethos and the culture of the times and in order to socialize and bring in progress in the society, the State regulates the education of the children by devising an educational policy and by setting up schools, colleges and universities. It also draws up schemes for the employment of the youth, and for their cultural and economic growth. The State also regulates the industry and economy. It imposes and collects taxes for spending the same on the welfare schemes of its citizens. Thus, the life of a modern man is governed by the State through its various

agencies, without any relevance to the individual beliefs held by the citizens. The citizen is bound by the laws of the land.

In this background, a question arises as to how far the ethical, moral, spiritual injunctions of the eastern religions like Hinduism, Buddhism, Jainism, Sikhism and those of the Semitic religions-Judaism, Christianity, & Islam should be adhered to by a citizen professing any of the creeds. Can a citizen be a good and a religious person and yet lead a modern life? Especially in a situation where the ideals of each other's life are diametrically opposed to the other? Can a synthesis of both the lives be achieved to adopt a *via media* and a middle path, in order to give to the citizens some values in life and also without creating in the citizen's mind, a feeling of fanaticism, narrow-mindedness and instead develop in the mind a broad outlook and a healthy mind? Can a religious person bear a modern outlook? Can he also be a materialistic person enjoying the pleasures of modern life, with all its materialistic pomp and glory? Can he become competitive and join the people in channelizing his latent talents? Is it possible for a religious person to ward off the present permissiveness in society of use of tobacco, alcohol, usury, gambling, drugs and other ways of wayward life; and yet appear to be modern and progressive? Can an Indian Muslim governed by the laws of the land, live without clashing with the Shariat laws? In this book an attempt has been made to present the fundamentals of Islam and Sufism to enable the reader to grasp the underlying principles in them and find answers to the questions plaguing the modern mind.

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It is hoped that this book will enable simple peace loving people to dispel some of the doubts in their minds on the problems pertaining to the religious practices and precepts of Muslims in India.


Bengaluru

Syed Liaqath Peeran

Visit www.internationalsuficentre.org


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Contents

Preface	7
Introduction	15
1. Chapter Head 	21
a) Human Heart	21
b) The Holy Books	21
c) Divine Being	22
d) Is Allah Every Where?	23
e) He	24
f) He-Ness	26
g) Garden of Bliss	27
h) Man and the <i>Holy Quran</i>	33
i) Islam, as a True Religion	39
j) The Meaning of Kalima; “There is no god but Allah, Muhammad is the Prophet of Allah”.	41
k) Holy Prophet Muhammad (Prayer and Peace be upon Him)	44
l) The Holy Month of Ramdhan & Eid-Ul-Fitr	47
m) Eid-Ul-Azha	50
n) Islam and Muslim Society	50
2. Our True Friend, Guide and Our Sworn Enemy	58
Open Foe	64
Fall of Man	64

Devil Speaks	65
Devil, the Satan	65
3. Swear Allegiance on “Yadualah” (Allah’s Hand)	67
4. “Sibghatullah” Allah’s colour we acquire”	77
5. Repentance (Tawbah)	84
6. Surrender Before Lord Almighty Allah	95
How to Meet Him?	95
Light upon Light – “Noor”	95
“I in Him, He in me”	96
Our Own Enemy	96
Mercy and Love	97
Allah’s Bounty	97
Peace Within	98
7. Everlasting Goodness and Shunning Evil and Wrong Acts in Islam	106
8. Justice, Righteousness and Mercy in Islam	120
9. Test of Love	128
What is Love?	128
How to Reach the Truth?	129
Duality	129
How to Reach Inner Peace?	130
On Reaching Peace	131
Test of Love	131
Birth of Moses	134
Birth of Jesus	143
Birth of Prophet Mohammed (sas)	148
Advent of Islam	157

12 ○ Fundamentals of Islam and Sufism


II Message	160
The Blessed Prophet-Mercy to the Humanity	165
The Message of Love	176
A Mercy and Peace to Humanity	181
Light and Mercy	183
‘Meraaj’ – Ascend to the Throne	184
10. Self Knowledge by Release from Attachments	187
Man Arafa Naf Sahu	187
11. Sufism in Islam	192
a) Sufism	192
b) Sufism Is About Iman (Faith) Yaqeen (Certainty-Certitude) And Ihsan (Gratitude)	194
c) Sufis, Sufism in Islam and their Presence in India	195
d) Sufis and the nature of Sufis	201
e) Sufis are Faqeers	206
f) More about Sufis	217
g) Islam and Sufis	220
h) Contribution of Sufis to Development of Science and Law	221
i) The Sufis imitators and Frauds	221
j) Sufism, Myth or Mysticism?	223
k) Is Miracles of Sufis the Work of Devil & Magic?	228
l) Are the Sufis Mushrikeens?	228
12. Chapter Head 	230
a) Knowledge of the Unseen	230
b) happiness and Sorrows in Life	231

13. Chapter Head		233
a) “Nafs e ammara” or Carnal Soul of Man or Low Desires / Passion		233
b) Animal Soul and Spiritual Soul		235
c) Freedom from Myths, Mythologies and Evils of Man		237
d) Fines and Penalties in Life		240
e) The Sins of the Heart		247
f) Avoidance of Sin		256
g) Bursting Anger, Stress and Strain		270
h) Dispel Darkness, Enlighten Yourself		272
i) Suspicion is the Root cause of all Evils		274
j) Character and Conduct are Key and Glory of Life		275
k) How to Ruin Good Relationship?		277
14. Chapter Head		279
a) “Nafs e Lawwamma” – The Moral Self		279
b) Is Silence Golden?		281
c) On Love		282
d) A Kind Word is Better than Alms giving		287
e) Honesty is the Best Policy		289
f) To Err is Human but to Forgive is Divine		291
g) Forgiveness is a Jewel among the virtues of Mankind		294
h) Cleanliness is next to Godliness		296
i) Simplicity is Divinity Profound		297
15. Chapter Head		299
a) “Nafs e Mutmaenna” – The surrendered blissful soul		299
b) A True Worshipper		302
c) The Virtues of Prayers (Namaz-salat)		304

14 ○ Fundamentals of Islam and Sufism

d) Patience is the “Mother of Virtue”	307
e) Humility is the First Lesson of Wisdom	310
f) Gratitude, Thankfulness and Patience	312
g) Purity in Actions done for the Sake of Allah’s and His Prophet’s Pleasure (Fi Sabhi lilallah)	314
h) “Gain for those who do good deeds, virtues, are truthful and patient”	315
i) Fulfillment of Words, Agreements and Contracts are Part of Iman	317
j) Good Neighbors	319
k) Pen is Mightier than the Sword	320
l) Charity, the Cream of Compassion Mercy and Kindness	323
m) Friendship	326
16. Human Grit and Determination	329
17. Ishwar-Allah	332
Show Thy Glimpse	332
Lead me to Light	332
18. Rigmarole of Life and Father’s Advice	337
19. Spiritual Consciousness	341
Appendix: Faisla Haft Masla	345

Introduction

Sufism is mystical and spiritual side of Islam. It focuses on the twin and mutually complementary themes of love and luminosity- the core of Islamic mysticism. Naturally, notes of tolerance and ‘Sulh-e-kul’ (equal respect and peace for all creeds predominate).  The great Andalusian Sufi, Ibn Al Arabi (d.1240) penned in one of his poem “My heart is capable of every form/ A cloister of the monk / a temple for idols / A pasture for gazelles, the votary’s Kaabah /”. These lines recall the flute’s fancy in Moulana Jalaluddin Rumi’s (d.1273) MATHNAVI that may be rendered in English as Dry my veins, dry my body and dry my skin, / so wherefrom comes the Friend’s call? /Humanism is the secular version of Sufism, and the two are inseparably intertwined. Sufism gives hope and its poetry gives a healing touch and reminder to man of his duty towards himself, life, world, faith and God. The Sufi poetry is the poetry of man and of all-embracing shades of life. It covers love, peace, tears, time, dreams, aspirations, hope, man-woman relationship, injustice, courage, beauty, charm, light, goodness, sincerity, pity, innocence, grace, sympathy, pity and faith.

Sufism aims at conquering the inner self and to reduce the ego to zero. It deals about annihilation of the human self and reaching the higher self.

In Sufism, four consciousness’s have been recognized. ‘Naf’s-e ammarah’ (-the self that dictates evil-Q 12:53-animal

self, with characteristic and instincts of lower and baser self). ‘Nafs- e- lawwamah’ (the reproaching self Q 75:2- moral, intuitive self). ‘Nafs-e-Mutmaeena’ (satisfied self, Realized self or conscious self- Q 89:28) and ‘Nafs-e Radhia’ (Totally surrendered self or highly purified consciousness-The self well pleased with Lord Almighty Q 89:28-30). There is reference in *Holy Quran* to Naf e Marziya: Allah is pleased with human self. Q 89:28-30) and to Nafs e Saliheen: Self of Righteous (Holy Prophets) Q 29:9. Each has a discipline and represents a subject for guidance with its rules viz. canon law (Shariat), ‘Tariqat’ (spiritual path), ‘Marifat’ (Gnosis) and ‘Uboodi-yat’ (servant hood, a true sense of being subject entirely to Lord (Rabb, Truth or Allah). The ultimate aim of the entire journey is to reach ‘as-sakinah’ (Q 48:4, 18, 26) i.e, absolute peace, supreme bliss, ecstasy and tranquility; by polishing the inner consciousness to the highest degree of purity of thought and action. In this journey, the soul and inner consciousness yearns and struggles to overcome the baser elements and perseveres to remain within moral bounds, to reach echelons of highest spiritual life by transcendental meditation. Sufi poetry is one form of expression of inner urges, trials, tribulations and pangs of restless soul.

Holy Quran dawned on Holy Prophet, which is one example of highest form of consciousness, the ‘Al-Hu’, truth revealing itself for guidance to mankind. The revelations are pure, sublime, profound and unique.

We have been introduced to great Persian Sufi poets like Moulana Jalaluddin Rumi (d 1273), Shaikh Sadi (d 1292) Hafiz Shirazi (d.1389), Abdur Rahman Jami (d. 1492) to name a few. Illustrious Sufi writings have come from Al Ghazzali (d. 1111) Shaikh Abdul Qadir (d. 1166) Shaikh Fariduddin Attar (d.1220) Shaikh Shahabuddin Suharwardi (d.1234), Ibn Al Arabi (d.

1239), Shaikh Bahauddin Naqsbandi (d.1389) and scores of them.

The Sufi doctrine greatly held that man, if he be left to his own devices, will inevitably go astray; therefore he must choose a Master to guide him in the right path. The Master is God's representative, his actions are God's action, in spirit he is one with God.

Sufism believes that all religions and revelations are only the rays of single eternal Sun; that all Prophets have delivered and proclaimed in different tongues the same principles of eternal goodness and eternal truth which flow from the Divine soul of the world. The Sufi writings and their lives is to realize the inherent Divinity of Man, as each of is the child of God. Man can realize God- Consciousness through practicing truth, love, harmony, service and universal brotherhood. Sufism hopes to transform the very character of man, his follies, vices and attachment with materialism. The dominant theme of Sufism is 'love for human being' and 'love for God rather than dread – which is the essence of genuine Sufism. It stresses on Universal brotherhood and unity of mankind as the religion of the world. Self-imposed poverty and riddance from avarice is the pre-requisite of Sufism. The Prophet himself, the supreme model of excellence of the Sufis is reported to have said repeatedly “Al-faqr-o-fakri” (penury is my pride). Humility is the twin-sister of poverty and a window to spirituality. A true Sufi is ever vigilant and is in quest of the Divine Beloved. The lover's quest, however, is not a one-time operation; it has to be renewed and aflame every moment of life. Besides, God lives within, and reveals Himself at His will (Faith). Repeatedly, one is reminded that true love is the precondition of spiritual ascent.

The Sufis trace the origin of Sufism, which in tradition known as ‘Tasawwuf’ or ‘Irfan’, study of Gnosis, to the Holy Prophet of Islam himself and from the origin and creation of Man. Sufis though follow the traditional Islam as per the *Holy Quran* and Sunna of Holy Prophet yet scrupulously follow the Sufi path laid down by the respective orders of Sufi Masters.

The novice, referred as Mureed or Salik receives the rite of initiation from his Master, the Shaikh or Murshid who has received it from his Shaikh and this chain goes back to the Holy Prophet himself. This chain of succession is known in Arabic as ‘Silsilah’. The novice mystic is a seeker, then a traveler and then an initiate, who aims to merge in the Shaikh or Murshid. This merger is referred as ‘Fana fi Shaikh’. This process further proceeds with merger with Holy Prophet himself. This merger is referred as ‘Fana fi -Rasool’, and ultimately ends up with merger with Lord, the Allah, ‘Fana fi Allah’.

Traditionally, the novice has to rid himself of material concerns and temptations, which is followed by a rigorous remembrance (Dhikar) of Allah (God). But the quest of God is a challenging undertaking and requires adept steering by a “sound captain”, the illumined ‘Murshid’.

Faith (Iman), Certitude (Yakin) and doing what is beautiful, gratitude (Ihsan) are the fundamentals of “Tasawwuff” or ‘Irfan’.

Prayers, Remembrance (Dhikar), struggle with the carnal desires for its perfection (Mujahida) forms the central core of “Tasawwuff or Irfan”.

Sufi Masters, founders of various orders, have laid down specific methods of practices and rules for the novices to follow throughout their life till they reach the goal of everlasting

goodness and ultimate merger with the Creator, the Lord, the Almighty Allah.

Shrines and saints are reminders and receivers of divine grace, but not as His incarnations. No temple, mosque or the Kaaba holds Him; He lives in the enlightened heart. Hence the famous Sufi maxim ‘man arafa nafsahu faqad arafa rabbahu’-self-realization leads to God realization. A well-known Sufi maxim is ‘dar duniya bash, bara-e duniya ma-bash. Live in this world, but not for the world. Therefore, they perform the obligations of the Shariat, and attend to their secular interest as well in addition to their spiritual exercises. The Sufis have valued balance in nature and practiced frugal consumption of natural resources as a gratitude to the Supreme Being for the gift of life-sustaining elements. To them wastefulness of these gifts is a sin. Sufis have always been deeply concerned with time and eternity. In fact, Ibn Al Arabi, reportedly referred to the Sufi as ‘Ibn-ul-Waqt-man of the time-that is the soul lost in present contemplation and zikr of God with little care for the future or the sops of reward and punishment. Sufism is nothing but a selfless service to mankind and sincere love of humanity at large.

Sufism has come in for attack on the ground of pantheistic thoughts and certain practices which the puritans consider as innovations (Bida) and ‘Shirk’ (heresy).

Sufism has survived the onslaught from its opponents, chiefly the Salafies, ruling the Middle Eastern Countries. Within the frame work of *Holy Quran*, the present day Sufis are able to practice ‘Tasawwuff’/ ‘Irfan’ under the canopy of ‘Ahle Sunnat ul Jamaat.’

This work is an attempt to define the fundamentals of Islam and Sufism in the light of *Holy Quran* and to show that

Sufism is part of Islam but not in the dogmatic sense. The Chapters are topical in nature, for pragmatic understanding of the subject.

1

Chapter Head

A) HUMAN HEART

Among the most beautiful and wonderful things, which one can appreciate is the love, which is hidden in the human heart.

Heart is the emblem of love and affection but it is also a place of hatred and jealousy. It is here that the supreme light is hidden, which cherishes the soul. Heart is the Mecca of profound joy, supreme bliss, pathos and grieves.

Heart is capable of sharing other's joys and grieves. Heart gives place for the lowly and the unfortunate.

Heart plays mischief too. It breaks bonds and corrupts filial love, which binds human beings.

Milk of human kindness oozes out from the realm of heart.

B) THE HOLY BOOKS

The great epic *Ramayana*, *Mahabharata*, *the Holy Geeta*, *the Holy Bible* & *the Holy Quran* and the lives of great personalities like Rama, Krishna, Christ and Prophet Muhammad (prayer and peace be upon him) have always been a source of guidance to humanity. It shows ways and means to overcome the evil. The sincere followers of all the religions, who have practiced their principles truly and sincerely have always, emerged victorious in

life. In the life of great personalities, it is seen that they have all taken courage and strength from the great epics and the Holy Books. From ages, the lives of great personalities and the Holy books have always been a guiding lamp and beacon of light for millions of people. It has inspired and guided and it will continue to guide humanity for all times to come.

C) DIVINE BEING

Where Does Allah Reside?

Tell me where does Allah reside?

In Kaaba, in Mosque, in Temple, in Church,

In Dargas, in 'Maqbeeras', Where? Where?

Does He come to you when you wear?

Green, black, white, saffron turban

With 'Qurkha'? with long beards, long

Jhubbas? Does He like you moving

About with 'Tasbee' in hand? With

Tattoo mark on your brow and all over

your body bare? How does He come?

Where does He reside? Have you

Discovered Him? Have you found Him?

How long have you searched for Him?

Please give me His address?

Know now my dear loving brother that

He is in the mind with crystalline purity!

He is in the heart with absolute compassion

And total MERCY! He is on the TRUTHFUL

TONGUE. He is in the eyes with shame.

He is on the hands of charity.

He is in every cell of body where resides the love of

Prophet Muhammad. Everyone should

become Muhammadi in "TRUE SPIRIT"

"Qurka: cloak

"Tasbee": Rosary

D) IS ALLAH EVERY WHERE?

Allah is perfect, A Divine Purified
 Existing from Beginning to End.
 Fathomless. “La Mahdood illallah”, “La Maqsood illallah”
 “La Mashood illallah”, “La Mojood illallah”. None
 Like Him. Turn towards any side you
 would find His face “Wajhiallah”,
 Whose hand is “Yadu Allah”? To
 Hold and take allegiance on this
 “Yadu Allah” is to hold Him.
 “Yadu Allah” is our Holy Prophet
 Hold fast to him by constant
 Remembrance and sending “Darood-o-
 -Salam”. He hears and receives its message
 “Truth is Beauty, Beauty is Truth”
 How to achieve Truth? “An al Huq”.
 If you want light? Move towards it
 ‘Light upon Light’ “Noor un ala Noor”
 Can you see the effulgence of blazing
 Sun with naked eyes? You need sun glasses.
 Who is the sunglass? He in she! She in he!
 How to find ‘oneness? How to merge in
 Divine Love? Hence search from within.

“La Mahdooillallah”, “La Maqsooillallah” Attributes of God
“La Mashoodillallah”, “La Mojoodillallah”
“Darood-o-Salam”: Salutations
“An al Huq”: I am Truth

E) HE

All is matter, matter is all.
 So also 'All is One, One is God'.
 There is no other than Allah.
 There is nothing other than Him.
 In the essences of all
 Contingent beings.
 In all forms, all His
 Creations, He transcends.
 There is nothing other than Him.
 All is He, He is all.
 Everything emanates from His Mercy.
 Yet all His creations are not Him;
 But they are not 'other than Him';
 The world is the showdown
 Of that 'Supreme Being'
 A reflection of His Effulgence
 The glorified and pure nature
 In man is His Essence.
 He has made the Sun, Moon, Stars
 As His indicator and as witness.
 They indicate Him as His Shadow.
 When He withdraws to Himself
 And the Shadow He has projected
 Than everything that appears
 From Him, goes back to Him.
 For it is He, no one else.
 'From Him it comes, to Him it returns.'
 He is all Merciful, all Compassionate.
 In every particle, in every atom
 In every being, in everything
 His essence and qualities
 Reflect His Being, His Glory.
 There is neither contraction

Neither there is a separation.
 "He is closer than the Jugular Vein."
 You call Him, He answers your call.
 You love him, He loves you.
 You adore Him, He adores you.
 You put one step in His Direction.
 He puts ten steps in your direction.
 Mercy begets mercy, Love begets love.
 All is in Him, He is all.
 The white has multiple colors
 The 'VIBGYOR', the rainbow.
 They all join again to become ONE,
 The 'VIBGYOR', rainbow disappears
 Only the White screen remains.
 He is transcendent, Omnipotent.
 A banyan tree, a mango tree
 Bears within a fruit and seed.
 The seed bears within the tree
 All emerges from Him.
 All multiplicity is illusion
 Real essence is only ONE.
 Essence is revealed in the forms
 Of Names and that multiplicity
 Is intended to be witnessed
 In the essence of the ONE.
 In every object of worship
 There is a reflection of the Reality.
 Worship Him and turn towards the Reality;
 The Real, the Truth, the 'Haqiqa'.
 In all the Reality, His light
 His 'Noor', Mohammed* is imbibed.
 In Mohammed* is His Light, His 'Noor.'

** Peace be upon him.*

F) HE-NESS

The Divine God Consciousness
Transcends in all His Creations.
Every particle, cell, microbe, virus,
Bacteria, algae, fungus, plants
Animals, chemicals, materials
And in man, the He-ness exists.
The He-ness encapsulates, envelops
The entire creation and creatures;
'There is nothing other than Him.'
He is all Alone, yet Omnipresent.
He sees, hears, speaks through
The truthful, with those who are
Merged in Him. Who see Him
In the entire cosmos and creation.
Man is endowed with rationality.
With knowledge, with divine consciousness.
With His Essence and Qualities.
In his genes, His Secrets, to radiate
His Glory, Mercy and Compassion.
To show, Man has been created
In His own image, as a vice gerent
In all His Creation, His essence
His qualities, reflects His Being.
He is Great yet above all.
All Glory be to Him Alone.
The Mover, Sustainer, Ever Existing,
With millions of qualities, essences.
The Wise, the Most Loving, Most Venerable
The Resurrector, the Truth, the Powerful,
The Praise worthy, the Hidden, the Manifest
The First, the Last, above the creation.

Free from want, the Bestower.
The Benefactor, the Enricher, the Light.
The Deviser, the Eternal, the Supplier.
Lover of virtue, Compassionate, Merciful,
The Sovereign, the Pure One, the Just,
The All Hearing, the All-seeing,
The most Forgiving. The Judge.
The Knower of innermost secrets.
The Majestic, the Most Powerful,
The Sustainer, the Benevolent
“From Him all come, to Him all returns.”

G) GARDEN OF BLISS

The Great Being all alone whole and Sole.
Sans any partner or ‘avatar’ or ‘son’ or guide.
That Being is a hidden secret, unknown.
He desired to express Himself, expose His beauty.

With a command ‘Be’ (Kun), the whole universe
Came into existence with cosmic harmony.
With complete balance, with orderliness.
Systematic in a measured way.

Beauty in all its splendor, in all its
Magnificence, Munificence, Aesthetic
Overwhelmed the cosmos and universe,
Incredible, fascinating and charming.

The Great Being had created light.
Light upon light, beings from light
Angels, purity in all its glory,
Forever submission and obedience.

The Great Being created beings
From overwhelming fire the Jinnee
The Archangels & the 'Iblis' the 'Moulvi e Mulkut.'
Granted them knowledge for prayers.

The Great Being needed someone to love Him.
Adore Him, submit before Him in prayers.
Carry out His commands, His writ.
He wanted to manifest in that being.

He selected elements, fire, water, sand, air.
Blew His soul in that being called him Adam.
The light of Mohammed* shone within this being.
The mirror of Adam reflected the splendor of the Lord.

Lord in him, he in Lord, a true reflection.
So that Lord could marvel at this being.
Love came into existence, to wonder beauty.
Love in beauty, beauty for love, forever.

Eve was created from the rib of Adam,
Forever company, with all beauty.
Love and beauty to mingle as one soul.
For pleasure and company for rest and zest.

Lord desired the angels, arch angels
To submit to Adam, for in Adam
His love sparkled, His beauty manifested.
Angels were innocent, ignorant, protested.

Lord filled Adam with knowledge.
Words of wisdom, made known to Adam.
His qualities, His names, His eminence.
When tested before Angels, Adam praises Lord.

Angels aghast fell in prostration.
But 'Iblis' protested and refused
To bow before Adam and to accept Adam the clay.
Pride and jealousy overtook his being.

'Iblis' became accursed Satan.
An open enemy of Adam and Eve.
Lord banished Satan from His presence.
Satan's single minded devotion was shunned.

Lord permitted Satan on request to tease,
To put to test, way lay, distract Adam.
Adam stood the test, Satan chose Eve,
The weaker sex, beauty succumbed to love.

The desires in heart great multiple;
When Eve tempted Adam to eat the forbidden
Fruit of knowledge, to become immortal.
Thus raised the anger of Lord, banished them

To earth with all the beauty to marvel,
To procreate, to cultivate, to regenerate.
Adam & Eve needed to cleanse themselves
With oceanic tears of repentance, regenerate love.

Love for Lord, forever submission.
Forever marvel, forever to sing
Paeans and praises for the Lord.
To ponder and gather knowledge.

To cleanse the inner being of animal
Consciousness, to conquer the "kama",
The lust, the anger, the greed.
The covetousness, the jealousy.

To put the knowledge of inner realization.
To create morals and culture the mind.
Purify the heart of all the muck.
To make it shine like a mirror.

To ever realize the Supreme Soul.
The higher consciousness, the 'Marifa',
The gnosis, to find Lord's light in the being.
To enlighten the mind, heart and soul.

To allow the Lord's breathe to flow
In every single cell of the being.
To love Lord and His beauty.
To ever remain in bliss and joy.

Lord bestowed man with words
Of knowledge, made him learn
Words, alphabets sing his songs.
Feel the Lord in every particle of the universe.

Beauty's wonder stuck the imagination.
Art, painting, music, architecture,
Dance, vocal singing rhythmical in 'ragas.'
Were all works and labor of love.

Man ever in disarray lost his way.
He got confused about the Singleness,
Oneness, Tremendousness of the Lord.
Set up idols to adore, worship and posses.

Lord in His Compassion, in His mercy,
In His ever love of His creation,
Sent His light and words through Prophets,
Saints, men of gnosis and Mahatmas.

Man ever ungrateful, niggardly, quarrelsome.
Questioned everything around him.
Raised disputatious, arguments, wars.
Bloodshed, slavery, domination over weak.

Neither Prophet Noah nor Abraham
Nor Luth nor Joseph nor Moses
Nor David, nor Solomon, nor Jonah
Nor Elias, nor Idris, nor Jesus

Could bring all Man-kind back to the Lord
Of Single Being Unitary and Sole King.
Man in ever impunity, impertinence
Challenges the Lord and His nature.

The love got mingled in wine and women.
In lust and greed, in quarrels and dissensions,
In creation of creeds, sects, caste, class.
In distinction between man and man.

Man put questions, why, when, where and how.
To enquire, to be inquisitive, to discover.
To invent things of necessities to fill
Their homes, with gadgets, equipment's.

Men of wisdom and knowledge and discernment,
Always went for self enquiry with questions
Of 'who am I' 'what is my origin',
From 'where I have come', 'Where I am destined.'

The self enquiry led to inner knowledge,
The science of gnosis, of 'karma', of 'tasawwuf',
Of 'Marifat', of inner consciousness led man
To the Love and Grace of Lord, the Supreme.

The Lord of the souls inspired soul to meditate.
 To light in the lamp of the heart with love for His spirit.
 This life and the life hereafter were to be illumined
 With the Lord's bounty, with flowers, scents, perfumes.

The long journey from birth to death.
 From cradle to the grave was marked
 With vicissitudes, with trials and tribulation.
 A long journey of victory, defeat and loss.

The life appeared like a game of chance.
 A game of chess, a 'maya,' of mirth and pleasure,
 Of pain and sorrow of attachments and grieves.
 A maze, love of Lord to ever remain a secret.

Both the worlds were to disappear.
 The babelization of languages.
 The cacophony of birds and beast.
 The difference of opinions, the dissensions.

Were all to disappear like clouds.
 The mountains to lose its footholds.
 The material and spiritual worlds to become one.
 On the command of the Lord on the Day of Judgment.

The illusions, the fancies, the fantasies,
 The myths and mythologies, the superstitions
 Will all be exposed and so also falsehood.
 Truth, the 'Huq', would triumph, when trumpet is blown

The light upon light, the 'Noor un ala Noor'.
 The 'Al Ameen', the 'Al Sadiq', the resurrector,
 The blessed one would seek benediction
 To the yearning souls, the repentants.

Then it would be revealed to all souls,
That in every cell of every being
Was hidden the light of the Lord,
The light of His beloved, the Mohammed*.

All the gathered souls will sing praise.
Will witness the effulgence of the Lord.
All will think, see alike in Oneness.
All will become manifest and clear.

**Peace be upon him.*

H) MAN AND THE *HOLY QURAN*

Man has realized from his observation of Nature that there is a universal phenomenon governing the aspect of time and space, law of heavenly bodies, formation of clouds, rain, floods and changes in seasons. Man has realized its profound influence on all living beings and on their habitats.

The cosmic harmony clearly suggests that the same is guided and is totally governed by a law. It appears that the greater Self i.e. the Creator has fed into the nature's computer its command, like a system fed into a computer. The human self is also subjected to this command. Man's unique capacity to live in groups, form society, govern it with well-established rationalized laws has enabled him to overcome fears, overcome insecurity, taboos, superstition, and create norms. Thus, birth of civilizations took place. These features in man make it appear that the human self is capable of overcoming the natural calamities and thus establish his supremacy over Nature.

Man by his deep contemplative nature, has realized that he has within him various facets and elements. He has discovered

animal tendencies and characteristics, which scientists & philosophers describe it as “animal-self”, “animas”, “Id” or “Ego”. This ‘animal-self’ in man is feature, which resembles with the baser elements like instincts, passions and desires like anger, lust, jealousy and hatred. The rational features in man has made him realize the necessity for living in groups and thus has given him a feeling of fellowship and a desire to work for the benefit of all. This feature in man has cherished the aspects of love, charity, kindness, mercy and forgiveness. These features enabled man to overcome the baser elements or animal tendencies. Thus, man is able to recognize the spiritual forces in him. The birth of music, poetry, arts are outcome of finer feelings in man, which has contributed immensely to the growth of the civilizations.

Man also realised the existence of a unique harmony in him with that of the cosmic forces, which propel the universe. A communion between the spiritual forces in man with that of the Divine forces through prayers, self-realization, penance and good deeds enabled him to develop a powerful feeling of intuition. This intuition played a great role in his rational thinking for search of new vistas of knowledge. The inner light so achieved through this process enabled him to overcome many problems facing mankind and in solving several conflicts amongst different races, people and Nations.

However, man’s desire to accumulate wealth and his excessive indulgence in materialistic life, effected his mental peace and tranquility. Thus, arose a need for a search for a meaning in life. Man looked forward to a series of explanations to solve his mental and physical problems. It was his yearning to adopt a way of life that would end most of his grieves and bring in him peace and tranquility. It is in this context that the Divine-Being in His Mercy had been sending Prophets to guide the

humanity to achieve the cosmic harmony, to achieve peace, prosperity, bliss, happiness and solace. The Holy Prophet Muhammad (prayer and peace be upon him) has been the last of such Prophets sent by the Divine-Being. Hadrath Prophet Muhammad (prayer and peace be upon him) brought about a unique harmony in the messages of all the Prophets sent in so far.

The message of the Holy Prophet (prayer and peace be upon him) is the *Holy Quran*, a guidance to humanity and a link with the Divine-Being. The guidance is full of wisdom. It is to achieve universal brotherhood, equality, social justice and dignity in man. It is to enable man to establish rational system with the help of Divine laws; to regulate his political, social and economic life in tune with Divine guidance, to enable man to achieve perpetual happiness through goods.

The concept of evil or wrong actions, which brings in disharmony, disaster and evil consequences, has been symbolized in the form of satanic forces. The *Holy Quran* commands man to first shun the satanic acts, deeds and its company, so as to enable man to seek salvage and refuge in the Divine company, a True Friend, a Guide and giver of all bounties, who is ever Forgiving, Merciful and Compassionate, Hearer, Knower, Omnipotent and Omnipresent.

The humanity has felt the importance of Prophets more particularly at that stage, when man developed all the faculties in him, reached the stage of consciousness, to rationalize between good and bad, and was able to decipher 'words', alphabets and transmit knowledge; retain the logical faculties; and began his quest of the unknown. It was this stage when man was no longer a savage living on trees. He had entered the age of learning. Hence, there was need for Prophets and Saints to call

upon the humanity for deeds of eternal goodness, so as to achieve peace and tranquility.

In society, existed social conflicts between the tough and the rough; comprising the mighty, big and the strong, with those of humble, kind, soft and the subdued; the tyrant with the submissive, the master with the slave and the rich with the poor. It was an ideal time for the withdrawn and the contemplative to reach higher level of consciousness, to ponder and think of solutions to bring peace to the society of unequal's, the deprived and the oppressed.

The mighty built empires and ruled over the masses by subduing the people of different races and classes and by subjugating them to slavery. Thus, arose Pharaohs in Egypt, Namrod in Persia; Ravenna in Sri Lanka. The fear of rebellion from the weak would force these mighty to resort to dubious killing and terrorizing the oppressed. The Pharaoh when told about the birth of a child, who eventually would end his rule, resorted killing of the newly born. The children were killed on the belief that one of them could be his future destroyer. Prophet Moses (prayer and peace be upon him) represented the voice of the suppressed against the tyrannical Pharaoh. Prophet Moses (prayer and peace be upon him) represented the voice of the deceased children and the sufferings of the low and the deprived. Prophet Muhammad (prayer and peace be upon him) represented the suffering humanity and he was the 'Seal of Prophets', to represent as the 'alter-ego or super ego' of all the Prophets; to face the combined might of tyrannical civilizations, so existed and that would appear on the face of the Mother Earth. Prophet Muhammad's (prayer and peace be upon him) words were thus the completion of the message of all the Prophets, reaching its zenith point and culmination of the essentials of all the religions which has been completed and

perfected. His companions were like the Prophets of Israel and his true successors, descendants and saints were to carry the good work & transmit the message during the changing times. The message of the Creator of the Universe, the Allah the Magnificent and the Merciful, is the *Holy Quran*. It is the eternal message and would last till the eternal times, as the message to the humanity from the All Powerful, All Pervading, Perfect Creator Allah.

Hazrat Muhammad's (prayer and peace be upon him) foremost caliphs represent his spiritual store house and their rule was the perfect rule. Hazrat Ali (peace be upon him) was repository of spiritual and esoteric science, who opposed tyranny, materialism, oppression and laid the foundation for rule of law and justice. Thus, laying down a strong foundation for performing acts of eternal good deeds, social justice and for equality of man.

Hazrat Muhammad (prayer and peace be upon him) is 'abduhu wa Rasooluhu' meaning an obedient soul, a truthful and a surrendered person and a messenger of Truth –'al-Haq'; possessor of knowledge of the eternal Truth, having reached the zenith-'The-M'eraj' and spoken to the Creator of the Universe.

Thus, surrender and submission to the Allah, the Creator, by a believer is through the realization of four consciousness- 'Nafs-e ammarah', 'Lawwamah', 'Mutmaeena' (realized-self) and 'Radia' (totally surrendered-self); by living within the aspects of life (Materialism, Intellectualism, and spiritualism) each of which represents one knowledge (discipline) 'Shariat' (canon law), 'Tariqat' (spiritual path), 'Marifat' (gnosis), 'Uboodiyat' (servanthood, a true sense of being entirely to the Lord (Rabb) Allah with in the four corners of the world (NSEW) facing four

seasons of the year and throughout the seven stages of man. It is achieved by facing and concentrating on the cube, the Ka 'bah, so as to enable man to achieve 'as-sakinah' i.e. peace and tranquility through good deeds-deeds which would lead man to eternal bliss (Heaven) deeds reaching the 'Baqiat-us-salihat', (Eternal and lasting goodness). Hence, Truth is achieved and realized by recitation of 'Kalima', i.e. in expression of belief in Eternal, Everlasting Allah and submitting to His Will and His laws, by accepting the 'Risalat', message of Prophet Muhammad (prayer and peace be upon him), by strengthening of Faith (Yaqeen) by practicing his precepts and performance of daily Namaz (prayers); through acts and deeds of righteousness, by seeking and observing "Taqwa" (awe of the Allah). "Taubah" (repentance), "Tawakkal" (Trust in Allah). 'Iklas' (sincerity), 'Sidq' (Truthfullness), contentment, 'Haya' (shame). 'Sabr' (patience), 'Shukr' (Gratitude, Thankfullness), 'Zikr', (remembrance), 'Zohad' (renunciation), 'Khauf' (fear), 'Rida' (Hope), 'Khushu' (fearfulness, humility), 'Istiqama" (uprightness. A "state" in which Allah's grace becomes perpetual, for it implies the perfect performance of Allah's service); ('Firasa' (insight, as Prophet (prayer and peace be upon him) said "Beware of the believer's insight, for he sees with the Sight of Allah"); 'Wara' (abstaining, that is, from all unnecessary and unseemly occupations); 'Samt' (silence: the Prophet (prayer and peace be upon him) is quoted as having said, "whoever believes in Allah and the Last – Day, let him speak good or else let him be silent". Silence is interpreted both literally as meaning that a man should learn to govern his tongue, and metaphorically, as referring to a heart that silently accept whatever Allah has decreed), 'Adab" (Decent manners, as the Prophet (prayer and peace be upon him) said, "Allah mannered me, and taught me good manners", i.e in religious conduct), "Du'a (prayer, being constantly supplicant to Allah, for Allah says "pray to me, and I

will answer you”). ‘Faqr’ “the poor shall enter paradise five hundred years before the rich”), ‘Tafakkur’ (meditation); ‘Muraqabah’ (contemplation) and ‘Muhasabah’ (self-examination), “Tauheed’ (belief in One Allah), ‘Mahabba’ (love), ‘Shauq’ (yearning), ‘Uns’ (Intimacy), ‘rida’ (satisfaction)’. Truth is realized by daily submission to the rule of law laid down by the Alah, for achieving the perfection of human self by ‘Mujahida’, a collateral form of jihad, to mean “earnest striving after the mystical life”. As *Holy Quran* says, “And they that strive earnestly in Our cause, then We surely guide upon Our paths”, (Quran 29:69). Prophet (prayer and peace be upon him) says that the greater warfare (al-Jihad al-Akbar) is against the earnest striving with the carnal soul (mujahadat al-nafs). It is by seeking refuge in Allah & seek His protection from the animal and satanic forces working in man, by observing ‘Rozah’, (fasting) for the purpose of purification of inner and outer actions of man, by ‘Qurbani, (sacrifice) and giving of ‘Zakat” (obligatory poor toll (tax). This is to break the man from the shackles of selfishness, and self-centeredness and to break away from the excessive indulgence of pleasure seeking; lastly by performing the last rite ‘Haj’, a final act of surrender to seek the salvation and Allah realization.

I) ISLAM, AS A TRUE RELIGION

It is often argued that religion is incompatible in today’s setting and to the pace of scientific development. And also, it is felt by many that religion nourishes bigotry and narrow mindedness. Religion is related with superstition, taboos, ignorance and critics have stuck to the guns saying that it is one and the same.

At a first blush, one believes this criticism to be true, but when pauses and thinks for a while; it is the other way round.

Islam took its birth at a time when humanity was at a cross road. It was heading for a great crash. Islam came to the rescue of the society, when the society was drowning itself and when humanity was committing homicide.

Superstition, cannibalism, taboos, crime, devil worship, fetishism and witch-craft was the order of the day. There was no social control, social stability and social equilibrium. Strong was devouring the weak and no one was there to shelter the unfortunate and sufferers. Suffice it to say, that the society was creating indomitable evils, bringing in cracks and fissures in humanity and society was corrupted to an irreparable extent.

Islam came to the lime-light and constructed a barrier against all pervading, invading, diffusing elements and evils. Islam brought society out of the rut and guided it to a better social structure. It inculcated fear of Allah. Thus, such feelings helped people to restrain from committing more and more sins, from strong devouring the weak, from people neglecting the interest of the lowly and the unfortunate. Islam brought in social harmony instead of disunity, social mobility instead of stagnation, sobriety instead of intoxication and excitement. Islam paved way for knowledge instead of superstition, research and fact finding instead of blind belief and ignorance.

Islam has inspired millions of people throughout the ages, to break apart from the narrow maxims, inspired people for the pursuit of true learning. It changed the whole structure of humanity; equality, justice freedom, brotherhood, grace dignity and self-respect replaced injustice, cruelty, contempt and indecency. Modesty became a virtue. Islam brought humanity under one roof and gave them Faith and a sense of direction to achieve peace, equality and oneness. Islam teaches filial love and universal brother-hood.

History is testimony to many bloody wars, fought in the name of Islam, but true religion does not teach merciless and unreasonable killings. It is due to fanaticism and extremism and lack of understanding of humanism which Islam teaches.

Today, it is the police and the state, which brings social control, rather than the fear of Allah. People obey law not because of the fear of hell, but, for fear of imprisonment and punishment. True, religion and spiritualism is diminishing in the thin air. In its place, we find excessive ritualism and meaningless celebration. No longer people have faith and a sense of direction. Materialism has dominated today's living. Boredom and dejection are, therefore, the consequent result of these changes.

It should not be forgotten, but should be borne in mind that today's scientific development and advancement in society had its beginning with the advent of Islam and the society owes much to it. It should not be concluded that present day's evils, crime, terrorism and fundamentalism is the making of Islam. Today's ills are because of the humanity's reluctance to face and accept truth, non-violence and peace. And again, it is because, humanity is running away from accepting true spiritualism and spiritual way of life.

J) THE MEANING OF KALIMA; “THERE IS NO GOD BUT ALLAH, MUHAMMAD IS THE PROPHET OF ALLAH”.

The first word of the Kalima is “La”. The word “La” is denial. The denial is of the presence of any object of veneration or of a material source, which fulfills our worldly needs or of power of kings, who keeps its populace under subjugation, or of a system, of which a human being becomes subjected to viz. the taboos, customs, superstitions, myths, mores of human desires,

ego and of animal elements in us. It is denial of external forces which are useless and futile. The kalmia is denial of supremacy of material agencies, heavenly bodies and natural phenomenon.

The denial is negativism. The positivism is acceptance of the existence of the Creator of the universe, of the heavenly bodies and life around us. The natural laws governing the existence of life should be realized through the Creator's will and a believer should subject himself to His Divine knowledge. In so doing, a believer is subjecting himself to the commands of his Creator. By surrendering his will, his desires, a believer leads a life of piety and goodness.

'There is no god', implies the futility in the powers bestowed on the heavenly bodies and material sources and human ingenuity. They are not acting independently of themselves, so as to have command on us, but they are in unison, in harmony at the command of the Divine Being. A believer accepts the need and importance of these heavenly bodies as source of existence, but, yet denies their everlasting power and omnipotence. A believer expresses his gratitude and thanks to the All-powerful and the Almighty, who has appointed man as vicegerent of this universe. He recognizes and acknowledges that, however essential and powerful be the source of objects surrounding him, yet they have been created to serve man and it is not for the man to venerate and hold it as an object of terror or worship. It is to the Allah, the Creator, the Merciful and the Beneficent, the worship and veneration is reserved. A believer visualizes Allah's attributes and His beauty in all his creations and offers his praise to Him alone. As vicegerent of earth, Allah commands man to treat all his creatures with humility and mercy and directs him to walk on this earth with grace and dignity. Before Allah the Almighty, all are equal and therefore, Allah, commands man to respect his

fellowmen and live in harmony and peace, and to treat his fellowmen with kindness, with equality and maintain at all times a spirit of brotherhood. He commands man to live justly and shun violence, accept peace and live in honor and dignity by treating aged, orphans, widows, parents, woman and children with love and care. To live with purity of mind and thought, maintain clarity of vision, adopt correct behavior and just actions by controlling passions, anger and lust; to be charitable and kind to one and all. He commands man to keep his promise, live truthfully and be fair in all his dealings. He has given him just laws and directs him to administer humanity with rule of law and commands him to stand against tyranny, oppression and unjust rule. To accept His will is to accept a daily routine of prayers, good deeds, and good actions and to live within the bounds set forth by Him.

He created a model man, full of virtues, sobriety, personification of all kindness, mercy, good living and grace, with dignity and perfection in manners, character and that is the holy Prophet (prayers and peace be upon him). He commands man to accept his Prophet-hood, to follow him and respect him as a spiritual leader. Prophet Muhammad (prayer and peace be upon him) was sent to humanity to convey His warnings and His good tidings. He sent through the Prophet Muhammad (prayer and peace be upon him), His messages, His laws and commanded man to follow the same. These commandments and messages is the *Holy Quran*. Surely the virtuous and humble will follow His command. He guides man and grants him, His Mercy and judges him on the Day of Judgment of all his actions. He rewards justly for his actions. Heaven for those who have followed His commands, respected, obeyed and loved Him, His Prophets, his angels and His books. He has created hell, for those who have sinned and committed grave wrongs.

He forgives those who seek His repentance and mercy, Allah watches man's actions. His angels record his doings and His Divine will and grace always protects those who are virtuous, humble, kind and good to their beings and those who lead a good, virtuous life. His Divine wraths befalls on those who go astray and who create violence, dissensions, killings and commit wrongs, cause pain to their fellowmen and who follow their passions and on those, who are haste, spend-thrift, haughty and proud, hard-hearted and cruel.

Allah loves those who say their prayers regularly, who lead a clean life and are virtuous, who share their meals, give charity and keep fast in His name. He loves those who serve their parents, kit and kin and are kind to neighbors, fellow travelers, countrymen, orphans, widows, and disabled, to destitute and serve humanity with piety, and upon those who seek rewards in the life hereafter. He loves those who are forgiving, kind, patient and those who repose faith in Him and are persistent in seeking His grace and who accept all good, evil and hardship with prayers, patience and fortitude. He loves those who express their thanks at all times of joy and during adversity, during despondency and abundance. He loves those who seek knowledge and spread the same without seeking worldly gains. Peace is for those who obey His laws. His Mercy is at all times for those who accept Him and seek him by denying materialism, sensationalism. Authoritarianism, superstition and give up ego, anger and lust, and seek true knowledge. 'O Lord, lead us to straight path' Ameen

K) HOLY PROPHET MUHAMMAD (PRAYER AND PEACE BE UPON HIM)

Islam is the religion, which had its birth in Arabia during the seventh century A.D. Prophet Muhammad (prayer and peace be

upon him) was a postomous child, born in Mekka. He was born in a great family of a tribe of Quresh, the most respected and honored among the Arab tribes. They were the guardians of the Holy Mosque, the Ka'bah, which was built by Prophet Ibrahim (peace be upon him) the great ancestor of Prophet Muhammad (prayer and peace be upon him). Prophet Ibrahim was a great Prophet. From among his descendants was Prophet Moses (peace be upon him) who liberated the Israelis from the great Pharoes of Egypt. The followers of Prophet Moses (peace be upon him) are the Jews and their Holy book is the Old Testament. Later to Prophet Moses (peace be upon him) came Prophet Dawood (David) (peace be upon him) on whom the Lord bestowed the Holy book Psalms (Zaboor) and then arrived Prophet Jesus (peace be upon him) on whom Lord bestowed the New Testament or the Bible. After Prophet Jesus (peace be upon him), his work remained incomplete and humanity was in search of truth and needed a messenger to salvage man, from the evils, divisions, superstition, taboos, crimes and idolatry. Man was in search for a divine being, who could guide towards peace, brotherhood and learning and for laying a foundation for a great civilization.

The Arabs were wanderers, without any food or a place for living. They would move from place to place in search of water along with their flocks of sheep and camels. Their way of life had made contemplative and they would ponder on the mysteries of the universe. They developed a rich tradition and poetry. Arabs were proud of their deeds of valor and acts of charitableness, kindness, bravery and piety. At the same time, they were deep in superstition, idolatry, animal worship, paganism, black magic and in number of other evil practices.

Prophet Muhammad (prayer and peace be upon him) as a child had a very unique personality. He was contemplative and

thoughtful in nature. He did not mingle among the boys of his age but would spend his time away from them tending flocks of sheep and contemplating upon nature and on Allah. His deep realization made him inquisitive and spiritual. His sterling character and love for truth and to keep the trust of the people made him very popular among his tribe and soon he was referred as “Al-Ameen”- ‘The trust-worthy’, as “Al-Sadiq” (the truthful).

As he grew up, his truthfulness, humane characteristics and trustworthiness endeared him among all the tribals and soon he was to accompany a caravan to Syria. The caravan was entrusted to him by a rich virtuous widow Khadeejah (Allah be pleased with her). His first expedition to Syria brought him in touch with people belonging to the oldest civilization and he observed the Christians, Jews and people of varied civilizations. On his return to Makka, the rich widow was so much impressed with his virtues, that she sent a message for his marriage. Prophet Muhammad’s (prayer and peace be upon him) deep human nature, his love for Allah and search for truth and meaning influenced his beloved wife. He was kind hearted and within a few days, he gave away all the wealth of his dear wife in charity and retreated to a cave in a nearby hillock to withdraw from the world’s hub and rub, so as to contemplate on truth. It is deep love for Allah and his deep concern for the suffering humanity that brought him in the presence of the Almighty. One day, when he was forty years old, a light appeared in his presence. It was the angel Gabriel, who made him read the Holy Message. The Message which came to him for the next twenty two years of his life, to be conveyed to the humanity, for its redemption from all the evils, so that the humanity could achieve peace, brotherhood, equality, truth, meaning and create a society of just laws. This message is transmitted as *Holy Quran* and his

message of peace is the religion of Islam meaning peace. The Prophet Muhammad's (prayer and peace be upon him) message to the mankind is firstly to accept the greatness of the Almighty Allah, as the only God of the universe, the Creator, Sustainer and Giver of all the good things of life; not to associate Allah Almighty with any other things; to worship Allah and not to picturize Allah in any form, idol, in taboos or superstition; not to pray or prostrate before any object of veneration, heavenly bodies like Sun, Moon Stars, rain, rivers, mountains trees or any other super-natural power like Satan, Jinn etc. To perform Namaz, prayer five times a day by turning towards Holy Ka'ba (Holy Mosque), to observe fasting (Rozah) during the ninth lunar month for thirty days from dawn to dusk i.e. before the break of light till the Sun sets. During this period to completely abstain from all eating, merry making and from all and every sensual desires, evil thoughts, quarrels, petty mindedness but lead a life of piety, in remembrance of Allah, in acts of charity, truthfulness, good deeds and in service of society, family, poor, widows, orphans, parents, travelers, relatives and the community at large. To give Zakat (poor due) to the poor people of 2 ½% of the total wealth and to distribute the same among relatives and needy. To perform Haj, the Holy pilgrimage of the Holy Ka'ba once in a life time.

L) THE HOLY MONTH OF RAMDHAN & EID-UL-FITR

The month Ramadan begins on the sighting of the new month. Ramadan is the ninth lunar month of the Islamic calendar. The *Holy Quran* was transmitted to the Holy Prophet (prayer and peace be upon him) in this month. Prophet Muhammad (prayer and peace be upon him) has said that Ramadan is Allah's month and during this month, Allah has opened the door of benediction and would shower His blessings on all the humanity,

especially for those who ask for His forgiveness. During this month, Allah has ordained His faithfuls to observe fasting from dawn to dusk and totally give up eating and drinking, merry making, and from all sensual, cheap and baser desires of man. For all followers of Islam, who are healthy and have attained more than 10 years of age, it is incumbent upon them to observe fasting. In the Lord's name, for His sake, to achieve His blessings, His love and to achieve Truth and to achieve piety, good conscience, cleanse the body, soul and mind from all evil thoughts and deeds. It is an annual exercise of spiritual cleansing and it is done to inculcate a life of good living, good thinking and good deeds. During the entire month, prayers, charity, reading of the Holy Book Quran, gathering of all family and friends, relatives and social gathering is ordained. Thus, poor, rich, low and high, all become friends and brothers. There is no difference between one and the other.

In every Muslim home, members of the family observe fasting. There will be a spirit of piety and soberness. The youngsters show great enthusiasm in observing 'Rozah' (fasting). They wake up at 4 a.m. (before the break of dawn) wash themselves and eagerly take their "Sahri" (breakfast) and perform 'namaz' (prayers) and recite the *Holy Quran*. During the entire day they abstain totally from eating and drinking and do their best to keep up to His commandments and all day long attempt to do good deeds of charity, love and piety. At dusk, there will be great enthusiasm. All gather in the Mosque or in the houses. Pleasant sweets and delicious dishes would be waiting for the faithfuls to partake at the time of breaking the fast. All pray together for the peace and goodness of mankind and together they all join in the Mosque to pray again till 9 p.m.

The last day of the month is the most eagerly awaited. All the children, young and old gather at dusk keeping their eyes

fixed on the sky at twilight to view the new moon. As the new moon is sighted great rejoicing takes place. They hug each other, calling to one another 'Chand Mubarak', 'Eid Mubarak.' It means the celebration of 'Eid-ul-fitr', meaning festival of charity. The next day, the first day of the tenth lunar month is the festival day of rejoicing. The entire month of Ramadan, would not only be a month of fasting, giving of charity and performing good deeds but also a month for preparing new clothes, new things and to prepare for 'Eid' festival also. There will be brisk business in all the shops selling cloths, bangles, ornaments, perfumes and flowers. On the Eid day, the gaiety, the glamour and exposition of exquisite embroideries, arts and design of the clothing will be seen. Old, young and children will adorn in new clothes and a great feeling of oneness, happiness, rejoicing is displayed. All male members, young and old take bath and adorn in new clothes and the entire neighborhood gather in the 'Eidgah' to offer thanks and prayers to the Almighty Allah for the bounty which He has bestowed and to receive His blessings. Before they leave their homes for Eid prayers, the poor are distributed with grains, wheat and rice, so that no one remains in the locality without taking the blessings of the day. It is known as 'Fitra' or 'Eid Charity'. On return from 'Eidgah' to their homes, sweet smelling 'saviyan'—vermicelli in milk and sugar is waiting for everyone to eat and rejoice, Rose water, 'ittar' is sprinkled and sweet melodies are sung in praise of Holy Prophet (prayer and peace be upon him) and Allah. The Eid greetings are exchanged and everyone is heard saying to the other 'Eid mubarak'.

The entire Muslim neighborhood and the city are rejoicing. There is no ill will, quarrel and no hard feelings; 'each for all and all for each', a true feeling of brotherhood, love and happiness is exhibited. The children insist on being given 'Eidi'— 'money gift'

for rejoicing. Elders give 'Eidi' to youngsters. 'Biryani' is the special meal prepared on the 'Eid' day.

'Eid' is a festival of joy and happiness and to display feelings of equality, brotherhood, spiritual values on the successful conclusion of month long practice of fasting, prayers and observing piety, 'Eid' celebration is a means to achieve love, kindness and to unite humanity in a bond of everlasting brotherhood.

M) EID-UL-AZHA

This 'Eid' is celebrated in commemoration of the offer of sacrifice by Prophet Abraham (peace be upon him) of his son Prophet Ismael (peace be upon him) on the 10th day of the lunar month of Zilhaj of Islamic calendar, During this month, Muslims once in a life time make a pilgrimage to the Holy cities of Makkah, Muzdilfa. Mina, Arfat and Madina and the completion the ceremonies and rites is known as 'Haj'. They perform the 'Haj' in the manner in which the Prophet (prayer and peace be upon him) did on the last day of the 'haj' by sacrificing a sheep, cattle or camel as a humble offering to Allah. Every Muslim, who has sufficient means should do likewise and the meat is distributed in the prescribed manner among relatives, friends and the poor. On the 'Eid' day, all Muslims offer prayers in congregation in 'Eidgah' and mosques and piety and brotherhood is expressed as done on the 'Eid-ul-fitr'.

N) ISLAM AND MUSLIM SOCIETY

Prior to the advent of Islam, the Arab Bedouins (tribals) did any civilization. They were wandering in search of food & water in the sandy deserts of Arabia. Arabs were idolaters and there were 360 idols placed in the Holy Ka'ba, 'The House of Allah'. It

was built by Prophet Abraham (Ibraheem) thousands of years prior to the birth of Prophet Muhammad (prayer and peace be upon him). Each tribe was worshipping his own idol. Although Abraham (Ibraheem) preached monotheism and belief in one Allah and faith in Oneness of Allah, his faith and preaching's existed in memory only. There exist considerable Jewish and Christian population practicing Semitic religions. Surrounding Arabia were people of great civilizations, Syrians, Palestinians, Egyptians, Greeks, Romans, Byzantine Empire extending in Syria, Jordan, Palestine, Iraq; and Persian Empires. The people of these civilizations were culturally advanced and were extremely proud, haughty and they practically looked down with contempt upon the tribal race of Arabia. The tribal's of Arabia had their own traditions, customs, practices, taboos and superstitions. Each tribe had its own unique characteristics and they were quite proud of possessing and practicing their tribal taboos. Yet, Arabs were known for their hospitality, generosity, kindness and love for poetry. They were keenly pursuing their interest and star gazing, astrology and magic.

Now, Allah in His Mercy was practically going to change the face of the existing civilizations on the Earth. In the words of Thomas Carlyle, in his work, "Hero- & Hero-worship";

"These Arabs, the Man Mohamet, and
That one century,-is it not as if a spark
Had fallen, one spark, one a world of what
Seemed black unnoticeable sand, but lo
The sand proves explosive powder, blazes
Heaven-high from Delhi to Granada."

The advent of the Holy Prophet (prayer and peace be upon him) it is truly believed, was foretold in several ancient scriptures. People in those days, particularly followers of Semitic Prophets would accept the claim of ant one as a Prophet, only

if he exhibited miracles, as had been performed by all the Prophets of the Semitic race: Naoh, Idris, Ibraheem, Isma'il, Ishaq, Yusuf, Moses, Loot, Shoeb, Dawood, Sulaiman, Yunus and Jesus (Isa). Therefore, the foremost proof sought from the Prophet of his truthfulness was the exhibition of miracles. Several miracles are related to the Holy Prophet (prayer and peace be upon him) and the greatest miracle is the *Holy Quran* itself, as it was revealed on an unlettered person. It is only thereafter, a few humble souls gathered around him. For ten long years, these converts, known as "Sahabas" (Companians) had to struggle for their survival and existence. A few of them migrated to Abyssinia, a country in North Africa, to escape the torture of their countrymen. It is during these first ten long years of struggle that the Prophet (prayer and peace be upon him) was to face the most uncivilized and barbaric race on earth and undergo torture both in physical and mental form. It is not an easy task to even imagine what ordeals and hardships, the holy Prophet (Prayer and peace be upon him) and his followers must have faced. One should remember that *Holy Quran* was addressing to these illiterates, uncouth, superstitious taboo ridden tribals. *Holy Quran* was not addressing to the highly sophisticated Aristotelian and Plutonian scholars. It is an address to the faithless idolaters. The *Holy Quran* was address to them to make them realize about the greatness of the Supreme Being and to inculcate in them a feeling of oneness of man, of humanity as single brethren without any distinction of any race, creed or color. The task of Holy Prophet (prayer and peace be upon him) and the *Holy Quran* was not an easy one, especially to convince the followers of the advance religions of Jews, Christians and the people of the older civilizations. All the enemies of the Holy Prophet (prayer and peace be upon him) troubled him and his handful of followers. The Holy Prophet (prayer and peace be upon him), was compelled to abandon his

town, Makka and take a flight to Yasrib, later this town came to be named after the Holy Prophet (prayer and peace be upon him) and known as 'Madinat-ul-Nabi' (town of the Prophet). The holy Prophet (prayer and peace be upon him) was not allowed to live in peace. His tribal people waged the famous wars and during these campaigns, the religion of Islam was perfected. The success in each war was a success to the religion of Islam.

The spiritual aspect of the religion had made a great impact on the people, but the new laws enunciated by the *Holy Quran* had yet to make their impact, its practices and precepts, had yet to take shape and new problems relating to these precepts and practices were yet to crop up for clarification. The Holy Prophet (prayer and peace be upon him) passed away immediately after the last war and after fall of Makka and after total conversion off all his tribal people to the religion of Islam. It is the first four Caliphs, his foremost companions, who consolidated the religion, codified the moral and spiritual code of the religion and perfected the Islamic belief and practices. The *Holy Quran*, which had been memorized by the followers of the Holy Prophet (prayer and peace be upon him), was preserved in writing and its copies made. After a century of the Holy Prophet's (prayer and peace be upon him) passing away the armies of Arabia had reached Sind in India. All the major Empires had fallen to Islam. As a result people belonging to several civilization accepting Islam, a great need arose to codify the precepts and the practices of the Holy prophet (prayer and peace be upon him) of Islam. Great Scholars like Imam Bukhari, Imam Muslim, Dawood and Tirmizi (Allah be pleased with them) collected all the sayings of the Holy prophet (prayer and peace be upon him), tested its veracity and authenticity. All dubious and fabricated hadiths attributed to Holy Prophet

(prayer and peace be upon him) were eliminated. The collections of the sayings of the Holy Prophet (prayer and peace be upon him) are known as “Hadies”. There also arose a need to codify and simplify the laws for the purpose of administration of Justice. Thus emerged great Doctors of law viz. Imam Abu Hanifa, Imam Malik., Imam Shafee and Imam Hambal (Allah be pleased with them) They applied the principles of analogical deductions, logic, equity, good conscience and principles of fair play to evolve the code of Islam, which came to be known as “Fiqh”, which dealt with all aspects of human activity viz: marriage, dower, contracts, crime and punishment, torts, succession and daily cores of life. Thus, four schools of law emerged named after these four Imams among Sunnies and similar schools of law among Shias. The caliphs, kings and rulers applied these laws to the respective followers. It is after a considerable period of time that the ‘Islamic Law’ also known as ‘Muhammadan Law’, took a clear and final shape and this law has become one of the finest pieces of legislations on every aspect of human activity.

Now in the twenty first century, when we recite and read the *Holy Quran* and the ‘Hadees’, we should bear in mind these subtleties before coming to any conclusion. For a knowledgeable Muslim, no difficulty arises, as he is well aware of the historical background. He is also aware that a few passages of the *Holy Quran* were later subrogated and the same has no effect. A Muslim also knows the condition under which the *Holy Quran* was revealed and he is also aware that no passage of the *Holy Quran* or ‘Hadees’ should be straight away be taken on the face value but it has to be correctly interpreted in the way the great Imams, the founders of the schools of law had interpreted and codified the law.

Islam means peace. A religion meant to bring the humanity under one umbrella, to foster love and affection amongst the different races, communities, creeds of humanity, to socialize and humanize man, to evolve man to perfect being (Ashraful Makhluqat), to bring in a social change from chaos, social stability from stagnation, social consciousness instead of negligence and unconcern, social harmony instead of disunity, sobriety instead of intoxication and excitement. Islam paved way for knowledge instead of superstition; research and fact finding instead of blind belief or ignorance. Islam has inspired millions of people throughout the ages.

Islam came to strengthen the social life of man. The first and foremost step it took was to correct the individual behavior, morals and to build in a fine character in a person. Thus, the concept of sin, repentance, by inculcating fear of Allah Almighty with threats of His wrath and punishment, doomsday were a constant reminder to seek protection of Allah from the satanic and evil forces. The idea of punishment in hell for evil deeds and reward in heaven for good deeds, which were the hall marks of the existing Semitic religions were retained in Islam. Islam came as a reformation to existing religions, it made incumbent on its followers to accept the truth of earlier religions and books of Allah viz. “Torah”, “Zaboor” and “Ingeel” (Old and New Testaments), to believe in all the Prophets from Adam to Prophet Mohammed (prayer and peace be upon him) and in all the Angels created by Allah the Almighty. The daily prayers and acts of piety enable him to check his animal tendencies and to subordinate the brute in him. The daily exercises of five times of prayers, seeking repentance from wrong doings, self-analysis of daily deeds, ‘zikr’ i.e. constant recitation of Allah’s names and His praise, fasting, compulsory acts of charity and abstinence from all forbidden

food, drinks, gambling and playful things keeps a person within bounds and makes him refine and clean person. Islam evolved such daily practices which totally prevented a person from becoming a devilish or committing wrongs or crimes. An individual becomes his own policeman, to check and correct his own behavior by following the precepts and practices of Islam by emulating the life of the Holy Prophet (prayer and peace upon him), his companions and saints. Today, we come across a majority of our Indian people corrupt, superstitious, jealous with hearts full of hatred, quarrelsome and people in public life with impudent and haughty behavior. People have generally become impatient, intolerant, cantankerous and hero worshippers. One individual is trying to dominate the other, one religious sect is trying to subdue the other, one race is trying to dominate the other, one religious sect is trying to overpower the other. This is not the aim of Islam. Islamic moral code is to bring in a change first in the individual behavior and then to make the said individual a perfect human being, a gentleman of the first order, a truthful straight forward, simple, loving and affectionate person, a person without malice, with purity of heart, thought and action and a just person. A Muslim is one who does not cause hurt to anyone, he keeps his promise, and he practices truth through all fair and correct means. A Muslim is he who is completely surrendered to the will of Allah Almighty. His living is honest and he loves his neighbor and takes care of his wife, children, aged parents, relatives and protects the weak and the vulnerable.

The next step Islam took was to evolve a perfect family. The rules framed by Islam are totally concentrated on aspects on marriage which help in establishment of a most harmonious and peaceful family. The effort of Islam is to create a strong family, since a family constitutes a unit in the community. A

family without love, without affection and peace brings in disunity among the members of a community. A distraught and disquiet family or a community is 'fitna'. Hence *Holy Quran* brought forth several injunctions to Muslims to maintain brotherhood at any cost and thus severing of ties is considered as a serious offence. No Muslim can sever ties with his brothers and our Holy Prophet (prayer and peace be upon him) himself set up an example through marriages to strength the ties and create strong and lasting bond of relationship with various tribes of Arabia. He propounded that bonds can be strengthened by marriages which bring in vital ties and it should never be broken. If a breach is committed it is incumbent on the community to patch it by compromise at the earliest possible time. So as to prevent disruption in public life. Therefore 'fitna' or terrorism is considered as a state offence punishable with death penalty. In order to create a peaceful and harmonious civilized society, Holy Prophet(prayer and peace be upon him) with the command of Allah pronounced such laws that would purge society of all social evils.

2

Our True Friend, Guide and Our Sworn Enemy

Now, we are all living during disjointed times, when globalization's effect is felt by all of us. The doors of communication have been opened wide and we are bombarded with a new evolution of ideas through media, T.V. Advertisements, films and through other ways. It has become incumbent for us to discover as to what is good and beneficial and what is evil, bad and harmful for us. It is extremely necessary to discover and realize, who our "Sworn Enemy" is, and to expose his activity. His inimical tendencies are so apparent that unless we are shortsighted and won over by him by his tricks and fancies, we will deliberately ignore him, like an over indulgent mother, who overlooks the nonsensical whimsicalities of her pampered child.

Who is an enemy and who is a friend is a primary question to be asked? Even a child discovers who a friend is and who is not? A friend is discovered by his open compassionate nature. The nature is all embracing, overlooking all the inherent weaknesses both apparent and inherent. Always smiling, charming, over-flowing with sympathy, kindness and always ready to help in all our adverse and good circumstances. A friend sacrifices his time, money and energy for us and is always

and at all moments a true well-wisher. As goes the saying “a friend in need is a friend in deed.” A friend is a gentleman to the core never hurting and causing ill-feeling, not bearing any malice, prejudice, hatred and jealousy. A friend gives his helping hand unasked, showers with gifts and is closer than a blood relative. He is prepared to share his dime, time and is open-hearted, willing to share our woes, pains and goes out of way to help us in all our circumstances. “Birds of same feather flock together”. So also, a friend is having same healthy airs and combinations which makes two persons to be indulgent and be always happy at all times. A friendship is lasting and looks to travel together till the eternal shores with truth as the vehicle.

Now, let us look at who is an open enemy? An enemy is deadly, who wishes to place all sorts of discomforts, misleads, lays traps and thinks always of our destruction. An enemy adopts all our means to destroy our existence. He chooses stratagem, tricks and is always full to deceptive means to cause our living a misery. An enemy wishes to lead us to mire and abyss of fire.

An enemy always and at all time carries ill feelings, and is looking for a slightest of error to belittle us and cause deep irreparable hurt. Our very existence is enigma to our enemy. He is unwilling to spare us and give us a moment of happiness. Anyone trying to lay trust on such a sworn and an open enemy is nothing short of being called a big bloody fool.

Our Creator calls Himself as a ‘Moula’ and a Friend. Ever Compassionate and Merciful, ever indulgent and Forgiving, overlooking all our shortcoming, mistakes and showering every moment and second His unlimited bounties. We cannot thank Him at all for the entire good taking place all the time. He is concern of our wellbeing and knows every thought passing

through our mind. He is closer than our jugular vein. If we remember Him in our heart, he remembers us in His heart. It we remember Him in open company, He remembers us in better company. If we take one step towards Him, He put ten steps forward towards us. He is seventy times more loving than our mothers. He has created seven heavens, the nature, Sun, Moon and Stars and made them subservient to us. He has made us his Vicegerent (Khalifa) on this earth in His own nature and commands us to walk on this earth with humility and be ever thankful and grateful to Him for the never diminishing bounties showered on us. He expects us to be in ever true submission to him with all our humility in total surrender as a slave to the master, as a patient to the nurse, as a dead to the 'gassal' (one who gives bath to the dead) so that He can increase His bounties both in this world and in the world hereafter. He wants us to look into ourselves deeply and discover our true nature totally in tune with His Compassion and Mercy and place our brow on the glimmering threshold of His Tremendous Power at every changing moment of the day and night which are five in the meridian (i) Predawn, (ii) After mid day (iii) When Sun climbs down (iv) after dusk and (v) at beginning of night fall. As thanks giving, part just a fraction ($2\frac{1}{2}\%$) of our wealth with us for a whole year to the poor and indigent; be introspective for a month by abstaining from the pleasures of food, water, vain talk, pleasure seeking from pre-dawn till dusk by observing fasting (ROZA). As a final act of surrender to make a pilgrimage (Haj) to His first House (Kaaba) built by his dear surrendered friend, who dedicated himself to His cause and was ever prepared to sacrifice any thing for Him, his person, when thrown in fire by king Namrood; when asked to sacrifice his son (Ismaeel) by abandoning him in the desert with his wife Hajira, and ultimately to sacrifice himself with abundant love.

Our Friend is ever Gracious, so He expects us to be so with one and all especially with our kith and kin, parents, brothers, sisters, neighbors, wife and children, relatives poor and indigent with travelers and way farers, to those who ask for help and to the needy.

Now our Friend has disclosed to us who our sworn enemy is? Our enemy who came into existence even before our creation, who having discovered our nature, of all our weaknesses and good points, has taken permission from our Friend to lay trap for us with strategies, stratagem, deception and tricks, frauds, and by cheating to destroy us and leads us to the eternal abyss (Hell, a place of fire for wrong doers).

Our enemy is embedded right in our heart; Our Friend, Our Rub, Our Malik, Our Elahi calls upon us to seek His refuge by shunning the company of our sworn enemy. the Devil, the Satan, the Iblis; by revealing to us the last Sura in the *Holy Quran* (CXIV).

- 1) *Say, I seek refuge in the Lord of Mankind.*
- 2) *The king of mankind,*
- 3) *The God of Mankind,*
- 4) *From the evil of the sneaking whisperer,*
- 5) *Who whispered in the hearts of mankind*
- 6) *Of the Jinn and of Mankind*

(Last Sura Mankind of *Holy Quran* (CXIV))

When our True Moula (Master) and Friend (Naseer) proclaimed of our creation, to the angels, our sworn enemy felt the pangs of jealousy and hatred for us. Please note that it is the feeling of jealousy which is the 'FIRST SIN', in the presence of our Lord. It is the root of all evils. Beware of it and be ever prepared to discover it in our heart and purify it with all our

Herculean efforts. Now our enemy could not see the Light of our Friend in our being. He just could not bear us. He refused to bow before us at our Master's command and prepared himself to be thrown out of His presence forever. Our sworn enemy took permission from our Lord to remain our ever sworn enemy. At the same time our enemy has declared openly at the outset, that he will not ever be able to come near those who are in ever true submission to our Lord.

"40. Save such of them as are your perfectly devoted slaves" (Chapter XV Al-Hijr)

*"80. Save Thy single minded slaves among them"
(Sura Sad XXXVIII)*

Now, who are those who are in the submission of our Lord, our Friend and our Guide? Those are the people who are always humble and seek His refuge, His Mercy, His forgiveness, who are repentant of wrongs committed and accept our Lord's lordship over us by accepting His commands implicitly like an ever obedient slave and a soldier, perform all our duties cheerfully with deep devotion and love. Love and love alone should encompass our being. Love for our Rub, our Malik, our King, our Creator, Allah, to His Last Prophet Hazrat Mohammed Mustafa (Sal) and all His true companions, saints, all our brother sisters and His mankind.

Let us be aware of the dangers, tricks, stratagems that our open enemy who is embedded in our heart and flows in our veins, who wants to ruin us from the path of our Lord. Our Lord has promised to protect us from this open enemy provided we surrender truthfully to Him and be ever in His submission as a totally surrendered person, submitting our will and seek peace in Him.

Our sworn enemy is always giving false promises, as against True promise of our friend. Takes advantage of our desires and increases it and our attachments for it, increases the greed by creating glamour and glitter before our eyes by all means (T.V. media, radio, music, dance etc.), makes us also one like him. He increases our ego, makes us arrogant and puffed up with pride. He makes us to promise to our brothers and break it. Our sworn enemy by allowing us to do this makes us liars. Thus, we are trapped in his tricks. We are shunned by our brothers and he exposes us to the draconian laws of the Nation, to its penal code. Thus, we are allowed to fend for ourselves, to fight legal battles and face imprisonments, dishonors and infamy to us.

Our enemy exposes our lust by increasing the libido and exposing the shame. Thus makes us prey of our sexual desires and its fantasies, thus leading us to sexually transmitted diseases, AIDs etc. Our sworn enemy robs us of our peace of mind and tranquility by creating discord between our brothers, sisters, parents, friends, neighbors, wife and children. Our family Courts get filled with divorce petitions and maintenance claims. Our juvenile courts are flooded with delinquent children from broken homes, our hospitals are full of hypertension and diabetic cases, our mental hospitals are with ever increasing insanity cases. He takes us to the world of fantasy and fun and miles away from reality and Truth. Our enemy takes us to alcohol, drugs, cheap dancing halls, extra marital relations, quarrels, fights, terrorism credit cards, hotels and restaurants for self-indulgence, extravagancy, cheap sensations, makes us loud mouth, abusive, vulgar and debasing; ever increasing our temptations. Be ever cautions of our sworn enemy. The IBLIS, THE SATAN, THE DEVIL.

OPEN FOE

Like Satan, our own created things
Turn hostile and inimical to us.
The more Satan found the pleasures
Of heaven, the fragrances of the gardens
The more Satan became jealous
Of Adam and Eve, to hatch a plan.
And by his hypocrisy and outward
Calm, pretenses and make ups
Distracted them and led them to the
Path of evil. To those pleasures
Of body and mind despised by God.
Only to bring a great fall of first Man.
Satan is despised, now our open foe.
Only a humble soul can escape from him.

FALL OF MAN

Ignorance is bliss.
Knowledge is power,
But its fruits
Forbidden by Lord.
To be eaten by the
First Man, Adam.
But Eve created
From Adam's rib,
Persuades him,
On Satan luring Eve
To taste the forbidden
Fruit of the 'tree of knowledge'.
Adam fails to keep
His word with the Lord.

Both taste the fruit.
 Only to lose paradise.
 Oceanic tears of repentance,
 Brings them back
 To the fold of the Lord.
 To be forgiven, but left
 To face the trials
 And tribulations,
 The joys and sorrows in life.

DEVIL SPEAKS

In my anger and frustration
 I bawled out again and again
 “Am I a Satan, a devil?
 To be stoned, to be driven away”

Lo! I heard the Satan speak-
 “I am never driven away
 By men or women, friend or foe
 I am welcomed with folded hands.
 By men in white and black.
 In saffron, in green.
 In yellow, in orange.
 To learn from me.
 Every trick from my bag.
 I grant my grace to them
 On their assurance to follow me.
 To cheat them by showing
 Heaven in my palms”

DEVIL, THE SATAN



The Satan, the devil, the “devva”
The diabolical nature of man
Stole the thunder, the light of the Lord.
Satan, the genie, an open enemy of mankind.

He way lays all the members of mankind
Generates the evils in man, overcomes
The consciousness, dominates
Takes over all the wealth, subjugates man.

He prevents man from humility.
Never allows to practice sublimity.
Nor allows man to be compassionate.
Nor to practice mercy, but makes him passionate.

Provokes man to anger, creates jealousy.
Greed, covetousness to destroy man.

3

Swear Allegiance on “Yadualah” (Allah’s Hand)

Mankind since the age of learning has been in a continuous process of evolution of thought and in the improvement of his living condition. Man had to initially overcome the vagaries of the weather affecting him. He needed to form groups and societies for his survival and for harmonious living. He needed to protect himself from predators, his opposing groups and struggled for his survival. His higher thoughts opened up his mind to languages, music and cultural activities. This was preserved by those men who had leisure time and the acquired talent remained a family secret; so also with regard to finding cures for ailments. Man had to learn cultivation of plants and take up to tilling of land to raise crops for his survival. Thus arose civilizations mostly near rivers and seas. The trading activity formed an important aspect of human life. The strong among the men in society were vested with more responsibilities to protect the weak, women, infirm, old people and children. The youth were the backbone of the society and the family was the unit of the society. For harmonious living rules had to be laid down, so also for survival of the groups and societies. The rational among the men were given to higher thinking. They were the poets, the sages and the philosophers, to guide mankind. The leaders of the community would look up to them

for guidance, as they are endowed with wisdom. Thus, we find that in each civilization, such men endowed with wisdom and profound common sense would state the rules required for sound living.

The Greeks were the first to produce thinkers and philosophers. While men evolved with higher thought, would reflect on cosmic harmony and recognize the power of Higher Being; the commoners would be in the grip of superstitions, taboos, customary practices, black magic, fetishes and actions bereft of logic and right thinking. When Socrates, the Greek philosopher drew attention of the youths to shun pomposity, mirth, pleasure seeking and idol worship, a trial was conducted and he was made to drink hemlock, the poison. His successor Plato, another giant among the Greek Philosophers pondered on the ills of the times and suggested remedies for creating a Utopia on earth, a heaven of bliss. His successor Aristotle was another great philosopher and teacher of Alexander the Great, who conquered the then existing world.

The Greeks were pondering on higher ideals, while on the other side Romans were guided by principles of equality, liberty, freedom and democracy. They laid down sound rules for governance, which has its influence even in the present modern times.

While these developments and civilizations were contributing to the human thought and development, the ancient Palestine witnessed the emergence of Great Prophets Noah, Ibrahim, Ismaeel, Ishaq, Yaqoob, Yusuf, Moosa, Dawood, Sulaiman, Isa (peace be upon them) and times were ripe for emergence of the promised Messaiah, the last of the Prophets, Prophet Muhammad sallallahu alaihi wasallam.

The Prophets were blessed with vision of Almighty God (Allah) and they were truly and rightly guided. Their souls, hearts and minds were purified. Moses alaihissalaam liberated the Israelites from the tyrannical pharaoh. Allah blessed the Israelites with his message in Torat, Zaboor and Ingeel. The base and foundation for unification of mankind had been laid by Allah. The light of Allah (Noor) was to emerge from Arabia, which had not seen any civilization but the Arab race were the descendant of Ibraheem alaihissalaam; who was neither a Jew nor a Christian but a monotheist. The worship of one God had been lost in the antiquity. The same old myths, taboos, superstitions, idol worship were gripping the minds of the tribals of Arabia. Although the influence of Christianity was prevalent but those races were corrupted beyond redemption, the priestly class had lost respect for Truth, honesty and trustworthiness. There was no prevalence of sense of shame and justice. The Semitic race was not guided by the rule of law and much less the Divine Law i.e. the word of Allah.

It is the greatest Mercy of Allah on humanity that He granted His Grace on the tribes of Arabia; that Allah chose them for the purpose of His guidance and through them blessed the humanity. Our Prophet Mohammed sallallahu alaihi wasallam is indeed the last of the Prophets and Allah's message Quran is the final word. Our Prophet's life is an example to the humanity. His sterling character, humility, simplicity, sincerity, trustworthiness, truthful living, modesty, deep trust in Allah and all his virtues are matchless. None among the humanity can surpass him sallallahu alaihi wasallam. He was a totally surrendered soul. The historians, philosophers, monarchs since the time of our Prophet sallallahu alaihi wasallam and even in this modern contemporary times, have testified and proclaimed that our Prophet sallallahu alaihi wasallam is the greatest among

the entire one lakh eighty thousand Prophets, that Allah has sent down on humanity and among every society from the time of creation of Prophet Adam alaihissalaam.

Let us see the message of Allah in Sura “Victory” (Sura XLVIII)

4. He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth and Allah is ever knower, wise -

5. That He may bring the believing men and the believing women into Garden underneath which rivers flow, wherein they will abide, and may remit from them evil deed-that in the sight, of Allah, is the supreme triumph -

6. And may punish the hypocritical men and hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is worth against them and has cursed them, and has made ready for them, hell, a hapless journey's end.

7. Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, wise.

8. Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner.

9. That you (mankind) may believe in Allah and His messenger, and may honour Him, and may rever Him, and glorify Him at early dawn and at the close of day.

10. Lo! Those who swear allegiance on you (Muhammad) swear allegiance only on Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keeps his covenant (agreement) with Allah, on him will He bestow immense reward.

13. And as for him who believes not in Allah and His messenger - Lo! We have prepared a flame for disbelievers.

14. And Allah's is the sovereignty of the heavens and the earth. He forgives whom He will, and punishes whom He will. Allah is ever Forgiving, Merciful.

18. Allah was well pleased with the believers when they swore allegiance unto you (Mohammed) beneath the tree and He knew what was in their hearts and He sent down peace of reassurance on them, and has rewarded them with a near victory.

28. He is Who has sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah is sufficient as a witness.

29. Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves - You (O Mohammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such in their likeness in the Torah and their likeness in the Gospel- like a sown corn that sends forth its shoot and strengthen it and rises firm from its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah has promised unto them such of them as believe and do good works, forgiveness and immense reward."

Thus, those who come in the fold of Islam truly achieve peace and live a virtuous and pious life. They adopt the colour of Allah (Sibgathullah) and show mercy to the entire creation of Allah.

Allah commands humanity to walk on the path as directed by Him and the supreme example set forth of virtuous living is that of His beloved Prophet (Muhammad), Peace be upon him, on his descendants, wives, companions, and all his followers.

May Allah bless all of us who swear allegiance on the "Yaduallah" hand of Allah i.e. on our beloved Prophet Mohammad (PBUH).

The message of Allah in the *Holy Quran* is for the pious and God fearing who walk on the straight path, who believe in all

the scriptures, all His messengers, His angels and in the last day of judgement. That they practice truth, lead a virtuous life with clarity of mind, cleanse their body and mind of uncleanness, pollution and bad thoughts, do justice and show mercy, forgiveness and kindness to the entire humanity. A Muslim should be trustworthy, maintain his word and contracts, have straight dealings, avoid totally usury, eating of dead carrion (dead animals), blood, flesh of swine, alcohol, drugs and all such items which gives intoxication ; should practice virtuous life and do good till death. A Muslim should be kind to his parents, wife & children, orphans, neighbours, to keep the commands of Allah and His messenger, our Holy Prophet Muhammad (Peace be upon Him). The message of Allah (Islam) is for all the people of scriptures, idolaters, Sabeans, Greeks, Romans, Egyptians, and all the men of the East and the West and to the entire Mankind.

The ayats of Sura IV woman would testify to the truth and the clear messages of Allah. A few are extracted below for the benefit of our readers.

Sura IV Women

In the name of Allah the Beneficent, the Merciful

1. O Mankind! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them. He distributed on earth countless men and women. Be careful of your duty towards Allah in whom you claim one another's rights, and honour the mothers who gave you birth. Allah is always watching over you.

2. Give to the orphans their rightful property. Do not exchange their valuable things for your worthless things, nor include their wealth into yours by deception. That will be a great sin.

10. Those that unjustly devour the wealth of orphans swallow fire into their bellies; they shall burn in the flames of Hell.

17. *Forgiveness is only incumbent on Allah towards those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise,*

26. *Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.*

27. *And Allah would turn to you in mercy, but those who follow vain desires would have you go tremendously astray.*

28. *Allah would make the burden light for you, for man was created weak.*

29. *O you who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.*

30. *Who so does that through aggression and injustice, We cast him into fire, and that is ever easy for Allah.*

31. *If you avoid great things which you are forbidden, We shall pardon your evil deeds and admit you to paradise with all honour.*

59. *O you who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if you have a dispute concerning any matter, refer it to Allah and the messenger if you are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.*

69. *He who obeys Allah and the messenger, they are with those to whom Allah has shown favour, of the Prophets and the Saints and the martyrs and the righteous. The best of the Company are they.*

79. *Whatever good befalls you, man it is from Allah and whatever ill befall you, it is from yourself. We have sent you (Mohammad) as a messenger for mankind and Allah is sufficient as a witness for you.*

80. *Who so obeys the messenger obeys Allah, and who so turns away: we have not sent you as a warder (caretaker) over them.*

82. *Will they not ponder on the Quran? If it had been from other than Allah they would have found there in many contradictions in it.*

124. *And who so does good works! Whether of male or female, he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.*

125. *Who is better in religion than he who surrenders his purpose to Allah while doing good (to men) and follows the tradition of Abraham, the Upright? Allah (Himself) chose Abraham for friend.*

126. *To Allah belongs all that is in the Heaven and the earth. Allah ever surrounds all things.*

135. *O you who believe! Be you staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto you both (than you are). So follow not passion lest you lapse (from truth) and if you lapse or fall away, then lo! Such is ever informed of what you do.*

136. *O you who believe! Believe in Allah and His messenger and the scripture which He has revealed unto His messenger, and the Scripture which he revealed aforetime. Who so disbelieveth in Allah and His angels and His Scriptures and His messengers and the last Day, has strayed far from the truth.*

146. *Except for those who repent and mend their ways, who hold fast to Allah and make their religion pure for Allah (only) those are the believers. And Allah will bestow on the believers an immense award.*

148. *Allah does not love harsh words of a man except when uttered by him who is wronged. He hears all and knows all.*

150. *Lo! Those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between:*

151. *Such are disbelievers in truth; and for disbelievers we prepare a shameful doom.*

152. *But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.*

167. *Lo! Those who disbelieve and hinder (others from the way of Allah, they surely have wandered far away (from truth).*

168. *Lo! Those who disbelieve and deal in wrongs, Allah will never forgive them, neither will He guide them unto a road.*

170. O mankind! The messenger has come to you with the truth from your Lord. Therefore believe (it is) better for you. But if you disbelieve, still, lo! Unto Allah belongs whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

174. O mankind! Now has a proof from your Lord come to you, and we have sent down to you a glorious light.

175. As for those who believe in Allah, and hold fast unto Him, then He will cause to enter into His mercy and grace, and will guide them unto him by a straight road.

31. Say (O Mohammad, to mankind): If you love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful (ayat 31 Sura III Ale Imran.)

The above ayats of *Holy Quran* reveals that every believer has to swear allegiance on the hand of our Holy Prophet Sallallahu alaihi wasallam and on the Hand of Allah. Allah commands us to hold fast to His rope, it means that the believers should follow the commands of Allah and His Prophet sallallahu alaihi wasallam in both letter and spirit truthfully, day in and day out. We need to keep praising the Lord Almighty for all the bounties He has granted to us, seek repentance for the wrongs consciously or unconsciously occurring from us and recite ‘Darood e Shariff’ i.e. seek peace on our Holy Prophet sallallahu alaihi wasallam day in and day out. The love for Allah and His Prophet sallallahu alaihi wasallam for his descendants, companions, his wives, saints should precede all our actions. A true believer is a person who truthfully follows the path laid down by the Sunna and achieves bliss, peace and success in this life and life hereafter.

The life of Holy Prophet and his companions has been an example for the followers of Islam (Muslims). The four Caliphs Hz Abu Bakr, Hz Omar, Hz Usman and Hz Ali (RAA) were virtuous to the core. Their rule is the perfect rule and they were the role models for the Muslims. They set up perfect rule by

appointing righteous companions as governors and judges. The rule of Divine Law and Prophet's precepts were implemented in the lives of Muslims. The period of learning and acquisition of knowledge and quest for perfection of lives to achieve 'as Sakina' (the inner peace) brought into existence great legal luminaries like Imam Hanafi, Imam Shafi, Imam Maliki, Imam Hambali and Imam Jaffar Saddique rahmatullahi alaihum and scores of others scholars. The authentic and true sayings of Holy Prophet sallallahu alaihi wasallam were all consolidated and codified by Imam Bukhari ; Imam Muslim, Imam Dawood and Imam Tirmazi rahmatullahi alaih. Very eminent Saints and divine personalities helped millions of followers to achieve divine living. Thus four sciences have come into existence for perfect, guidance, Ilm-e-Shariat (knowledge of Islamic law as per *Holy Quran* and Sunna of Holy Prophet); Ilm-e-Tariqat (Knowledge of the sacred path) for perfection of manners, heart, mind & soul i.e. for subjugation of ego and Ilm-e-Marifat (Knowledge for reaching the Divine). The perfect masters of all the three sciences have laid down a path to achieve perfection in life to enable the followers (Muslims) to lead a life of purity and righteousness. Therefore, it is incumbent on every Muslim to swear allegiance on the 'Yadualla." The chain of preceptors, have remained unbroken from the time of Holy Prophet. These guides are "Ulemas" and Saints, who would personally guide a Muslim to overcome hurdles in life and lead them to the straight path, the path of "Sirat-e-Mustaqeem."

The Oath of allegiance (Baith) has continued from Prophet's (PBUH) time for the purpose of guidance to the followers (Muslims.) Every individual needs a guide and a teacher. An unbridled horse is unsafe to ride. It is said that one who has no guide will go astray and Satan is ever present to mislead an individual. "O Lord, perfect our lives". (Aameen)

4

“Sibghatullah” Allah’s colour we acquire”

Religion Islam has played an important factor in creating societies and civilizations, besides unifying mankind of various creeds, colour and languages, It is the strong moral fear and code, which it gives to its followers, besides inculcating in them faith in the Unseen which have been the binding force. It is a call from the Unknown not only at the individual personal level, professing and practicing the faith, but also to the entire community forming a society and the Nation to follow the commands in the Holy Book Quran and in the precepts of Holy Prophet (SAS) to achieve the everlasting goodness and peace.

Today in modern times, Muslims are spread out in every nook and corner of the world. Different nations have their own constitutional laws governing the lives of their citizens. In democratic countries, there is absolute freedom of thought and expression. Therefore, the Muslims living in democratic countries are not restrained in practicing their faith, so long as it does not offend their neighbour and does not cause public nuisance. The religious practices should not violate the state laws and also should not expose an individual to its penal code and economic laws.

Well, the religious law so far as it concerns the governance of the state is now replaced practically in every country except

perhaps in very few Islamic countries. Even in those countries the King is the sovereign power and dictates the people with his whims and fancies or the state's parliament legislates laws for maintaining law and order and for economic growth in tune with global developments.

A question now has arisen in the minds, of the Muslims world over as to the importance of shariat laws not being followed by the Muslims and its ramifications in their personal lives. We Indians are now governed by the laws legislated by the Parliament. A look into its making will reveal that the foundation for all the laws have been the Divine laws, which have been taken as a source of law for the framing of the constitution. Of course, the march of Time and passing of history has been taken into account to amend the penal codes. I suppose the citizens are satisfied with it. Can the strict penal code of Islam of stoning to death for adultery; cutting of hands for theft be implemented in a secular state? Can the citizens be satisfied if a criminal facing charge for murder be left off on pardon by the relations of the deceased on receipt of 'blood money'? Strict religious leaders would like its implementation. But in a secular state one's religious law cannot be imposed by setting up a separate shariat court for its followers. I suppose Muslims world over have begun to accept the changes in the penal laws, as it is of more advantageous to them. One may feel that strict implementation of the penal offences may bring down the crime level. But is it the remedy? Throughout the world it has now been realized that more than punishment to an erring individual, reformation and rehabilitation is of utmost importance. Thus, several agencies of United Nations have taken up the stupendous tasks of providing relief to the suffering humanity. Several NGO's and Governmental Agencies have taken up the task of providing succor to the needy,

sufferers and humanity at large. Several Muslim countries have brought amendments to the matrimonial laws in the larger interest of its populace. Several concessions given by *Holy Quran* have been seriously violated by the Muslims and large scale miss-application of the sanctions is practiced compelling the Muslim nations to introduce laws to regulate the matrimonial laws, so that women and children are protected. Large sections of Muslim in India also feel that arbitrary pronouncement of Talaq in one sitting for flimsy reasons over phone, telex, fax, is against the very spirit of Islam. It is violative of the Talak e-Sunna laid down in *Holy Quran* of pronouncement of talaq in three consecutive months during the tuhar period, after failure of conciliation and arbitration. The law of maintenance, dower and gifts are also being seriously violated. Fake and forged 'Hibba nama' are being prepared to deprive the rights of legal successors. Several hundreds of offences and violations by dubious means are adopted by Muslims to circumvent the law. Sometimes, it is backed by fatwas. As a practicing advocate for more than fifteen years and as a sitting Judge two decades, I have been witness to these violations by Muslims claiming to be religious. They do not hesitate to quote chapter and verse and 'ahadees' in support of their claims and counter claims. Oath, promises, and contracts are violated at the drop of the hat. Violations of terms of agreement have become too common. Powers of attorneys are misused. Even religious persons resort to smuggling and tax evasion on the premise that their acts are justified by Shariat laws and non observance of state laws is no offence in the eye of Shariat laws. I am mentioning this in this article for due introspection and on my experience in the legal field for over three decades.

The purpose of this article is to highlight to the readers the importance of self introspection and to remind ourselves of the

similar situations faced by Holy Prophet (SAS) and his followers till the Shariat laws was fully implemented in Madina-e-munavwara. Muslims followed in their heart, in their lives, in letter and spirit the Holy word.

The Jews, Christians, idolaters, hypocrites, sabaeens forced and compelled Muslims to give up their ways of life and accept the norms, traditions and patently illogical, ill-conceived precepts of the times. Allah commanded Muslims to inform them:-

Sura 2 Al. Baqarah (The Cow) Ayat 136

(O Muslims) Say. 'We believe in Allah, and what is revealed to us, and what was revealed to Ibrabeem, Isameel, Is'haaq, Yaqoob, and the bribes and to Moosa and Esa and other prophets by their Lord. We make no distinction among any of them and to Allah we have surrendered ourselves.

137. And if they believe as you believe, they shall be rightly guided, but if they reject your faith, they shall create division among themselves. Allah is enough for you as Defender against them. He is the Hearer, the knower.

138. Allah's colour we acquire. And who is better than Allah at colouring? We are His worshippers.

139. Say "Do you quarrel with us about Him who is our Lord and your Lord? We are accountable for deeds, you for yours, and we are sincere to Him alone.

140. Or, do you say that Ibrabeem, Ismael, Is 'haaq, Yaqoob and the tribes were all yabudis or Christians? So you know better than Allah himself?

141. That is the community which has passed away. Theirs is what they earned, and yours what you have earned. You shall not be asked of what they used to do.

146. Those to whom we gave the scriptures know our Apostle, as they know their own sons. But some of them intentionally hide the truth.

147. (Muhammad) this is the truth from your Lord. Therefore, never be in doubt about it.

148 Everyone has a goal toward which he turns. So compete with one another to do good. Wherever you are, Allah will gather you all before Him. He has power over all things.

151. Thus We have sent forth to you an apostle of your own, who will recite to you Our revelation and purify you of your sins, who will instruct you in the Book and in wisdom and teach you, and teach you what you do not know.

152. Therefore remember Me and I will remember you. Be grateful to Me and never deny Me.

153. Believers seek help through patience and prayer. Allah is with those who have self-restraint.

154. Do not say that those who were slain in the way of Allah are dead, they are alive, but you cannot perceive them.

155. We will test your loyalty through fear, famine, loss of life and wealth and crops. Give good news to those who endure with fortitude.

156. Who is misery will say, "We belong to Allah and to Him we shall return.

157. On such men will be Allah's blessings and mercy' such men are rightly guided."

The above ayats are crystal clear. It does not require scholarly disposition to unravel their contents. The truth is clear and has been brought home to true and sincere followers, who have deep faith in the word of Allah and His Prophet. salallahu alaihi wasallam. Every soldier and policeman is made to wear a uniform. Every person of law and judges wear their colours. The wearing of uniform signifies obedience to law and its acceptance in letter and spirit. When Allah commands us to tell the followers of the book, idolaters and others that we have acquired Allah's colour and we are His worshippers, it means that we have to be true and sincere to ourselves and to Allah in every inch of our being. We should be compassionate, merciful,

and full of pity, sympathy, kindness and should practice every word of Allah daily in letter and spirit. Not an iota of jealousy, hatred, hard heartedness should dwell in our hearts. We should be an example for enforcement of justice and show equanimity to one and all of Allah's creations. We should uphold all the high values and virtues and observe the agreements and contracts. We should not take advantage of persons in adverse or in weak position. *Holy Quran* keeps reminding us of our duties to our parents, brothers, sisters, children, neighbours, non-muslims and every individual in very clear terms. To colour in Allah's colour (Sibghatullah) means that the heart and mind should truly turn spiritual and mercy and compassion should dwell in our beings. We should not fail in remembrance of Allah even for a fraction of a second. Purity of mind, of heart and soul should be the sole aim of a Muslim. Thus, his presence in any nook and corner of the universe will surely bring blessing to everyone notwithstanding the sweep of materialism, obscenity and erosion of culture.

Allah's further commands:

Sura 2, ayat 90: *"God Commands justice, the doing of the good, and liberality to Kith and kin, and He forbids all shameful deeds, and injustice and rebellion. He instructs you that you may receive admonition."*

91. *Fulfill the covenant of Allah when you have entered into it, and break not your oaths after you have confirmed them; indeed you have made Allah your surety; for Allah knows all that you do."*

Sura 2 Ayat 286: *Allah does not burden a soul beyond its limits. It receives all the good it earns and it suffers all the evil it earns (say). "Lord do not condemn us if we forget or fall in error. Lord, do not put us a burden (similar to) that you put on those before us. Lord, do not put on us a burden more than our strength can bear. Pardon us, forgive us our sins, and have mercy on us. You are our Protector, give us victory over the community of disbelievers."*

When we practice mercy and compassion, the whole surroundings around us would truly respond to us with love and affection. Love and affection are the most beautiful flowers in the garden of life.

Allah again commands in Sura 2: Al-Baqarah in Ayat 109 "believers, don't revile the idols which they invoke besides Allah, lest in their ignorance they should spitefully revile Allah. Thus for every nation we have planned the actions. To their Lord, they shall return and He will tell them what they have done."

This ayat demonstrates that we should maintain mutual respect for other religions and maintain communal harmony.

When we adopt the colour of Allah (Sibgathulla) which is the best of colours, we would truly become His sincere devotees and surrendered persons. Such persons achieve true happiness, solace and peace in this world and in the world hereafter.

5

Repentance (Tawbah)

Every one of us irrespective of the personal faith we profess and daily practices we do, are fully aware that our actions bring results either in the way of success or failure. When we fail, we look back to find out its causes. If there is time still left to undo the wrong, we change our course and bring a new lease to the work in hand. But often it so happens in life that there is no way to go back to amend the wrong. On our introspection, we learn a lesson and would attempt to avoid the same pit fall in course of life. But human memory is short and we tend to forget such events and again fall in the trap. If the downward trend is severe and bring a complete break-down of our affairs, we turn to people of wisdom, more matured and experienced and successful ones for advice, be it sages, saints, doctors, teachers, moulvies, aalims, amils, astrologers, friends and good Samaritans. It is then we realize that we have all along lived in illusions and myths created by ourselves and it is too late to take a right about turn to make a fresh beginning, as time has flown and it will not return. Much age has passed and there is no money and means left to achieve the goals. Life becomes listless, morose and meaningless.

There are people who follow their own waywardness, desire, lust, anger, greed and their own selfish motives hardly aware of the concerns of others, oblivious of the hurt, harm

and dangers caused by them to others and the immense damage that is being caused to the society at large. In case they are booked by law for punishment, they go all out to corrupt the law enforcement authorities to escape from its vigour. We are aware that the lure for money and pleasure make the law enforcing bodies to fall prey and victim to such temptations. Thus the society as a whole finds itself in quagmire situation. The chart of society could appear like a snake and ladder for people. Everyone begins to think of short cuts to success. In a capitalist society, the main motive of entrepreneurs is to make money and more profits, irrespective of the means, they adopt. Often resorting to cheating, deception, fraud, suppression of truth, miss-representation to dupe the customers. Many means are adopted to overcome competition. In such societies, electing representations to the government bodies is also a costly affair and the whole process appears to be against morals, fair play and good conscience.

In socialistic and communistic countries, there is no accountability and lack of enterprise and competition. A donkey and a race horse are the same. The growth and talent are the victims. A heavy hand rules. So also in an autocratic setup and in dictatorship, where whims and fancies of a dictator reigns.

Islam is a natural religion based on the rule of law, as per the natural events and nature of human beings. It regulates human thoughts, emotions and keeps it in tune with the nature and “Sunna of Allah” (God).

Foremost aspect of Islam is total surrender to Allah, the God of Mercy. Forgiveness, Compassion, Mercy and Relenting are the attributes that Allah governs us with and has also laid down laws for our obedience. Man has to turn to Him and Him

alone during all the times to achieve success, peace and happiness both in this life and in the life hereafter.

Allah has shown us what are Satanic and evil thoughts, which cause destruction, embarrassment, humiliation and suffering:

53. Tell My bondmen to speak that which is kindlier. Lo! the devil sows discord among them: Lo! the devil is for man an open foe (Sura LXVII Bani Israil – The Children of Israil).

Allah guides humanity in all aspects of the life, be it personal, communal or that of State matters. He has given us the Book through His Prophets alahimussalaam for guidance.

2. This is the scripture whereof there is no doubt, a guidance to those who ward off (evil) (Sura 2 Al-Baqarah –The Cow).

1. Alif Lam Ra. These are verses of the wise scriptures (Sura X Yunus – Jonah).

1. Alif Lam Ra (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed. (Sura XI Hud).

Allah (God) in His Mercy has guided the humanity and sent down Mercy and light of wisdom and learning.

9. Lo! this Quran guides to that which is straightest and gives tidings to the believers who do good work that theirs will be a great reward (Sura XVII Bani Israil – The Children of Israil).

82. And We reveal of the Quran that which is a healing and a mercy for believers though it increase the evil doers in naught save ruin. (Sura XVII Bani Israil – The Children of Israil).

174. O Mankind! Now has a proof from your Lord come to you, and We have sent down to you a clear light. (Sura IV – Al Nisa – Women).

Prophet Muhammad sallallahu alaihi wasallam, the last of more than hundred and fifty thousand Prophets has been sent

down as a witness, a warner, a mercy, a guide and as a light for the humanity.

119. Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad, tidings and a warner. And you will not be asked about the owners of the hell-fire (Sura Al 2 – Al Baqarah – The Cow).

45. O Prophet! Lo! We have sent you as a witness and bringer of good tidings and a warner.

46. And a summoner to Allah by His permission and as a lamp that gives light.

47. And announce to the believers the good tidings that they will have great bounty from Allah. (Surah 33 Al Abzab – The Clans).

65. Say (To them, O Muhammad): I am only a Warner, and there is no God save Allah, the One the Absolute. (Sura 38 Sad).

2. And those who believe and do good works and believe in that which is revealed to Muhammad and it is the truth from their Lord. He rids them of their ill-deeds and improves their state (Sura 57 Muhammad).

128. There has come to you a messenger (one) of yourselves, to whom ought that you are overburdened is grievous full of concern for you, for the believers full of pity, merciful. (Sura 9 – Repentance).

What does Allah and His Prophet sallallahu alaihi wasallam do to the believers and for those who reject false deities and deities born out of one's own desires, lusts and of their own making?

255. Allah! There is no God save Him, the Alive, the Eternal, Neither slumber, nor sleep overtakes Him. To Him belongs whatsoever is in the Heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in the front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the sublime, the Tremendous.

256. There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in Allah

has grasped a firm handhold which will never break. Allah is Hearer, Knower.

257. Allah is the Protecting Friend of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein. (Sura 2 Al Baqarah – The Cow).

What does Prophet Muhammad sallallahu alaihi wasallam do?

11. A messenger reciting to you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness to light. And whosoever believes in Allah and does right, He will bring him into Gardens underneath which rivers flow, therein to abide forever. Allah has made good provisions of him. (Sura 55 At Talaq Divorce).

Thus Allah has shown the right and the wrong path and revealed to mankind to follow the right path that leads them to goodness, Heaven, and Eternal bliss both in this world and in the world hereafter. Allah commands us to shun evil, lewdness abomination and wickedness.

90. Lo! Allah enjoins justice and kindness, and giving to kinsfolk and forbids lewdness and abomination and wickedness. He exhorts you in order that you may take heed.

91. Fulfill the covenants (agreements) of Allah when you have covenanted, and break not your oaths after the asseverations of them, and after you have made Allah surety over you. Lo! Allah knows what you do (Sura XVI An Nahl – The Bee).

Thus we have to realize in our lives that practice of good brings us joy and happiness and living a wayward and sinful life bring unhappiness, humiliation and suffering.

Repentance is to give up the waywardness in our behaviour, to shun evil and return to the commands of Allah and His messenger. Tawba (Repentance) represents, at its most primary level, an abandonment of sin and reorientation to a life of

obedience. One should become aware of the existence of sin. For which knowledge of right and wrong is necessary. Thus one has to enter the religion of Islam to see the wisdom and light of knowledge. When one becomes aware of the light and knowledge, then a person discovers his own self. Discovery of one's own self leads to discovery of the Greater Self. That will lead to righteousness. Allah assures of forgiveness again and again in the Holy Book – The Quran.

119. Then Lo! Thy Lord – for those who do evil in ignorance and afterward repent and amend – Lo! (for them) thy Lord is afterward indeed Forgiving, Merciful (Surah XVI An Nabl – The bee).

After seeking repentance one should turn to Allah in surrender.

112. (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him); those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah – And give glad tidings to believers! (Sura IX At Taubah – Repentance.)

Therefore realization of oneself, one's wrongs and one's self passing through wickedness, aggression is necessary to enable a person to walk on the path of righteousness.

102. And (there are) others who have acknowledged their faults. They mixed righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is relenting, Merciful.

103. Take alms of their wealth, wherewith you may purify them and make them grow and pray for them. Lo! Your prayer is assuagement. Allah is Hearer, Knower.

104. Know they not that Allah is He who accepts repentance from His bondmen and takes the alms and Allah is He who is relenting, the Merciful (Surah IX Repentance).

Man should follow truth and shun falsehood.

42. Confound not truth with falsehood nor knowingly conceal the truth (Sura 2 – Albaqara – The Cow).

When man realizes the truth and establishes prayers and pays the poor the due, then Allah accepts the pardon.

43. Establish worship, pay the poor due, and bow your heads with those who bow (in worship).

44. Enjoin you righteousness upon mankind while you yourselves forget (to practice it)? And you are readers of the Scriptures! Have you then no sense.

45. Seek help in patience and prayer; and truly it is hard save for the humble minded.

52. They even after that, We pardoned you in order that you might give thanks (Sura – II Al Baqarah – The Cow.)

To err is human, hence turning to Allah and seeking his help and moving towards Him with love should be the aim of man.

8. O you who believe! Turn to Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into gardens underneath which rivers flow; on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands! They will say: Our Lord! Perfect our light for us, and forgive us! Lo! Thou are Able to do all things. (Sura 66 At Tabrim – Banning.)

Praising the Lord of Mercy and Beneficent and seeking His Grace His Forgiveness is the first step to victory and triumph.

1. When Allah's succour and triumph comes.

2. And you see mankind entering the religion of Allah in troops.

3. Then hymn the praises of your Lord and seek forgiveness of Him. Lo! He is ever ready to show mercy. (Sura 110 An Nasr – Succour).

To seek the right path, a path of virtue and bliss then one has to change his heart.

11. For him are angles ranged before him and behind him, who guard him by Allah's command. Lo! Allah changes not the condition of a folk until they (first) change that which is in their hearts and if Allah wills misfortune to a folk there is none that can repel it, nor have they a defender besides Him. (Sura XIII Ar – Rad – The Thunder).

53. That is because Allah never changes the grace He has bestowed on any people, until they first change that which is in their hearts, and (That is) because Allah is Hearer, Knower) (Sura VIII Al Anfal – Spoils of war).

All that is good is from Allah and the evil emanates from man himself.

79. Whatever good befalls you (O Man) it is from Allah, and whatever of ill befalls you it is from yourself. We have sent you (Muhammad) as a messenger to mankind and Allah is sufficient as witness (Sura IV Nisa – Women).

If you love Allah and His messenger, Allah will love you and forgive you of your sins.

31. Say, (O Muhammad, to mankind): If you love Allah, follow me, Allah will love you and forgive you your sins. Allah is Forgiving, Merciful. (Surah II Al Imran The Family of Imran).

Man is upright by nature but he wrongs himself and hence it is incumbent on him that he returns to Allah.

30 So get thy purpose (O Muhammad) for religion as a man by nature upright the nature (framed) of Allah, in which he has created man. There is no altering (the laws of) Allah's creation. That is the right religion. But most men know not – Surah XXX Rum - The Romans).

110. Yet whoso does evil or wrongs his own soul, then seek pardon of Allah, will find Allah Forgiving, Merciful.

111. Whoso commits sin commits it only against himself. Allah is ever knower, Wise.

112. And whoso commits a delinquently or crime, then throws (the blame) thereof upon the innocent has burdened himself with falsehood and a flagrant crime. (Surah IV Nisa Women)

44. Lo! Allah wrongs not mankind in aught, but mankind wrong themselves. (Surah X Yunus Jonah).

Lust, pleasure seeking, anger, ego and pride are all the features of the Nafs-e-amara (Animal self) which surely teaches bad things and lead men to the path of destruction.

26. Do not follow your low desires because they will lead you astray from the path of Allah (Sura 38 Sad).

27. but those who follow vain desires would have you go tremendously (astray) (Sura 4 Nisa – Women)

53. I do not exculpate myself. Lo! The (human – Nafse amera - animal in nature) Soul enjoyeth you evil save that whereon my Lord has mercy. Lo! My Lord is Forgiving, Merciful. (Sura 12 Yusuf - Joseph).

Lord the Merciful is for those who fear him and give charity to the poor.

57. Lo! Those who go in awe for fear of their Lord,

58. And those who believe in the relations of their Lord,

59. And those who ascribe not partners to their Lord,

60. And those who give that which give into hearts afraid because they are about to return to their Lord,

61. These race for the good things, and they shall win them in the race.

62. And We task not any soul beyond its scope, and with us is a Record which speaks the truth, and they will not be wronged. (Sura 33 All Muminun – The Believers).

Sin is a breach of moral norms. When a man commits an indecent act, it is to Allah (God) that he must turn to seek forgiveness. Sin alienates man from Allah (God) and a sinning man turns away from Allah (God). Therefore seeking repentance and turning to Allah with all humility, sincerity and goodness and performing good deeds atone for sin. Sin is basically an offence against Allah, hence man should repent and seek His forgiveness. A sinful person should feel remorse and

should not take a backward step. To avoid wrongs and sins being committed, man should say his daily prayers and soften his heart with kindness and mercy.

An ultimate goal of man is to return to Allah and be one with Him. Man therefore should acquire purity of heart and mind and is achieved by constantly seeking Allah's help and remembering Him.

154. Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me (Sura 2 Al Baqarah – The cow.)

22. Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly and overcome evil with good. Theirs will be the sequel of the (Heavenly) Home (Sura XIII Ar. Rad – The Thunder.)

Allah loves mankind and seeks his return to him.

146. Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward (Sura IV Nisa – The Woman).

Sin is an inner process of disease and decay. Eventually, if sin is left unchecked, the erosion of basic belief will lead to spiritual death and loss of the heart, if one loses the heart, of course, salvation is precluded.

6. As for the disbelievers, whether you warn them or you warn them not it is all one for them; they believe not.

7. Allah has sealed their hearing their hearts and on their eyes there is a covering. Theirs will be an awful down. (Sura II Al Baqarah – The Cow).

10. In their heart is a disease, and Allah increases their disease. A painful doom is theirs because they live.

18. Deaf, dumb and blind, and they return not. (Sura – II Al Baqara – The Cow).

28. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord, lay not on us such a burden as thou did lay on those before us. Our

*Lord! Impose not on us that which we have not the strength to bear!
Pardon us, absolve us and have mercy on us, Thou, Our Protector, and
give us victory over the unbelieving folk. (Sura II Al Baqarah - The
Cow).*

6

Surrender Before Lord Almighty Allah

HOW TO MEET HIM?

Let us cleanse ourselves
Of all the impurities
The muck, slurry, slush
From the inner soul.

Let us embellish ourselves
Of that, which is adorable to Him?
Love, affection, silence and charity
Compassion and magnanimity

Let us be constant in this service.
Work again and again to
Gain His favour and
Cherish Him in the realms of the heart.

Let there be no letup or short comings
In our service, till we meet Him

LIGHT UPON LIGHT – “NOOR”

Lord the Magnificent, the Brilliant
The light of the universe and the world
Profusely oozing out all through

Luminously brightening all around
From chandeliers, lamps, bulbs
From Sun, Moon, Stars, Meteorites
Cosmos lit with His munificence
Utter His name, enlighten, thy soul
Mind, eyes, sparkle, Lo beholds!
Light upon light, for final merger.

“I IN HIM, HE IN ME”

I am claimed by many.
My mother as her only son.
My father as his heir and successor.
My sister as a beloved brother.
My wife as her sole beloved.
My children as a loving father.
But, I, myself do not belong to any.
My ‘Self’ is a self which is a traveler,
In the path of the Unknown.
In search of the ONE who has
Put the eternal spirit in me.
I in Him, He in me.
From Him I have come.
Unto Him, I shall return.

OUR OWN ENEMY

Our greatest enemy is ourselves
Our beliefs, our rites, our icons
Our behavior, our taboos
Our superstitions, our manners
Our ego, our anger, our jealousies
Our lust, our desires, our hates

Let us cast away, break away
From these shackles and chains
Release our hearts from them
To enable the springs of love
To flow, to glow and gush
Life always has a glimmer of hope
A warmth of innocence, and is also
Just, compassionate and merciful.

MERCY AND LOVE

You need to remind of MERCY
To overcome fears of unknown
To combat the insurmountable.

Love is a candle of hope
To burn, to show light
Towards eternal life.

You need to stir your ship
In the ocean of life
To the safest shores

ALLAH'S BOUNTY

Allah's bounty is limitless. It is His
Mercy and Benevolence that Such a Great
Being should bestow His Grace on such
Insignificant creatures like us. Are
We not thankless souls? Why? Because
We lack the inner light, vision and knowledge.
It is Hazrat Al Ameen through whom

The Light both inner and outer can be
Achieved with the “Wasila” of our Great “Peeran O Peer”
We need to achieve inner and outer
Silence (samt). The mind should stand still
And be free from doubts and we should develop
Certainty of faith (Huq ul Yaqeen), strong will-
Power and concentration and total submission
to our peers, our Holy Prophet and to Allaah hu ta alla.

“Wasila”: Intercession

“Peeran O Peer” Saint of Baghdad

PEACE WITHIN

One has to undergo severe
Mental and physical sufferings
Agony and turmoil’s in life
Before arriving at the Truth
A testing time, a period
Of severe anguish and pain.

On arriving at the Truth
You reach the stream
Of fresh, soothing waters
To quench the thirst
To gain moments of
Ecstasy, joy and Supreme –
Bliss, to bring peace within
And enlighten the dark soul.

Millions of years had to pass on Man before the light of
learning could dawn on him.

1. Has there not been

*Over Man a long period
Of Time, when he was
Nothing – (not) even mentioned?*

2. *Verily We created Man from a drop
of mingled sperm, In order to try him.
So We gave him (the gifts) Of Hearing
And Sight (Sura LXXVI Dahr or Time Verse 1, 2)*

The nature of man during this period of darkness was one of unreasonableness, being dumb and without sight and hearing.

7. *“Allah has sealed their hearts and ears; there is a veil on their eyes...”*

10. *“There is a disease in their hearts, which Allah increases..... (Sura 2 Al-Baqarah – The cow -verse 7, 10)*

The condition of such persons who have lived for ages in misery without guidance are unable to glimpse the light of knowledge and understanding when it dawns on them with the Grace of Allah.

17. *They are like one who kindled a fire, and when it lit up his surroundings, Allah put it out, leaving the men in total darkness so they cannot see (the truth).*

18. *Deaf, dumb and blind; they will never return to the right path.*

19. *Or: like the travelers beneath a dark cloud (pent up with thunder and lightning), they trust their fingers into their ears, when thunder rumbles, fearing death. Thus Allah encircles the infidels. (Sura 2 Al Baqarah (The cow).*

When wise men, philosophers, saints and righteous men who have been guided by the light of Allah and revelations point out to such men to change their wayward life and call upon them to come to the path of learning, reasoning and righteousness, their response is appalling.

11. *And when they are told “Don’t make mischief on earth”, they retort: “We are peace-makers” (Sura 2 Al Baqarah – The Cow.)*

They are unaware that:

12. They are the mischief-makers; but they are unaware of it (Sura 2: Al Baqarah – The Cow).

They are unable to comprehend that they lack intelligence and refuse to accept the word of Allah, the Truth revealed through His prophets. They retort.

13. And when they are told, “Believe as others believe”, they retort ‘Should we believe as fools believe?’ They are the fools they do not know it (Sura 2: Al Baqarah – The Cow).

There is a clear warning for such disobedience and refused to see their error and lack of vision.

15. Allah will mock at them and keep them in their stubborn disobedience.

16. The plight of those who buy error at the cost of guidance is that they gain nothing from such acts, nor are they guided. (Sura 2: Al Baqarah – The Cow)

Thus the purpose of creation of Man is made manifest and clear in the *Holy Quran*:

And I have created the jinn and humans save to worship Me (Sura 51 verse 56 Qaf)

Our Prophet Mohammad sallallahu alaihi wasallam, the last of the Prophets have been sent as a light and as a mercy to the humanity.

There has come to you from Allah a light and a manifest Book (Sura 5 verse 15 Al Ma'idah).

Have sent you (O. Mohammad) not but as a mercy to the peoples (Sura 21 Verse 107 Al-Anbiya – The Prophets).

The message of goodness is revealed in the Book the *Holy Quran*, a command to humanity to shun ugly thoughts, evil ways and to purify themselves with righteousness and good deeds.

25. *(Mohammad) give glad news to those who believe and do good deeds..... (Sura 2: Al Baqarah – The Cow)*

Thus the Book, the *Holy Quran* is indeed a book of guidance for those who believe are pious and who fear God.

2. *This book is beyond doubt. It contains guidance for the pious who fear Allah, who believe in the Unseen, are prompt in prayer and give in charity a part of what we have given them (Sura 2: Al Baqarah – The Cow).*

Such people are the guided for they believe in the Unseen, the Revelations sent so far through the Prophets, in His Books in His angles and in the last Day of Judgment.

4. *And who believe in the Revelation sent to you (Mohammad), and the others before you, and firmly believe in the life to come.*

5. *They are rightly guided by their Lord, they will surely triumph (Sura 2: Al Baqarah – The Cow)*

It is the fear of God (Allah) in the hearts that will keep men on straight paths and will prevent them from transgression and from committing evil and despicable deeds. One needs to follow truth and not mix it up with falsehood.

42. *Don't confuse truth with falsehood, and knowingly hide the truth. (Sura 2: Al Baqarah – The Cow)*

To follow the path of truth one needs patience and need always to be constant. For which, one needs to seek prayers, besides caring for others.

43. *Attend to your prayers, pay the zakat (Poor toll) and worship with the worshippers.*

44. *Would you impose righteousness on others and forget it yourselves? Yet you read the scriptures. Have you no sense?*

45. *Strengthen yourselves with patience and prayer. This indeed may seem a discipline requiring great effort, but not so to the devout ones.*

46. Who know that they will meet their Lord and that they have to return to Him (Sura 2: Al Baqarah – The Cow)

It has been the experience of humanity that those who have striven hard to live a good and righteous life have never failed. They have been blessed by Allah and their generations have lived in peace and tranquility.

112. No. Those that surrender to Allah and do good deeds shall be rewarded by their Lord. And, neither fear overcomes them nor grief. (Sura 2: Al Baqarah – The Cow)

The prayer of Ibraheem (PBUH) the Monotheist Prophet had been for peace and to raise a generation of people who would keep the commandments and live a righteous life.

123. Ibraheem said, 'Lord make this city one of peace and feed its people with fruits – those who believe in Allah and the last Day.

128. Lord make us submissive to you; make our progeny a nation submissive to you. Teach us our rites of worship and turn to us mercifully. You are Forgiving and Merciful.

129. Lord, raise from amidst them an apostle of their own who shall recite to them your revelations and instruct them in the scriptures and in wisdom, and purify them. You are the Mighty and the Wise (Sura 2: Al Baqarah – The Cow)

From among the descendants of Ibraheem (PBUH) and Ishaaq, Yaqoob (PBUT), rose a chain of Prophets, Yusuf, Moses, David, Solomon and Isa (Jesus) (PBUT) followed by our Prophet Mohammed (PBUH). They all worshipped one God and were all surrendered to Him.

131. When his Lord said to him, (Ibraheem). "Surrender", he answered, I have surrendered to the Lord of the Worlds'.

132. Ibraheem imposed the faith on his sons and also Yaqoob, saying, "My children, Allah has chosen true faith for you. Don't die except as men who have surrendered to Him."

133. Or were you present when death came to Yaqoob? He asked his children, "what will you worship when I am gone?" They replied, 'We worship your God and the God of your ancestors – Ibraheem, Ismaeel and Ishaaq – the one God, To Him we have surrendered (Sura 2: Al Baqarah – The Cow)

The religion of Islam is the religion of Hazrat Ibraheem alaihissalaam. The followers believe in the existence of one Supreme Being, who has created the heavens, sun, moon, star, planets and all that it contains therein. He provides all the creatures with sustenance. He is Wise, Merciful and Beneficent. He forgives all the sins of the people, when they seek repentance.

31. Say, (O Muhammad!): "If you love Allah, follow me; Allah will love you and forgive your sins (Sura 3 Al-e-Imran)

136. (O Muslims) Say, "We believe in Allah and what is revealed to us, and what was revealed to Ibraheem, Ismael, Ishaaq Yaqoob and the tribes and to Moosa and Eesa (Jesus) and other prophets by their Lord. We make no distinction among any of them, and to Allah we have surrendered ourselves." (Sura-2 The Cow)

163. Your God is One God. There is no god except Him. He is the Compassionate, the Merciful. (Sura-2The Cow)

Allah has sent down many clear signs and draws attention of mankind to ponder on them and praise His Glory and Majesty.

164. In the creation of the heavens and earth, in the alternate of night and day, in the ships that sail across the sea with goods profitable to man; in the water that Allah sends down from the sky, with which He revives the dead earth; in dispensing all kinds of beasts on it; in the movement of the winds and the clouds that are driven between earth and sky; in them there are sure signs for men of wisdom. (Sura 2: Al Baqarah – The Cow)

Allah again and again warns mankind of the Satan, the accursed, who is an open enemy of Mankind.

168. Human beings, eat of what is lawful and good on earth, and don't walk in the footsteps of Satan, for he is your open enemy. (Sura 2: Al Baqarah – The Cow)

208. O Believers submit yourselves to Allah and do not walk in the footsteps of Satan; he is your open enemy. (Sura 2: Al Baqarah – The Cow)

What can the Satan do to the mankind?

169. He (Satan) incites you to do evil and vulgar deeds and to say about Allah what you do not know (Sura 2: Al Baqarah – The Cow)

Those of the Mankind, who go astray and do not walk on the path of righteousness and do not lead a life of piety, kindness and mercy, they are the unbelievers. The unbelievers are:-

171. The Unbelievers are like beasts. When one calls on them, they can hear nothing except shouts and cries. Deaf, dumb and blind: they understand nothing (Sura 2: Al Baqarah – The Cow).

Further the unbelievers live a life of error and cannot correct themselves.

175. Such are those that buy error at the cost of guidance and torment at the price of pardon. How steadily they struggle to seek the fire of Hell!

176. That is because Allah has revealed the Book with the truth. Those that find reasons to disagree about it are in schism. (Sura 2: Al Baqarah – The Cow)

Thus, Mankind is commanded to surrender to the Great Being to achieve peace and happiness. Surrender should be with humility and sincerity bereft of self-importance, selfishness, anger, lust, greed, avarice, pride, ego, self-glorification, hatred, malice and all evil illnesses of the heart. The heart should be pure and reflect love and love alone for the Lord Almighty and for the entire humanity. Allah is Living and Eternal, Most Sublime and Immense One, who leads the believers from darkness to light (See Verse 225 and 227 of Sura 2: Al Baqarah –

The Cow). Surrender to Allah will surely bring wisdom, enlightenment and attainment both in this world and world hereafter.

269. He gives wisdom to whom He will, and he who receives the gift of wisdom is abundantly rich. But except sensible men none bear this in mind (Sura 2: Al Baqarah – The Cow)

7

Everlasting Goodness and Shunning Evil and Wrong Acts in Islam

Allah has been sending messengers (Prophets) to proclaim about the goodness and about His Mercy, Clemency and good cheers for all those who submit to Him with due surrender, faith and fear:

Sura 2:1 This is the Book, In it is guidance sure without doubt, to those who fear God (Allah).

The believers in the Allah's message has to be constant in praising Him morn, midday, pre and post dusk and during night hours. To remind themselves of maintaining the purity of heart and mind and the obligations, they have to fulfill all the time. The belief in the All Pervasive Allah is essential and paramount in the life of the believers.

*3. Who believe in the Unseen,
Are steadfast in prayer,
And spend out of what We have provided for them.*

*4. And who believe in the Revelation sent to you (Muhammad), and sent before thy time,
And (in their hearts) have the assurance of the Hereafter.
(Sura 2 Baqarra - Con).*

16. *Who forsake their beds to cry to their Lord in fear and hope, and spend (wealth) of what We have bestowed on them. (Sura As – Sajdah – The Prostration)*

Only such surrendered persons, who by walking on the path of guidance, become virtuous and they, maintain law and order. They are persons who shun evil and wrong acts, mischievous deeds and company of the evil Satan, who misguides mankind.

5. *They are on (true) guidance, from their Lord, and it is these who will prosper.*
(Sura 2 Buqarra – Cow).

Prosperity is not only in material wealth, in possessions of goods and things of comforts but prosperity is in all round spiritual advancements, in acquisition of knowledge, in progress of culture and in all good things of life. The prosperity brings in joy, happiness and bliss, both in this World and in the World hereafter.

Thus love for the Creator is a must for advancement in life. Love for love's sake will bring in dedication which is a requirement, to achieve patience, fortitude, constancy and victory in all the efforts put in sincerely by the believers.

21. *O you people! Adore (Love) your Guardian-Lord who created you, And those who came before you may become righteous. (Sura 2: Buqarra – Cow).*

Allah blesses those who submit to Him and His messengers and announces good news:

25. *But give glad tidings (news) to those who believe and work righteousness (good deeds which bring benefit to mankind) that portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before", For they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever). (Sura 2: Buqarra – Cow).*

It is therefore imperative for the believers (Muslims) to follow truth and shun falsehood.

42. And cover not Truth with falsehood, nor conceal the Truth when you know (what it is). (Sura 2: Buqarra – Cow)

Muslim therefore should have deep faith which is unshakeable in the Unseen (Huqul Yaqeen). In order to develop this power of faith, prayers should be recited at all times.

43. And be steadfast in prayer: (Sura 2: Buqarra – Cow).

The heart of believers should be kind and compassionate towards needy, poor and people living in dire circumstances.

43. Practice regular charity; And bow down your heads with those who bow down (in worship). (Sura 2: Buqarra – Cow).

It is not enough that Muslims just proclaim and show off their faith but they should practice and do what they say.

44. Do you enjoin right conduct on the people and forget (To practice it) yourselves, And yet you study the scripture? Will you not understand? (Sura 2: Buqarra – Cow)

It is humanly difficult to overcome lethargy and avoid the satanic thoughts and the human urgings of lust, jealousy, hatred and such other evil thoughts, which try to ruin the person. Hence, Allah's help should be constantly sought to ward off the evil forces.

45. Nay, seek (God's) help with patience, perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit. (Sura 2: Buqarra – Cow)

Allah assures believers that it is not difficult to overcome the evil, if you are humble, kind, affectionate and lead a simple, frugal life. Believers should be watchful and know too well that this life is to pass. Life is a sport and the reality is only after the

life, when all the account of the good acts done by us is taken into account.

64. This life of the World is but a pastime and a game Lo! The home of the Hereafter – that is Life, if they but knew (Sura 2: Buqarra – Cow)

46. Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

62. Those who believe (in the Quran), and those who follow the Jewish (scriptures) and the Christians and the Sabians – any who believe in God (Allah) and the Last Day, and work righteousness, shall have their reward with their Lord: on them shall be no fear, nor shall they grieve (Sara 2 Buqarra – The Cow).

Allah commands believers to spend the wealth in His path and not hoard the wealth to their own determine.

36. The life of the world is but a sport and a pastime. And if you believe and ward off (evil), He will give you your wages, and will not ask of you your worldly wealth.

37. If He should ask it of you and importune you, you would board it, and He would bring to light your (secret) hates.

38. Lo! You are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who boards (the wealth); he boards only from his soul. And Allah is the Rich, and you are the poor. And if you turn away He will exchange you for some other folk, and they will not be the like of you. (Sura 45 – Muhammad).

Those who follow the low desires and act on their own whims and fancies, act at their own peril. They get destroyed and eliminated by nature, as they cannot get any protection for their evil deeds and their loss is their own.

44. Lo! Allah wrongs not mankind in aught; but mankind wrong themselves. (Sura 10 – Yunus Jonah).

120 Say: "The Guidance of God (Allah), - that is the only Guidance". Were you to follow their desires after the knowledge which has received you, then would you find neither Protector nor Helper against God (Allah).

121. Those to whom We have sent the Book study it as it should be studied: they are the ones that believe therein: Those who reject faith therein – the loss is their own. (Sara 2 : Buqarra – The cow).

Truth is crystal clear. Its effulgence and brightness showers on loving and compassionate souls. When Truth is pursued with sincerity and humility it showers its spiritual grace and bliss. Truth is complete only with Love, Compassion, Mercy, Charity and Justice. Truth is eternal and surpasses all barriers and is beyond nothingness. Truth is infinite and dwells in hearts pure and simple, humble and kind. So Allah proclaims that Truth is from Him.

147. The Truth is from your Lord; so be not at all in doubt. (Sura 2 Buqarra Cow).

Each of us pursue a goal and best of the goal is to turn toward goodness, which is lasting and beneficial to the person who practices it and strives for it.

148. To each is a goal to which God (Allah) turns him; Then strive together (as in a race) toward all that is good. Wheresoever you are God (Allah) will bring you together. For God (Allah) has power over all things. (Sura 2 Buqarra – Cow).

Allah loves and supports those who pray, pursue their goals of goodness with patience and prayers.

153. O you who believe! Seek help with patient perseverance and prayer: for God (Allah) is with those who patiently persevere. (Sura 2 Buqarra – Cow).

It is not as though things are all at ease in one's life and one does not face adverse circumstances. There will be circumstances, which would be beyond one's own making. It would be due to acts of nature or such circumstances which are not man made. Hence during such times only prayers and patience would bring solace and peace of mind.

155. Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings (news) to those who patiently persevere (Sura 2 Buqarra – Cow).

All that we gain has to be lost as life and time are not permanent. They are transient.

156. Who say, when afflicted with calamity: “To God (Allah) we belong, and to Him is our return” (Sura 2 Buqarra – Cow).

For such persons with equanimity of mind, calmness and patience, Allah reassures them.

157. They are those on whom (Descend) blessings from God (Allah), and Mercy, and they are the ones that receive guidance. (Sura 2 Buqarra – Cow).

Allah explains and expounds that mere prayers and turning to Him is not enough. One has to persevere hard in doing good and what are the good deeds required by Allah is also explained.

177. It is not righteousness that you turn your faces towards East or West; But it is righteousness – To believe in God (Allah) and the Last Day, and the Angels, and the Books, and the Messengers; To spend of your substances, out of love for Him, for your Kin (relatives), for orphans, for the needy, for the way farer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; and fulfill the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of Truth, the God (Allah) fearing. (Sura 2 Buqarra – Cow).

Allah loves His devotees and those devotees who give their life to Allah in order to earn Allah’s pleasure. All good should be performed for Allah’s sake only.

207. And there is the type of man who gives his life to earn the pleasure of God (Allah); And God (Allah) is full of kindness to (his) devotees. (Sura 2 Buqarra – Cow).

96. Lo! those who believe and do good works, the beneficent will appoint for them love. (Sura 19 Maryam Mary).

In order to be a surrendered soul and fully devoted to the services of Allah and be His slave, one needs to enter the fold of Islam, wholeheartedly and avoid the Satan, the accursed, who is an open enemy of mankind.

208. O you who believe! (Muslims) Enter into Islam wholeheartedly; and follow not the footsteps of the Evil one, (Satan); for he is to you an avowed enemy. (Sura 2 Buqarra - Cow).

Any good or charity which is done, it should be without seeking anything in return. It should be done solely for one's salvation and the award is from Allah only. Allah calls upon mankind to give him a beautiful loan. It means that the good to the humanity has to come only from mankind only. The good that is done keeps multiplying.

245. Who is he that will loan to God (Allah) a beautiful loan, which God (Allah) will double Unto his credit and multiply many times? It is God (Allah) that gives (you) want or plenty. And to Him shall you return.

The same reassurance comes again from Allah.

262. Those who spent their substance in the cause of God (Allah) and follow not up their gifts with reminders of the generosity or with injury – for them their reward is with their Lord: On them shall be no fear, nor shall they grieve. (Sura 2 Buqarra – Cow).

Thus any act of kindness or goodness should be for Allah's sake and not to expect return from the persons to whom it is done. Man is made weak. He commits errors and his weakness gets exposed. Hence showing kindness with soft spoken words and covering the weaknesses of men is a virtue.

263. Kind words and covering of faults are better than charity followed by injury, God (Allah), is free of all wants, and He is most forbearing. (Sura 2 Buqarra – Cow).

It follows that civility in the affairs of mankind surpasses charity. To be polite, cultured and behave as civilized person is

the aim of the religion. When people become uncivilized and recount the charity done and cause injury to the beneficiaries of charity and goodness then it is a base act and an uncivilized one. Every act of charity should not be proclaimed but kept unannounced which is better for everyone.

264. O you who believe! Cancel not your charity by reminders of your generosity or by injury like those who spend their substance to be seen of men, But believe neither in God (Allah) nor in the Last Day. They are in Parable like a hard, Barren rock, on which is a little soil, on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guides not those who reject faith. (Sura 2 Buqarra – Con).

Such persons who do good for goodness sake unannounced for common goodness of all as their duty without expecting anything in return are well appreciated by Allah.

265. And the likeness of those who spend their substance, seeking to please God (Allah) and to strengthen their souls, is a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest and if it receives not heavy rain, light moisture suffices it. God (Allah) sees well whatever you do (Verse 265 Sura 2 Buqarra – Con).

Only those who are on wrong path and wrong themselves follow the lust and their own desires. They are rudderless and directionless without any guiding factors or rules, wisdom and intellect.

Verse 29: Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him who Allah has sent astray! For such there are no helpers (Verse 29, Sura 30 The Rum (Romans)).

Lust, pleasure seeking, anger, ego and pride are all the features of the Nafseamara (Animal self) which surely teaches bad things and lead men to the path of destruction.

26. Do not follow your low desires because they will lead you astray from the path of Allah (Sura 38 Sad Verse 26).

27. but those who follow vain desires would have you go tremendously astray. (Sura 4 Nisa – Women).

53. I do not exculpate myself. Lo! The (human – Nafse amara animal in nature). Soul enjoyeth you evil save that whereon my Lord has mercy. Lo! My Lord is Forgiving, Merciful (Sura 12 Joseph).

The questioning self (Nafs-e-Lawammah) repents and often questions the self of its deeds and then the wisdom dawns with the Mercy of the Lord for the righteous to walk on the straight path. They are surely the “Saliheens: The righteous.

1. Nay, I swear by the Day of Resurrection;

2. Nay, I swear by the accusing soul (that this scripture is true) (Nafse Lawammah)

(Sura 75 Al Qiyamah – The rising of the dead.)

2. And those who believe and do good works and believe in that which is revealed to Muhammad – and it is truth from their Lord – He rids them of their ill deeds and improves their state. (Sura 47 – Muhammad).

5. He will guide them and improve their state.

6. And bring them into the Garden which He has made known to them.

7. O you who believe! If you help Allah, He will help you and will make your foot bold firm.

17. While as for those who walk aright, He adds to their guidance and gives them their protection (against evil).

(Sura 47 - Muhammad).

When you are in total obedience and subject to the commands of the Lord and be slave to Him as an Abdulla (Slave of Allah) then you are released from yourself and you are no longer slave of yourself. Such of them follow the Nafs-e-Mutmaeena, which surely leads them to paradise.

27. But ah! Thou soul at peace (Nafs-e-Mutmaeena)

28. Return to your Lord, Content in His good pleasure!

29. *Enter you among My bondmen!*

30. *Enter you My Garden*

(Sura 89 Faqr The Dawn).

None can accuse destiny or Almighty Allah for the wrongs they commit. One who does evil does at his own behest and all good is bestowed by the Mercy of the Lord.

44. *Surely Allah does not do any injustice to people but the people are unjust to their own selves. (Sura X Yunus – Jonah).*

All good befalls from Allah and the evil emanates from human self.

Sura IV Nisa-woman

Versa 79. Whatever of good befalls you (O man) it is from Allah, and whatever of ill befalls you it is from yourself. We have sent you (Muhammad) as messenger to mankind and Allah is sufficient as witness. (Sura 4 Nisa woman).

The inner self should be regulated by your own efforts and strengthened by taking guidance from truthful and honest people, from the Book Allah has sent and from the precepts of His messenger (Muhammad) (PBUH). The anger and angst should be controlled and not given to full reign. Only good company and cultured life can make a person humane and understanding. Once you start parting your wealth to the benefit of others, you develop compassion in you and concern for others. Forgiveness to others' wrongs is paramount for peaceful and harmonious living.

134. *Those who spent (of that which Allah has given them) in ease and adversity, those who control their wrath and are forgiving toward mankind; Allah loves the good; (Sura 4 Nisa Women).*

Allah calls upon the humanity to work for the common good of man and not join in the work of evil

9. O you who believe! When you conspire together, conspire not together for crime and wrong doing and disobedience toward the messenger, but conspire together for righteousness and piety, and keep your duty toward Allah, to whom you will be gathered.

(Sura 58 Al Mjadicilab- She That Disputes)

To err is human and to forgive is divine. When human weakness overwhelms a person then a wrong is committed but such person after the passing of the passions, realize their mistake and wrong, remorse takes over them and they repent. Such persons are forgiven and blessed.

135. And those who when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins; who forgive sins save Allah only? And will not knowingly repeat (the wrong) they did (Sura 4 Nisa women).

136. The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide forever – a bountiful reward for workers. (Sura 4 Nisa Women).

Allah has declared that Muslim Community is the best community raised up for mankind as they enjoin right conduct and forbid indecency

Verse 110 You are the best community that has been raised up for mankind. You enjoin right conduct and forbid indecency. (Sura 3 Ale Imran – The family of Imran).

Allah is always Merciful except for those who follow their own vain desires lust and act according to their own whims and fancies. It is such people who get lost and go wayward. They suffer in life.

27. And Allah would turn to you in Mercy; but those who follow vain desires would have to go tremendously astray. (Verse 27 Sura 4 Nisa Women)

Again Allah reminds man to have been born weak and reassures to help him if man follows Allah's commands.

28. Allah would make the burden light for you, for man was created weak (Verse 28 Sura 4 Nisa – Women).

Allah has laid conditions for guidance that man should be watchful of his affairs.

29. O you who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful to you (29: Sara IV Nisa – Women).

Allah prohibits aggression and injustice

30. Whoso does that through aggression and injustice, we cast him into fire and that is very easy for Allah. (Verse 30 Sura 4 Nisa Women).

Allah again assures man forgiveness for sins, if man (Believers) avoids great sins (wrongs)

31. If you avoid great (things) which you are forbidden, We will remit from you your evil deeds and make you enter at a noble gate (Verse 4 Nisa women).

Allah does not burden mankind if they do good deed. He doubles the award to the doer.

40. Lo! Allah wrongs not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence our immense award (Sura 4 Nisa Women).

Thus, it is crystal clear that man has to understand his own inner self and seek guidance from Allah's Book and His messenger (Muhammad) (PBUH); seek the correct path by being in the company of truthful, sincere people who practice day in and day out goodness which is everlasting and eternal. Man should overcome all his weaknesses and strengthen himself with wisdom and knowledge to overcome evil.

Thus it is further made clear by Allah that goodness and evil are not alike. The distinction is like day and night, and like light and darkness. One who follows the light, knowledge and wisdom surely follows a path of righteousness.

100 Say: The evil and the good are not alike even though the plenty of the evil attract you. So be mindful of your duty to Allah. O men of understanding: that you may succeed. (Sura 5 Maida The table spread).

The blind is not equal to one who is blessed with sight. Nor darkness and light can be compared. Therefore there is clear distinction between good acts, which multiples and the evil acts or wrong deeds which brings sufferings.

19. The blind man is not equal with the see;

20. Nor is darkness (tantamount to) light;

21. Nor is the shadow equal with the sun's full heat;

22. Nor are the living equal with the dead.

(Sura 35 Al-Malaikah, The Angels)

Thus obedience and implicit faith in the everlasting goodness and destruction of evil is necessary and its reminder by daily prayers, with practice of patience and perseverance to achieve Allah's favour.

69. Who so obeys Allah and the messenger (Muhammad), they are with those on whom Allah has shown favour, of the Prophets and the saints and the martyrs and the righteous. The best of the company they are.

124. And who so does good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.

125. Who is better in religion than he who surrenders his purpose to Allah while doing good (to men) and follows the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend. (Sura 4 Nisa Women).

173. Then as for those who believed and did good works, to them will He (Allah) pay their wages in full, adding to them of His (Allah's) bounty; and as for those who were scornful and proud, then will He (Allah) punish with a painful doom.

174. O mankind! Now has a proof from your Lord come to you and We have sent down to you a clear light.

175. As for those who believe in Allah, and fold fast to Him, then He will cause to enter into His mercy and grace, and will guide them to Him by a straight road (Sura 4 Nisa Women).

The very purpose of creation of man is to worship the Creator (Allah) in the way and path laid down in the Sunna of Allah and His Messenger Mohammad Mustaffa (PBUH) to achieve bliss and happiness in this life and life hereafter.

56. I created the jinn and humankind only that they might worship me (Sura 51 Adb - Dhariyat).

11. A messenger reciting to you the revelations of Allah made plain that He may bring forth those who believe and do good works and does right, He will bring him into Gardens underneath which rivers flow, therein to abide forever. Allah has made good provision for him (Sura Al-Talaq – Divorce).

Ultimately every worshipper desires to seek the Lord and merge in Him by seeing Lord's face and countenance.

110. Say: I am only a mortal like you. My Lord inspires in me that God (Allah) is one God (Allah). And whoever hopes for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due to his Lord (Sura 19 Al-Kahf - The Cave).

22. Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home. (Sura 8 Ar Rad – The thunder).

Let us all join together and pray for right guidance.

4. (O Lord) Thee alone we worship; Thee (alone) we ask for help.

5. Show us the straight path,

6. The path of those whom you have favoured;

7. Not (the path) of those who earn your anger nor of those who go astray (Ameen) (Sura 1 Al. Fateha).

8

Justice, Righteousness and Mercy in Islam

Present day civilization is proud of rendering justice to the populace. The International Conventions and UNO has laid down fundamental principles for governance by its Member Nations. The basic and fundamental principal is freedom, equality, fraternity and justice.

Justice should not only be in legal terms but should also be socially and economically available to the citizens. It follows that equitable justice has to be handed over with even hands. The laws of the nations should be just and equitable. The laws should be fair and its implementation should be by fair means and fair mindedness.

It is the fundamental principal of law and justice that “one who seeks equity should do equity.” It means that one who seeks justice should do justice. The citizens should be fair minded observe the rules and order, maintain the terms and agreements entered into in business and private affairs. The breach of terms of the contracts would give room for the aggrieved party to seek its redressal by way of its specific performance or for claim of damages. Where there is libel, slander and defamation to the person of an individual, an individual can seek penal remedy besides seeking monetary

compensation as the damages caused to the reputation and honour.

It is the fundamental duty of any Nation to secure to its citizens safety of their person, property honour and reputation. Every Nation sets up civil and criminal courts for its citizens to render justice to them. The principal is 'where there is civil right there is civil remedy' available to its citizens. The Principles of Natural Justice laid down in law is that 'no man should be condemned unheard'. There should be fair trial made available to the person accused, full and complete hearing should be given to him. All oral and documentary evidence should be provided to the accused besides providing right of cross examination of the witnesses. The replies to the charges should be considered fully in a fair manner. All precedents and judgments rendered by higher courts should be applied to the case in hand. A person involved in the matter and having any interest in the case should not sit in judgment. A Judge should not carry any bias, prejudice i.e. should not prejudge the issue. He should keep an open mind. A judge should be well reputed and well known for his integrity, character and honesty. He should not be personally interested in the case. The entire recording of the evidence and trial has to be done in the presence of the accused. In circumstances, of violation of any of the principles of Natural Justice, the proceedings get vitiated and the judgments rendered on such violations are set aside.

The main Principle of Justice is to establish Truth and to remove the chaff from the grain i.e. to separate Truth from falsehood. Truth is eternal and pure, while falsehood is lie and sure to fail. Justice should be tempered with mercy and compassion.

Now let us examine the Principles of Justice in Islam and see as to whether there are any variations with the Principles of Justice as now practiced world over.

First and foremost thing Islam requires is total submission and surrender to God (Allah) and His Prophet Mohammed (PBUH) and accept the entire divine injunctions and sunna laid down by Allah and the precepts of the Holy Prophet (PBUH).

The *Holy Quran* declares:

81. And Say: Truth has come and falsehood has vanished away. Lo! Falsehood is ever bound to vanish.

82. And we reveal of the Quran that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.
(verse 81 & 82 of Sura XVII Bani Israil).

Judgment has to be uphold truth and truth triumphs.

20. Allah judges with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the seer.

(verse 20 Sura XL Al Mumin – The Believer)

Muslims, the believers in Islam should lead a pious life and practice truth in their living and should not cause any harm, be merciful to all the creatures of the world.

112. No, Those that surrender to Allah and do good deeds shall be rewarded by their Lord. And, neither fear overcomes them nor grief.
(Sura 2 Al Baqarah – The Cow).

Islam stands for truth, mercy, compassion, forgiveness and justice.

147. (Muhammad) This (Holy Quran) is the truth from your Lord. Therefore never be in doubt about it.

148. Everyone has a goal toward which he turns. So compete with one another to do good.....

262. Kind words with forgiveness are better than Sadqa (Charity) followed by injury. Allah is absolutely free of wants; He is lenient.

279.Don't wrong others, or else you will be wronged.

(Sura 2, The Al Baqarah – The Cow)

Allah commands Muslims to word of evil and be righteous.

76. No! Those that keep faith and ward off evil are beloved of Allah. Allah loves the righteous.

(Sura 3 AleImran – The family of Imran)

104. May there arise a nation out of you, which invites people to do good, enjoin justice and forbid evil. Such men shall surely succeed.

(Sura 3 AleImran – The family of Imran)

108. Those are the revelations of Allah. We recite them to you in all truth. Allah desires no injustice to His creatures.

110 You are the best community that has been raised up to mankind. You enjoin just conduct and forbid evil and you belief in Allah.....

There are clear injunctions for believers to intervene only for a good cause and restrain from bad cause.

85. He who mediates in a good cause shall have a reward for it, but he who mediates in a bad cause shall be held responsible for its evil. Allah controls all things.

(Sura IV Nisaa – Women)

105. We have revealed to you the Book with the truth. So that you may arbitrate among men what Allah has shown you; and you should not plead for the traitors.

(Sura IV Nisaa – Women)

107. You should not plead for those who deceive their own souls, Look, Allah does not love the deceptive and the sinful.

(Sura IV Nisaa – Women)

One who wrongs, wrongs for himself. He does not get support from the scriptures.

110. Yet, he who does evil or wrongs his own soul, and then seeks Allah's pardon, will find Allah forgiving and merciful.

111. He who commits sin, commits it against his own soul. Allah is all knowing and wise.

112. He that commits an offence or a crime and blames it on an innocent man shall bear the guilt of slander and total injustice.

(Sura IV Nisaa- Women)

The Command to conduct justly is quite clear.

135. Believers, conduct yourself justly and bear true witness before Allah, even if it be against yourselves, your parents or your kinsfolk. Whether the man concerned be rich or poor, know that Allah is nearer to him than you are. Don't be led by passion, lest you swerve from the truth. If you distort your testimony or decline to give it, remember that Allah is aware of all your actions.

(Sura IV Nisaa- Women)

Allah commands the believers to bear true testimony and speak truth and deal justly in affairs of mankind.

8. Believers be firm in your duties to Allah and bear true witness. Do not allow your hatred for other people to turn you away from justice. Deal justly, justice is nearer to true piety. Have fear of Allah, He is aware of all your actions.

9. Allah has promised forgiveness and rich award to those who have faith and do good deeds.

(Sura 5 Al-Maaida- The table spread)

Those who believe and follow the commandments are lead from darkness to light and guides them to a straight path.

16. With which Allah will guide them to a path of peace: those who seek His good pleasure. By His decree He takes them from darkness to light and guides them to a straight path.

(Sura 5 Al-Maaida – The table spread)

The command to do justice is equally clear.

42. They listen to untruths, with greed for unlawful gain. If they come to you (Muhammad) give them your judgment or disclaim the authority to administer justice. If you do so, then they cannot harm you at all; but if you act as their judge, judge them impartially. Allah loves those who deal justly.

(Sura5 Al-Maaida – The table spread)

The *Holy Quran* is a guide and mercy to the believers

52. Truly, We have gifted them a Book filled with knowledge: a guide and a mercy to the believers.

(Sura 7: Al-Aaraf- The Heights)

Allah commands the believers to enjoin justice and shun from lewdness, abomination and wickedness.

90. Lo! Allah enjointh justice and kindness and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhortheth you in order that you may take heed.

(Sura 14 An-Nabl – The Bee)

Maintaining the terms of agreements and oaths is obligatory.

91. Fulfill the covenant of Allah when you have covenanted and break not your oaths after the asseveration of them, and after you have made Allah surety over you. Lo! Allah knoweth what you do.

(Sura 14: An-Nabl-The Bee)

94. Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and you should taste evil for as much as you debarred (men) from the way of Allah, and yours should be an awful doom.

(Sura 14: Al-Nabl – The Bee)

Falsehood has been forbidden and severe warning has been declared for one who practice lie.

116. And speak not, concerning that which your own tongue qualify (as clean or unclean), the falsehood: "This is lawful and this is forbidden" so

that you invent a lie against Allah, Lo! Those who invent a lie against Allah will not succeed.

(Sura 14: Al-Nahl – The Bee)

Islam establishes Truth and the message of *Holy Quran* is a mercy for the believers.

81. And say: Truth hath come and falsehood hath vanished away. Lo! Falsehood is ever bound to vanish.

82. And We reveal of the Quran that which is a healing and a mercy for believers though it increase the evil doers in naught save ruin.

(Sura 17: Bani Israel – The children of Israel)

105. With truth have We sent it down and with truth hath it descended And We have sent thee (Muhammad) as naught else save as bearer of good tidings and a warner.

(Sura 17: Bane Israel – The children of Israel)

Holy Quran commands believers to be just even in business dealings and give full measure and not to resort to cheating.

181. Give full measure, and be not of those who give less (Then the due).

182 And weight with true balance.

183 Wrong not mankind in their goods, and do not evil, make mischief, in the earth.

184 And keep your duty unto Him who created you and the generations of the mean of old.

(Sura 26: Ash-Shu'ara – The Poets)

Thus Islamic law is based on sound principles of equity, kindness, mercy, justice and righteous living.

17. O my dear son! Establish worship and enjoin kindness and forbid inequity and preserve whatever may befall thee. Lo! That is of the steadfast heart of things.

18. Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loves not each braggart boaster.

19. Be modest in thy bearing and subdue thy voice. Lo! The harshest of all voices is the voice of the ass. (Sura 31: Luqman)

Truth and truth along should guide the lives of the believers.

35. Lo! Men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast and men who guard their modesty, and women who guard (their modesty), and men who remember Allah much and women who remember – Allah has prepared for them forgiveness and a vast reward.

(Sura XXXIII (33) Al – Ahzab – The Clans)

Allah judges humanity with truth, mercy and compassion.

20. Allah judgeth with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer.

Sura XL (40) Al-Mumin – The Believer)

Thus in conclusion, it has to be emphasized and made clear that lives of Muslims is one of righteousness, goodwill, justice and keeping one with all the modern, just and equitable laws of the entire civilized world. Islam paved way for creating the modern civilization and it is a mercy on the mankind.

9

Test of Love

WHAT IS LOVE?

We are all used to repeat these words
“We love Allah and His Prophet”. What
is this Love? When you proclaim
something as yours, then you find
many contestants and claimants
fiercely opposing you. Among them
is the jealous and hateful. who are these?
Is it Satan, Man, who? who?
You get distracted fully and then
Where is your proclamation of LOVE?
Let love be not proclaimed.
There are armies with latest armory to skin you up.
Seek only MERCY, Benevolence and Grace.
It is difficult to challenge that we are
Of Love and for Love. It is equally
difficult to achieve love and a great
problem to call ourselves as “Khudam”
(servants) of “Panjaten” (Holy Prophet, Hz Ali,
Hz Fathima, Hz Hasan and Hz Hussain
By proclaiming love, we cannot claim
equality and nearness. It is MERCY alone
that can help. Let us recite His Names.

HOW TO REACH THE TRUTH?

Please tell me as to why it is difficult to
Reach the TRUTH and so easy to lie?
Truth is a steep mountain, slippery
And difficult to climb. It requires courage
Of conviction. Faith is its foundation
and certainty is its wheels. Love is
Its engine and prayers is its petrol.
It has to confront obstacles, rough
Weather. It requires sacrifice. It has
To face hunger and thirst. Sometimes
It loses face and has to face humiliation,
insults. TRUTH is let down by one and all.
It has to stand above like a scare-crow
in a rice field. TRUTH is always simple
and most humble. It fulfills all its promises
and oaths. It is never deceptive neither it
Camouflages. It is open-minded and open-
Hearted, never secretive or suspicious. It is
generous and hospitable and charitable.
It is quick in forgiveness and in repentance
It is fearless and crystal-clear. It shed tears for
Sufferers. One who is truthful reaches ETERNAL
Light and LORD i.e. Reality.

DUALITY

Tell me why there is duality in our minds?
Why this plurality? This mind playing
Hide and seek? This confusion between
Right and wrong, black and white, light
and darkness. Why do we need a peg

to hang our coat? A shoulder to weep on,
 And always someone on whom you want
 To unburden your soul? Is it because
 Man is always at daggers drawn? Bitter,
 Cold, sarcastic, angry. His various traits
 Challenge each other, each trait trying
 To claim ascendancy.
 The light of wisdom rarely dawns on minds,
 Unless the mind is stilled to ONENESS
 and purified. On confused mind polytheism
 Sets in as milk turning sour unless boiled.
 A Momin is one who controls his mind
 and heart to Allah and His Prophet's path.
 So, for which, you need to practically
 Surrender before a purified soul in this life.

HOW TO REACH INNER PEACE?

The inner light that cherishes the soul
 Is a celestial gift for a fortunate few
 It flickers to give daily strength
 To face the onslaught of storms, tempests.
 Faith in the divine beings, good persons'
 Brings succor and lights up the way.
 Sorrows, despondency, disappointments wanes,
 And magnetic pull of beyond raises hopes.
 The inner conflicts and duality in mind
 Should end, to reach the inner core of peace.
 Millions yearn for self effacement
 And to see the Face of the Lord.
 Only a fortunate blessed in an era
 Reach the heavenly fruit of Sainthood.

ON REACHING PEACE

We will speak about primordial times.
Of the man living in caves, forests, plains
Facing nature's wrath, its plays with light and shade.
Its idiosyncrasies, its fickleness, its snares.
About darkness and fears surrounding it.
About eclipse about stars and their influences.
Of being possessed by evil spirits.
Of myth, mythologies, fictions of imaginations.
Of strong devouring the weak, of subjugation.
Of exploitation, of lies, blunders, shams.
Humbugs, loots, plunders, rapines, killings.
Of all those men seeking peace.
For release from pain, sorrows, desires.
From lust, anger, jealousy, foolishness.

We will speak of enlightenment
Of freedom from evil, of goodness,
Of virtue, of straight paths.
Of Truth, Ahimsa, release from bonds.
From attachments, of 'Moksha'
Of peace, serenity and tranquility.

TEST OF LOVE

The tests of love are severe indeed
Its fire is intense and fine
To captivate and overwhelm
Sans duality and distraction

Love calls for single minded
Devotion, submission for merger.

Love illumines and sparkles
With magnetic attraction.

Abraham, the Patraiah Prophet
Broke the idols carved by his father
Placed the axe on the big one
When questioned, pointed to them.

Puzzled at the plurality of gods,
Turned towards sun, moon, stars
Finding them setting discarded them.
Through self enquiry realized the SINGLE ONE.

Faced severe tests from his tribe
A great fire was prepared for him
To be burnt alive for rejecting idols
Stoically and bravely faced the ordeals

Refused the help of Angel Gabriel
Proved his total submission
To the solitary Supreme Lover
To whom he sacrificed his heart

Lo, the deep faith and piety
Reached the Great Loving Self
Whose commands obeys the worlds
Nothing stirs sans His knowledge.

The fire turned to roses fragrant
A soft bed to receive in its lap
The favorite devotee of the Lord
Whose devotion surpassed every one

Abraham was tested again and again
Even at eighty five, he had no issues
Prayed for Lord's Grace to bestow one.
Ismail was born to slave girl Hajira.

But Lord questioned his devotee
To prove his love and devotion
To sacrifice the child and abandon
And turn selflessly to worship Him alone.

Abraham's love was total and complete
Like a full moon to shed its bright light
With all glory and its splendorous shine
Sans heat and sweat, but to cool the eyes

Abraham did not tarry for a moment
Took the suckling and the young beauty
To the parching dry desolate desert
To prove his devotion to Lord, to pass the test

Thirsty child abandoned under blistering sun
To be watched by the angles and Allah
A devotional legend to surpass generations
To create a Kaaba for the yearning souls

Hajira, a deep devotee, of Lord the Cherisher
Ran helter-skelter upon the hills
Fearing vultures would rush back
To fondle the wailing, weeping child.

Hajira moved from plains to hills
Searching for a pint of cool water
To quench the Ismail's thirst
Looking up to the heaven for divine help

Divinity surrounds a sincere devotee
Like Saturn's rings and satellites
Like, atmosphere to sustain life
Lord's Grace dawns morn evening.

Lo, the wailing child's cry moves the heaven
The thumping foot brings forth a fountain
A cool stream spurts forth from below
A sparkle in the eye, Hajira uttered thanks.

The gushing water was overwhelming
Flooding, a deluge surrounding
Hajira in excitement shouted "Zam Zam"
Lo, the flow receded, a miracle from heaven.

Lord the cherisher bestows His bounty
On His simple, sincere devotees
But the Love's fire needs kindling.
To awaken within single minded devotion

"Zam Zam" A spring near Kaaba in Mecca, Saudi Arabia

BIRTH OF MOSES

They gazed and gazed the crystal ball
Drew draws, made calculations
Questioned 'Ra' and found the answers
To ever puzzle and astonish them all.

Lo, the high priests, soothsayers,
Were all perplexed and quizzed
They were certain about their prophesy
Their intuition, their predictions

From time immemorial, a lore built
Mighty Pharaohs proclaimed as gods
Worshipped, adored and submitted
To their might, power and pelf

Now, a birth of a child among slaves
Low Palestinians, uncouth, miserable.
To ever live in abject poverty, penury
To serve the Egyptians, the Masters.

A child to end the tyranny and mighty
To liberate the slaves for ever
To create a nation for freedom
To worship the unseen, unfathomable

King Pharaoh believed in the prophecy
Ordered for massacre of all suckling
A blood bath followed the command
Innocent lives lost like swirl wind

The babe was born to be saved
By 'Asiya', the benevolent queen
To be given to Maryam for rearing
A diving grace thus saved Moses.

As the child grew in the laps of royal
A lingering suspicion tortured their minds.
To test the prophesy red hot coals
Were placed as toys before the child.

So pleasing were the rosy hot coals
The child plucked to place it in mouth
Only to burn the lips and tongue
Just to dispel the dark doubts.

Strange are the ways of the Nature
It protects that which needs nurture
From the hands of the ruthless tyrants
To help the meek to inherit and rule.

Its designs are complex and intricate
Yoke of slavery, chill penury
Is a test of endurance, patience
To cure the ills and enlighten the soul.

Slaves in rags sans joys and mirth
Sans eyes lit with sparkle
Sans minds illumined with light
Sans shelter and a cozy home bright.

Fallen fragrant flowers sings
Sad forlorn songs yearning
To be back on the trees
To be ever cheerful with glee.

Picked to be bedecked in plaits
To decorate homes, on altar
To become wreath for bier
To join in grief and in sorrows.

So are the poor wretched
Who create marvels for the rich
Pick pearls from oysters
For crown, rings and necklaces.

Mine gold for refinement
Make jewellery for endearment
Polish the stones for glitter shine
Create chandeliers to spread light.

The humble hands are gifts of nature
Sans them the masters feel helpless
They rule over them with cruelty
To subject them with pain, torture.

The horses, mules, asses, oxen
Cows, heifer, sheep, goats, camels
Dogs and pets are all to be cared
They are endeared than the wretched.

Such were the times of tyranny
The Jews lived hopelessly
Praying with all their hearts lovingly
For redemption from the Egyptians

Lo, their sincere prayers
Were answered by the Lord
Of the Universe, the invisible
The Magnificent and Merciful.

Lord has his own ways
To rejuvenate the dead souls
To refurbish the tortured
To rehabilitate the annihilated.

Jews looked back and wondered
As to how they had lived in pleasure
In glory, in opulence and luxury
Blessed by God of Abraham and Isaac.

How Joseph came to Egypt as a slave.
How he was imprisoned and troubled
How he did penance with righteousness
How he achieved throne thro' struggle.

There were times when Lord showered Grace
 When honey and milk flowed aplenty
 When they were decreed as chosen race
 For their brilliance, intellect and beauty

Lord made covenants with them,
 When He showered manna from Heaven
 Lo, they disobeyed, turned rebellious
 Now they were captivated to redeem sins.

Their priests, seers, saner elements
 Prayed and prayed for Lord's Mercy
 For forgiveness and resurrection
 For Joseph prophesied, the oncoming Moses.

Joseph's mummy laid waiting, the Redeemer.
 From the yoke of subjugation, wrath
 To seek forever Lord's Promised Land
 For liberation, for enlightenment to return

The chosen race had seen best of times
 Shunned idolatry, worshipped, the SINGLE ONE,
 The Sole Ruler of the hearts and minds,
 Who pardons and accepts the services done.

But man the marauder the thankless
 Commits wrongs, sins, defies Mercy
 Lays thorns in the paths of virtuous
 Bends laws for his selfish ends.

Thus, Lord withdrew His favors
 To punish the Jews for arrogance
 For creating innovations in religion
 To associate Lord, with false gods.

With the illuminating light withdrawn
Now the paths lay in darkness
With stench and sickness surrounding
With arms, legs, body in shackles.

The accumulated silt, clogs, and webs
In heart, mind, in acts, need cleaning
To make it simple, humble to sparkle
Wisdom dawns on those who subjects to love

Ages passed, till the race chosen
Lived in yoke of slavery to learn bitter lessons
Till they realized the Truth, turned a new leaf
Prepared themselves to follow their Savior

The Rescuer Moses reared by his future foe
To part with knowledge, learning, wisdom
To a simple humble one's child innocent
Who becomes Pharaoh's apple of the eye.

The youth in Moses bereft of rashness
But instilled in mind, a sense of justice
With a deep conscious to stir from within
To raise to occasions, to rescue the oppressed

When Moses found two men fighting
In the town of Memphis, a city of Pharaoh
At the hour of the noon-sleep
One of Israelite, another an Egyptian

Moses intervened but the enemy
Stuck Moses, to unburden ill-will
The devil worked and excited Moses anger
So, Moses hit him hard, to let blood.

A conspiracy lay to trap Moses for revenge
Benevolence protected him, to escape and flee
To a place far away beyond Egypt
To find a shelter in the home of Shoeb

Married Shoeb's daughter and served him long
While Moses mind and heart turned to god
Yearned to mingle and merge in solitude
Thus Moses attained and gained signs of Lord.

A bright fire emanated from the cedar tree
Beckoned Moses to come close to it
Proclaimed him as a Messenger of peace
To turn the wheels of destiny of the fallen race.

Gifted with signs of Lord, the Merciful
The staff of Moses would turn to a serpent
The palm of Moses would shine like an effulgent sun
Moses now was ready to stir his people

Moses called upon them to a life of righteousness
To shun sins and fulfill the covenants
Sacrifice their beings with lofty ideals
To purify mind and heart for brightness

Moses teachings created a stir.
Parching land was blessed now with rains
Sudden blossoming of fragrant flowers
Brought life, joys and merriment to Jews

A new life, a new living, a new gait
A virtuous assertive life of dignity
Heads held high sans impetuosity
Courtesy shown to one & all with sparkling traits

Aroused jealousy among Egyptians masters
A Council discussed the grave situation
Pharaoh alerted wrath filled his mind
He summoned his seers and magicians

Moses brought to Pharaoh's presence
Questioned Moses beliefs and his faith
A battle of wits and interplay of Lord's signs
Lo, the staff of Moses turned to python

In lightning speed swallowed the snakes
Created with trickery and magic from the ropes
By magicians, they out of wonder fell on ground
Submitted to Moses, but perished in Pharaoh's hands.

Pharaoh refused freedom to Jews
Despite pestilence and drought
Floods of blood, swarms of locusts
Frogs and lice couldn't change his mind.

Pharaoh built a tower of might
To reach to Moses God of virtue
But to find disgrace, displeasure
Ultimately to get drowned in the sea.

Thus, Moses led his people to the Promised Land
His staff stuck on ground, streams flowed
His twelve Jewish tribes found each one
To cultivate and grow in prosperity.

But devil turned their hearts
To disobedience and faithlessness
Sameri turned their gold to a calf
For worship a false idol, for wrath.

Moses returned from Mount Sinai
After long penance with Tablets
Of Ten Commandants for guidance
Alas, his people had turned away from Truth

A severe test from Lord followed
For Jews turned arrogant, disobedient
Sought Manna, food, vegetables of heaven
A stricken heart is sure to perish.

Moses sought Lord's Grace, His Presence
Mount Sinai couldn't withstand
Lord's Effulgence and His Glory
Reduced to ashes, Moses fallen.

Moses took to penance and prayers
To seek forgiveness for his race
Pleading with Lord to restore Grace
Words of wisdom but with no takers

The ever Merciful again blessed Moses people
Were again declared as a chosen one
And made perfect with great ideals,
Prophet Haroon (Aaron) and opulence

But Lord's gifts people squander
Defy Hands of Mercy and Benevolence
Deceit, hypocrisy, lying, falsehood
Are sole elements for man's destruction?

BIRTH OF JESUS

The times were right for the birth
Of the promised Messiah
To again redeem the Jews from Sins
Who were subjugated by Romans

Divided in tribes and sects
Deep in dialectic dry debates
Steeped in usury, deception
Fraud, crafty cunningness

Sans love and brotherhood, fairness
The sun had set on Israel
The chosen race had fallen to decay
An empty shall sans Kernel

The star of Bethlehem was sighted
The wise men of the East followed it
To witness the birth of the “Son of Man”
The “Roohul Allah” “The Massihullah”

Mary the virgin in severe pain
In total submission with tears flowing
Clinging fists, holding the branch
Of the flowering fragrant tree

The child had spoken from the womb
Testifying the innocence of Mary
Of her purity and saintliness
Of her virtuous, clean living

The child spoke from the cradle
Warned humanity to hold their tongues
For the heavenly god had blessed
Virgin Mary with Lord's spirit

Blown into her by the Angels
Who had boded glad tidings
Mary in fright pleaded innocence
Of none of the man fold touching her

But the Angles spoke of God's decree
Of a birth of Messiah miraculously
John baptized Jesus for attainment
Devil then led him into wilderness

For forty days and nights, he fasted
To resist and repel all temptations
To drive away the accursed devil from his midst.
To put the Devil to shame and prove his innocence.

Jesus spoke Man does not live
On bread alone; he lives on
Every word that God utters
"You are not to put God to the test"

Jesus began to proclaim the message!
"Repent, for the kingdom of Heaven is upon you"

What a fortune, what a Divine Grace!
That stuck those destitute
Lepers, blind, the deaf, the possessed,
Who were blessed with the
Touch of that Great Man,

The Messiah, the succor
Who cured, revived, rejuvenate
In the name of the Lord;
The Merciful, the Beneficent, the Compassionate

Oh! What a pity, what a misery!
For the disbeliever, hypocrites
Who lost faith, the fragrance!
Who missed the message, perfume
Who joined the ranks of sinners
Who jumped into the fire of hell
Who were dead wood and stones
A boat sans sails and a rudder!

Oh! What a miracle! What a transformation
A simple man, dressed as a commoner
Eating with tax gathers and sinners
A doctor for the sick, Mercy from Heaven

Oh! What a delight and a spectacle!
Fulfilling the wishes of the disciples,
Praying for Heaven to transcend
And spread delicacies on the table
To eat, rejoice and make feast
To ever be thankful and joyous.

Oh! What perfect teachings
Training fishermen as fishers of men
To grace the poor with serene joys
To console the sorrowful
To greet the gentle spirit
With glad tidings of earthly possessions
To promise a land of milk and honey

For the hunger, naked and infirm
 To cleanse the heart and mind.
 To illumine with million lights
 To bless the persecuted and peace makers
 The sufferers and the way wards.

Ah! The Truth personified,
 In a glowing armor
 Of heavenly light and shine
 Gentle like dove pure in speech
 Soft hearted with enlightened soul

To present to the humanity
 A gift, a boon, a panacea for ills,
 To rejoice and unburden grief
 To enlighten the minds with purity
 To behold beauty in shinning eyes
 To turn hearts to gold and silver
 With a new gait, sweet manners
 To refine life, redefine living
 To make you walk in straight paths
 “To love your enemy and pray for persecutors”
 To live and let live, forget and forgive
 To cheerfully submit to the Master
 To gather crumbs of joys in the begging bowl
 Free your will, gather and fill
 Your hearts with honeyed love
 To be sheep among the wolves.
 To be wary as serpents, innocent as doves.
 Oh! What a pity what a tragedy!
 For the heartless humanity
 To disown, discard, disobey
 To crucify on the stake

The messenger of peace and love
 Who uttered "Forgive them for they know not".
 Lord, the Merciful, the Magnificent
 Raised His beloved to the Heaven
 Blessed the apostles, his followers
 With Divine grace with bliss
 To follow the teachings of the Messiah
 By leaving the self behind
 With purity of the mind and soul.
 By being virtuous in character
 By being obedient to the Master
 "What God has joined together
 Man must not separate
 Sell your possessions
 And give to the poor
 Then you will have riches
 In the heavenly paradise
 All who take to sword
 Die by the sword, shunned,
 You reap, what you sow
 Always treat others as you like to be treated
 Ask and you will receive
 Seek and you will find
 Knock and the door will be opened
 He who seeks finds
 A good tree always yield good fruit
 And a poor tree, bad fruit
 Show mercy, mercy will be shown
 Love others, others will love you
 Throw not the pearl before swine's
 For they know not its value
 Judge not for you will be judged
 Someone slaps on one right cheek,
 Turn and offer the left.

So lofty teachings
So great ideals!
For humanity to yearn
And live in peace.

BIRTH OF PROPHET MOHAMMED (SAS)

On being led to the stakes
Jesus was asked by his followers
Who would come to them
To deliver and liberate them.

Jesus the Savior, the succor
Was being crudely dealt with,
At the hands of his people
Who shunned and accused him.

Now, Lord, wouldn't send
Any more messengers of Jews
For Lord's beloved has been
Made to wear a crown of thorns

Only from the gentiles
Would be raised a Prophet
Who would be akin to Moses
To liberate humanity from abyss.

The prophet of peace and harmony
Who would unite the people
Of varied colors and hues
To a universal brotherhood.

The world lay in darkness
In steep idolatry and tyranny
With baby girls being buried alive
Sans love, affection and unity.

The Lord of the Universe of seven heavens
Of seven seas, seven oceans
His prophets, angels, books
Desecrated, polluted, corrupted.

Women in sorrow and in chains
Sans rights, treated as chattel
Profanity, vulgarity, unabashedly practiced
So also human sacrifices, rape, and loot.

Poor and wretched sans a succor
Sans equality, freedom and justice
Compassion, and mercy, a rare dove
Orphans, widows lived sans love.

The sacred thread of matrimony
Severed and its pearls thrown asunder
Devil in men's garb on prowl
Genie sucking the blood, swarming around.

Synagogues, churches, and temples
Infested with pests and swine's
Men in wolf's garb with stony hearts
Culture and civilization at a darkest hour

A star was born, a light shone
A manifestation of the ultimate Truth
Purity in shinning dress dawning
To cleanse and illumine the universe

To take humanity to zenith of peace
To open the floodgates of knowledge
To unite man and man in a single bond
To liberate the destitute, infirm, oppressed.

From the clutches of dreadful penury
To soften the hearts and purify minds
To make the spirit genteel
To lay a foundation for equality.

Justice to become a paragon of virtue
Lord of universe to be adored and obeyed
Feared, and his laws observed
His will to prevail over humanity

A posthumous child, born, reared by foster mother
Angels visiting and flooding heart with light
Cleaning it in perfumes and scents
Protected by a ring of an aura.

A white cloud to give shade
Forehead shinning like a bright light
The birth foretold by Jesus, the Savior
Mentioned in Holy Books of the East.

The fire of Zoroastrians extinguished
The jewels in the crown of Khaizer fell
The attack by Romans on Mecca
Through elephants repelled divinely.

The Master the leader of Qureshi
The Trustworthy, Truthful, the Just
Bringing peace among the warring tribals
Uniting them to reconstruct the Kaaba

Virtues, gentle to the poor
Generous and courteous to the core
Lady Khadija the rich widow
Sending expeditions to Syria.

With a rich laden caravan
To trade and barter goods
Ahmed, the gem of a person
Handling the business affairs.

With scrupulous honesty
Captivating the heart of the widow
Enamored with the beauty and sterling
Character of the foretold prophet

Endears her and seeks his hand
In matrimony in bonds of love
Serves him dedicatedly generously
Ahmed, the Qureshi, the succor of the distressed

Opens his heart and treasury to serve them
Ponders on the exquisite beauty of Lord the Cherisher
The Compassionate, The Merciful, The Beneficent
The sole and unique Ruler of the universe.

Shuns idolatry of the Mecca
Intervenes among warring tribals
Mediates, compromises the disputants
Wins hearts laurels and respect.

Ahmed, the chosen, the orphan, the merchant
The Qureshi, the Hashemi, the Meccan
Is accepted as the most virtuous
Man of sterling qualities and piety

Withdraws from the hub and the rub
Into a cave on the Mount Hira
In deep penance and meditation
To reach higher consciousness.

Lo, one day, when he crossed forty
A light shone in the cave
Gabriel the Angle in the shinning white
Commands the praiseworthy Mohammed

To recite and read in the name of the Lord
Mohammed hesitates, pleads ignorance
Gabriel hugs him tight, to enlighten him
Mohammed recites the Holy words of Allah.

“Read in the name of the Lord and Cherisher
who created –
created man, out of a leach like clot
Proclaim! And thy Lord
Is Most Bountiful
The use of the pen”

(S.96: 1-3)

Mohammed rushes home in fever
Asks Lady Khadija to wrap him in a blanket
With fright and frozen in chill fear
To be consoled, comforted by the Lady

Gabriel then conveyed to Mohammed
“O thou folded
In garments
Stand (to prayer) by night,
But not all night
Half of it –
Or a little less

Or a little more
And recite the Quran
In slow measured rhythmic tones
Soon shall we send down
To that a weighty word”

(S.73 – 1 - 5)

Thus, the message of the Lord of the Heavens
Of the universe, is revealed
Gabriel again and again
Brings the message to recite and deliver:-

“O thou wrapped up
(In a mantle)!
Arise and deliver thy warning
And thy Lord
Do you magnify
And thy garments
Keep free from stain
And all abomination shun
Not expect in giving,
Any increase (for thyself)
But, for thy Lord’s (cause)
Be patient and Constant.”

(S.74 – 1.7)

The heaven protects Mohammed the Prophet
The messenger of peace to proclaim Islam
Preaches his brethren will all gentility
With love, compassion, and sinew.

Merchants, slaves, destitute women
Orphans, oppressed, infirm, sick
Shun idolatry, cleanse themselves
To pray five times a day

To observe fast for a month
To give charity for the poor
To proclaim and submit to Allah
To worship HIM, the lone Creator.

Who has neither begotten a son, but
Who is the Creator of the universe
Who neither sleeps nor winks
Who is ever Generous, Merciful

Who is Compassionate, Beneficent
Who is ever protective a Friend
Who is a Guide, a Giver
Who is Omnipotent, Omnipresent

Who is Immanent, Eternal
Who is Ever Loving, Forgiving
Who is the Master of the Day of Judgment
Who calls for account our deeds

Who punishes and rewards
Who grants Mercy, redemption
Who blesses with Heaven for virtuous
Whose wrath is for disobedient

Who punishes niggardly in Hell fire
Who loves men with virtue, patience
Who walk in straight path
Who sing paeans for HIM.

Who take care of aged parents
Who maintain the bond and ties
of the family and neighbors
who loves those who forget and forgive.

Who takes care of poor and depressed
Who are ever just and caring
Who opens the heart and breast
To his obedient servants.

With million lights of knowledge
And protects them from the accursed
Who grants victory to His servants
Against adversaries & foes.

Who blesses them from Heaven
With His Bounty and Grace
Who sees, Hears, Grants
Who is a Fashioner; Designer

Who exercises His absolute control
Who is Omniscient, Transcendental
Who grants Supreme Bliss and Ecstasy
Who is full of Forgiveness, the Redeemer.

Who is the Dominator and the Bestower
Who is the Provider and the Opener
Who is the Arbitrator, The Just
Who is the Benevolent, The Tremendous.

Mohammed's message was shunned
Persecuted, harassed, tortured
Emigrated with Abu Baker to Medina
To be welcomed with open arms.

To set up the first Mosque
To regulate the life of his followers
The virtuous, men of piety
With love, affection, endearment

With brotherhood, sacrifice
To be ever obedient and lawful
Granted just laws for peace
Women, aged, children, orphans cared;

Protected, cruelty punished
Marriage institutions saved
Social life regulated
Charity made a way of life.

To pray and fast in the name of the Lord,
To seek, find, merge in the Lord's love
To love and be loved, to be always just
To shun idleness, gluttony, idiosyncrasy

To be ever humble, simple, obedient
To learn, be wise and good to all
To be tolerant, patient, forgiving
To bear with injustice, seek Lord's help

To not wage war or create strife
To compound and compromise
To be charitable and compassionate
To be always just and truthful

Mohammed was attacked by Meccans
Wars after wars were waged
Mohammed ever forgiving loving
Patched bonds of peace.
Compromise showed generosity

United poor & rich, master & servant
A new social life, a new gait
A new learning, of excellence
Opulence and mirth surrendered

Equality and fraternity patched
Idolatry banished, black magic banned
Cruelty, wretchedness vanished
Promiscuity abolished, anger subdued

Licentiousness removed, women respected
Crime hither to spread, now unheard
Charity, generosity, hospitality, civility
Civic sense, good living, respectability

Gentlemanliness, courtesy, becomes
A watch word, God fearing instilled
Man and man united universally
World brotherhood established for peace.

ADVENT OF ISLAM

The four squared walled house
Known from ages as 'KAABA'
'God's House', built in memory
Of One Supreme God, Allah.

By Father Abraham and son
Ismaeel, in Bakka later
Came to be known as Mecca.
For centuries adored, loved, worshipped.

Circumambulation around it
For seven times and to the Safa
And Marwa, nearby hillock.
In memory of Hajira, mother of Ismaeel.

As times passed the worship of Allah
The one Supreme God was forgotten.
Idolatry took its place in Kaaba.
Three hundred and sixty idols placed therein.

Then arose in sixth century A.D.
A man of impeccable character
Known to Arabs as 'The Truthful'
'The Trustworthy', Muhammad*

When he reached forty years of his age
Gabriel the Arch Angel brought Message
From Allah, the *Holy Quran*
To be continued for next twenty-two years.

In peaceful ways Mohammed*
Spread Allah's message of monotheism
To shun the practice of idol worship
To unite and live in brotherhood.

To shun all evil practices –
To bury female child, break bonds.
To give up fornication, adultery.
Live in purity and in peace.

Mohammed* and his followers
Attacked day-in and day-out
Tortured, Sumaiya first women
To be murdered in brutal way.

His followers migrated to Abyssinia
Meccans followed them to complain
To their king but king Negus
Shows compassion and protects them.

For ten long years, Mohammed*
Spreads his message peacefully
Bearing all hardships, pain
Agony and untold sufferings.

Allah permits him to migrate
To Yasrib, later to be named
As Madina, Prophet's town.
Those people protected and loved him.

Battles after battles fought
Between Allah's beloved, the Muslims
The followers of Islam with idolaters
To wrest control of Mecca, the Kaaba.

Where pilgrims gathered once
In a year for Haj to visit
Kaaba and to circumambulate
To sacrifice animals as done by Abraham.

The practice of Abraham and Ismaeel.
Polluted, mingled with idolatry.
All evil practices gathered around
Kaaba, by tribes of Mecca, The Qureesh.

The first battle of Badr gave victory
To Muslims, but battle of Uhud
Fought fiercely, many Muslims
Martyred, Mohammed* injured.

As times passed, treaty of Hudaibia
Signed between idolaters and Muslims
A peace treaty, no war pact for Ten years.
A clear victory for Muslims.

The following year, the first Haj
Performed by Muslim at Mecca
The idolaters vacate Mecca
To allow Muslims to circumambulate

Muhammad*, on camel's back
Does not dismount but Circumbulate
Kaaba, the House of Allah,
The one and only God.

The following year Mecca
Falls to Muslims, Idolatry Shunned,
All Meccans embraced
Islam, the religion of peace and love.

Millions and Millions of Muslims
Every year perform Haj
At Mecca to face Kaaba
The House of Lord, The Allah.

II MESSAGE

Millions and Millions assemble
At Mount Arfat, the Mountain
Of Mercy to pray for forgiveness
For eternal blessings from Allah.

Mina, Muzdaliffa, and other
Holy places, where pilgrims
Gather, halt to complete the
Rituals of Abraham and Ismaeel.

The Oneness of Lord, the Beneficent
The Merciful is proclaimed
Muslims world over face Kaaba
Five times day-in and night-out.

To pray, to bow and kneel down
To lift both the hands to seek
Allah's help, in supplication
For His Mercy, His Help, for Goodness

Holy Quran is the message of Allah.
Prophet's words are pearls of wisdom
For guidance, for solace for peace
For leading Mankind to straight paths.

Among the teachings is to treat
All the men and women
As brothers and sisters
And to treat the neighbor as your own

To seek refuge from the path
And ways of the Devil, the Shaitan
To shun the diabolic nature
Of man, to conquer your own self.

To realize your own soul.
And purify your own inner self.
To find remedies to all inner evils.
To exert in patient at all times.

Be honest, truthful and lead a pure life.
A virtuous life which leads to heaven.
To overcome evil and paths of Hell.
To seek Allah's company day-in and day-out.

Life is transient, Time passes away.
Good deeds remain forever and ever.
Be good to self and to one and all.
Make life a bed of roses.

Show mercy, mercy will be shown to you.
Forget and forgive a wrong done.
Amend and compromise in every way.
Strengthen your bonds day in and day out.

Keep your hairs combed, teeth's brushed.
Body clean, wash yourself well and good.
Adulate and stand in prayers.
Observe silence, purify speech and talk less.

Be kind in talk, walk softly on earth.
Keep penance, perform all duties
Lovingly for sake of Allah, the Great.
Seek award for deeds done in life hereafter.

Respect the dead, send prayers for them.
Respect parents, love them in old age.
Respect teachers, pray for their wellbeing.
Respect leaders, obey them and be loyal.

Purify your heart, make it golden.
Be regular in charity to the poor,
To the wayfarer, beggars, travelers.
Feed one and all from your daily food.

Pray at all times, tune your mind,
Heart and soul to Allah alone.
Keep fast in the month of Ramzan.
Invite the familiar, and unfamiliar to dine with you.

Once in life time make the holy
Pilgrimage to Mecca, Medina.
Perform Haj in white unsewn
Shroud, think and bow before Allah.

Seek forgiveness for all past sins,
Committed knowingly, unknowingly
Take a vow to lead a pure life.
To live like a perfect human being.

Shun all abominations, all obscenity.
Respect women of all ages, keep
Your eyes down, do not stare them.
Let women remain in purdah to save virtue.

Do not spy on others, do not over hear
Conversation, do not doubt your brother.
Do not be jealous, shun covetousness, greed.
Adopt patience, the mother of virtue.

Be humble, the first lesson of humility.
Read and learn, acquire wisdom.
But be humble in all manners.
And ways, seek the path of goodness.

Do not curse anyone nor to the Time.
Accept all sorrows with fortitude.
Maintain your promises and your word.
Honor all commitments and contracts.

Not to slander, defame, backbite,
Blackmail, speak ill of others.
Carry tales, break-in conversation.
Scheme with others, conspire.

Be straightforward in all dealings.
Do not hoard for higher profits.
Do not cheat anyone in any business.
Respect your customer as your brother.

Protect the weak, meek and the orphan.
The impoverished and the poor.
Be always just and render justice.
Earn through the sweat of the brow.

Not to kill or create dissension.
In the God's land among people.
Not to disturb the peace and love.
Not to destroy the tranquility.

Usury and charging interest
On borrowers, completely prohibited
So also alcohol and intoxicants
Gambling and games of chance.

Taking predictions and astrology
Palmistry and other predictive
Subjects are all prohibited.
All times are good from God.

Depend totally on the Allah
And lay full faith on Him
For all your needs and
Seek His Bounty and His Grace

Allah permitted slaughter of animals
For food only when His name is uttered
But prohibited blood, carrion, dead animals,
Carnivorous and unhoofed ones.

Birds which prey on other birds.
And crawling animals like snakes,
Scorpions, insects were prohibited
Except sea animals with gills like fishes.

To protect the environment
The animal and the fauna
The plants, trees and plantations
Make the habitation beautiful.

Think of your relatives and friends
At all times, unite them with love
Let love be the guiding force of all
At all times love one and love all

Send 'Darood-o-Salam', greetings to Prophet
And his descendents, respect virtuous,
Saints and godly people, pray for them.
Pray for all the people of the world.

**Peace be upon him*

THE BLESSED PROPHET-MERCY TO THE HUMANITY

Lord, the Creator of entire Cosmos
Minerals, plants, animals and last
In the order, was a hidden secret,
According to the sayings of Holy Prophet.

Holy Quran says that Lord gave a
Command 'Be', 'Kun' and low and behold
Emerged His Beauty, the creation
In a systematic order, in harmony.

Holy Prophet says that Lord created
Prophet's light 'Noor' before the creation,
When Lord wanted to reveal Himself
He chose to create Adam with four elements.

Lord blew His breath in the idol of Adam.
He enlightened Adam with the light
Of Mohammed*, with knowledge
And with Lord's attributes and His Names.

Adam was last of the creation,
But first among the Prophets.
Bearing within him the light of Mohammad*,
And seed of the secret of the Lord.

Lord is hidden in the self of Man.
While the light of Mohammed* is enshrined
In the glorious hearts of the believers.
Lord and His angels sent their blessings on Mohammed*

Lord in *Holy Quran* has pronounced
That He and His angels are constantly
Sending blessings on Holy Mohammad*,
And all the believers should do likewise.

Mohammad* was descendant of Abraham
And His first son Ismail through Hajira.
On Lord's command Hajira and Ismail
Were left in the desert of 'Bacca', Mecca.

The blistering sun was unbearable.
Hajira submitted to the Lord's command.
To fulfill the test of Love.
To receive the 'Baraka' and Blessing.

She ran helter skelter from mount
Safa and Marwa in search of water
For the thirsty child. Lo and behold
Angel Gabreil bought forth a spring.

The water was overflowing Hajira cried
“ZamZam” ‘Stop, Stop’. The gushing water
Slowed down into a well to provide
Water to the thirsty child and the mother.

Slowly caravans came and settled
Around the spring and the well.
Hajira and Ismail and the descendants
Became the guardians, owners of the well.

Abraham visited ‘Becca’ to enquire
The welfare of his growing son Ismail.
At the command of the Lord.
They built the first house of the Lord.

The House came to be known as ‘Kaaba,’
The House of the Lord for His worship.
The Ismail’s descendants became the
Keepers of the spring and the ‘Kaaba.’

Ismail’s descendants multiplied
Into many tribes and more tribes.
All would gather for pilgrimage
Around the Kaaba to worship Lord.

The Prophet Mohammad* was born
In the clan of Quresh in the family
Of Hashim, His grandfather
Rebuilt the Kaaba, found again the lost

Well and spring “ZamZam” and golden gazelle
Which were placed on Safa and Marwa.
Mohammad’s* father Abdulla was most
Handsome child of Abdul Mutallib.

Abdullah was to be sacrificed as a vow
Made by Abdul Mutallib, if he discovers
The lost ZamZam, the hidden well and treasure.
But the tribe protested when the lad.

Abdullah was led for sacrifice
To the idols of ‘Lat’ and ‘Manaat’
The tribals had lost the worship
Of One Single Unitary Lord “Allah.”

Each tribe found an idol for worship.
Three hundred and sixty idols
Had been placed in the House of Lord.
The tribals were steeply drowned in myths,

Mythologies in superstitions, black magic.
In all untold miseries and offences
Against mankind. Slavery, fetishism
Female child burial was order of the day.

Great civilization had come up in the world.
The Egyptians, Palestinians, Syrians,
Babylonian, Vedic, Roman, Chinese, Iranian
And umpteen of them in the world.

Lord had blessed the descendants
Of Isaac, the son of Abraham
With Scriptures, knowledge, wealth
Beauty, power and miracles.

Each time a Prophet was sent
In the line, in a chain among
The descendants of Jacob, the
Israelites, for guidance.

To remind them of worship
Of one Singular Lord, the Allah.
But Israelites created idols.
Monotheism was lost in antiquity.

The last Prophet of the Israelites
The Messiah, the Jesus, the son of Mary
Was crucified, but Lord raised him
To heaven and replaced another on the cross.

When asked by the companions of Jesus,
When he was led for crucification
As to who would be their Prophet
Jesus replied that Mohammad*

From Arabs will be born as last
Of the Prophets, Mohammed*
The Al-Ameen, the Trustworthy
Mohammed* the Al-Sadiq, the Truthful.

Lord's signs were visible and were clear.
Before the birth of Mohammed*.
Light shone from the forehead
Of his father Abdullah before wedding

With Amina, the blessed mother
Of Prophet Mohammed* the posthumous child.
He was suckled by foster mother
Halima who spoke pure Arabic.

Angels appeared one day when Mohammed*
Was playing with his foster brother
And other children in the valley.
They opened the chest of Mohammed*

Cleaned the heart of all the impurities.
Mohammed* stood in stupor.
Halima was scared, she rushed
To Mecca and handed custody to Amina.

Amina passed away when Mohammed*
Was six years old on the way back
To Mecca from her hometown Yasrib.
Later Yasrib gave shelter to Prophet.

Yasrib came to be known as town
Of Prophet 'Medinat ul Nabi.,'
Long after Prophet's struggle
With his people at Mecca.

Mohammed* was brought up by
His grandfather Abu Mutallib
With great affection and love.
But he left the world shortly.

Mohammed was brought up by
His uncle Abu Talib, a respected leader.
Whose son Ali came later
In custody and care of Mohammed.*

Mohammed* showed his exemplary
Character, never worshiped idols.
Pondered and pondered on the Greatness
Of the Creator of the universe, Allah.

As a merchant was scrupulously
Honest, trustworthy and kept his words,
Promises, deeply concerned of welfare
Of his tribal community and people.

Khadija, a virtuous widow, a rich
Merchant's wife entrusted caravans
To Mohammed* for trading in far
And wide places from Mecca.

Mohammed* truthfulness, absolute
Purity of mind, heart and soul
Won the hearts of the entire
Tribal community of Mecca.

Khadija was too pleased with Mohammed.*
She was forty and Mohammed* was twenty five.
She offered herself in marriage.
Mohammad* accepted her hand graciously.

The happy couple bore four daughters.
The last Fatima was most beloved
Pretty and resembled Mohammed.*
Later to be wedded with Ali, in Madina.

Mohammed* soon took to a recluse life.
He would withdraw in a cave Hira.
In nearby mountains of Mecca,
For deep penance and meditation.

When he had proved in every aspect
His virtuous living, his saintliness
His judiciousness, his perfection
Of manners and became a perfect being.

Then Lord sent Angel Gabriel
When Mohammed* was forty years old,
Sitting in deep meditation in the cave.
Gabriel held tightly Mohammed*

In embrace thrice over, when he
Refused to read what Gabriel said,
As Mohammed* was unlettered
And did not know to read.

Lord sent His first message
Of Prophet Hood and Quran
Was dawned on Prophet
In the holy month of Ramadan.

Mohammed* rushed home in fever.
Asked Khadija to cover him with blanket.
Mohammed revealed to her about the message.
Khadija unhesitatingly believed every word.

Khadija rushed to inform her cousin.
Her cousin knew the Christian
Scriptures which foretold about
The birth of Mohammed* in Arabia.

He consoled Khadija and revealed
That Prophets were troubled by their
People with untold hardships
Pain, privation, hunger and thirst.

That Mohammed* would likewise
Be troubled by deeply superstitious
Idolatry people of his tribe.
And he would be driven away.

Mohammed's* closest friend Abu Bakr
Beheld Prophet in great respect
Honor and love, he immediately
Accepted Mohammed* as a Prophet.

When Mohammed invited the tribal
Leaders to his home for a feast
And beacons them to shun idol
Worship, Mohammed was jeered and laughed.

Mohammed* announce his Prophet Hood
By gathering all the Meccans.
But they shunned him. Mohammed*
Was troubled, heckled, and harassed.

Mohammed* for twelve long years
Lived in Mecca preached
Monotheism and to worship One
Singular Lord of the universe.

Mohammed* called upon Jews,
Christians, Sabians and all tribals.
To unite into one brotherhood.
And pray and bow before Allah.

Revelations after revelations came
From Allah, to reiterate, warn
The people of the dooms day.
Of how the way wards were punished.

Meccans called Mohammad* as a poet,
A charlatan, a magician, a fraud,
A phony and by many other
Nicknames, but Quran vouched

For Mohammed's* purity of Message.
Quran revealed about the creations
Of first man Adam and Eve.
And how he was misled by Satan.

Holy Quran warned humanity
To beware about the Satan, the accursed.
About tyrants, false prophets,
About humbugs and charlatans.

Holy Quran spoke about the mysteries
Of the universe about the creation
Of wonders about many millions
Graces, Mercies, Beneficence of the Lord.

Mohammed* and his followers
Were ostracized, driven away
From their homes, beaten
Black and blue, dismembered.

Prophet counseled patience,
To turn the other cheek.
To be in ever submission.
In humility before the Lord.

Mohammed* sent away a band
Of followers to Abyssinia.
Meccans followed them and complained
To the king, the king found the followers truthful.

He permitted them to stay in Abyssinia.
Gave shelter and protection.
Secretly accept Mohammad*
As a Messenger and last Prophet.

Meccan leaders tried to lure Mohammad*
With wealth, women and kingship.
To subdue him from his preaching.
Prophet was steadfast and strong in faith.

Mohammed* made his nocturnal journey
To heaven with Gabriel on 'Buraq'
The lightening horse to meet Lord.
Meccans refused to believe this truth.

Meccan leaders then decided
To assassinate the holy Prophet.
They all gathered outside his house.
When Lord commanded him to migrate

To Medina, where the people
On hearing about the message
Of the Prophet had accepted
Him and had become converts.

Prophet and his close confident
Friend Abu Bakr, the 'Siddiq'
The truthful, hid for three days in
Cave 'Ghar e soor' to save from cruel Meccans.

Prophet was welcomed with open arms
In Medina, a community of followers
Had already gathered in Medina.
They came to be called as 'Muhajireens.'

The Medinites were called 'Ansars.'
The helpers, the Ansars shared
All their belongings wealth, women.
They became true brothers in faith.

The Prophet's first mosque was built.
All helped in putting up the structure
Adjacent to the Prophet's house.
Where he housed his family.

The Prophet's next ten years
Were riddled with attacks from Meccans.
Led by his uncle Abu Sufian.
Wars after wars were waged.

Allah at last granted full victory.
The Mecca fell to the Prophet.
And his followers, the faithful
Came to be known as Muslims.

The great victory of fall of Mecca
Was foretold by Allah in holy messages.
It was bloodless coup, Meccans
Surrendered and embraced Islam.

The Holy Kaaba was rid of all
Idols, from every home idols
Were broken and destroyed
All praise be to lord of the universe-Allah

** Peace be upon him.*

THE MESSAGE OF LOVE

-a-

The message of Prophet Mohammed*
Rests on four strong pillars.
The first pillar is to clear

The myth and falsity created
 Around Satan, the ‘Shaitan’, the Jinne.
 By the Jews, Christians and
 Other mythological legends
 Of Greek, Roman, Indian,
 Chinese and other such scriptures.
 To show how Iblis played his
 Part mischievously and how he was
 Banished and expelled from the
 Realms of the Great Being Allah.
 And how ‘Iblis’, the ‘Shaitan’ is
 The stark enemy an open foe
 Of mankind and particularly believers.
 To reveal the assurance of ‘Shaitan’ to Allah.
 That he cannot distract humble servants.
 That he is powerless before surrendered,
 Blissful, tranquil and true lovers of Allah.
 The first message is to expose ‘Shaitan’.
 And to reveal how deceptive he is?
 How to shun ‘Shaitan’? To expel him
 From thought, mind and in daily actions.

-b-

The Second most crucial message
 Is to reveal who the false gods are?
 How they are all creations of fiction,
 Falsified myths and mythologies.
 Creation of minds of poets, charlatans,
 Humbugs, hypocrites and ‘kafireens’!
 The mini gods, idolized externally
 By idols, figures, paintings.
 Internally in mind by false dreams,

False ideals, away from Reality.
 The multitudes of gods, goddesses,
 Their legends, their stories etched
 In the ancient scriptures of Greek
 Roman, Indian, Chinese, Buddhist,
 Jains, Jews, Christians, Sabaeans
 Are all falsity to the core and untrue.
 To deny and shun their existence.
 Erase them from worship from the
 Mind, heart, thought and action.
 Destroy the falsehood about them.
 Recite 'La illaha', 'there is no god'.
 'Illallah' 'other than Allah.'

-/-

The third and the most important
 Message is to reveal about the REALITY
 The TRUTH, the presence of the Omnipotent,
 Omnipresent, Eternal, Singular Allah
 The God of Compassion, Mercy, Beneficent,
 The Tremendous, the Sustainer, closer to Jugular Vein.
 The True Beloved, the Magnificent
 The Beautiful, the Marvelous, the Awesome.
 The True Creator, the ONE, the ONLY ONE
 About the truth of Creation, the TRUE GOD.
 Who exists and is ever conscious of His Creation.
 Who Builds and Destroys, who answers and punishes
 Who is Ever Vigilant and created His Creation.
 With purpose, to guide the destinies and lives.
 Of men, jinnee and all creatures.
 To reveal His laws, His Commands.
 To reveal His Directions, His love.
 To make man a purified being.

A true being, a compassionate being
 A loving being, an obedient servant.
 To make His earthly being
 A befitting being as a vicegerent
 To enable him to enjoy his earthly life.
 And later his heavenly life as a reward
 For his righteous actions on earth.

-d-

The fourth significant message
 Is the revelation of pure light,
 The 'Noor' of Allah in human form.
 The Last of Messengers of Allah.
 The most humble, surrendered
 Obedient being – the Mohammad*,
 Peace be upon him
 On whom the Creator Allah
 And His angels send their greetings, 'Salaams;
 The Salutation, the 'Darood'.

-e-

The Mohammad* the graceful, the beautiful,
 The penitent, the peaceful, the gracious,
 The kind, the benevolent, the true believer,
 The most obedient and surrendered being.
 The giver of good tidings, the Warner.
 The embodiment of Truth and Beauty.
 The Trustworthy – The 'Al-Ameen'.
 The Truthful – The 'Al Sadiq'.
 The most sincerest, the brave.
 The embodiment of all the Ninety nine
 Qualities imbibed enshrined in him.
 Practiced, exemplified, set up an

Example through good conduct for virtuous,
 For truthful, humble and sincere beings.
 To accept his leadership, his Prophet Hood.
 To follow his example, his precepts
 His life, a shadow less person
 Divine light reflecting effulgence
 A virtuous and a beautiful personality.
 A great being a loving being.
 Upholder of Truth and virtues.
 A giver of divine law.
 A sage, an adept, an ascetic.
 A glorious personality, a humble fakir.
 A light of heaven on earth.
 A leader, an imam of all prophets
 Of all virtuous beings and saints.
 A revealer of Truth and Reality.
 A spokesperson of ETERNAL BEING.
 A gods man, a lovely being.
 A personification of virtues and goodness.
 A path breaker of good life.
 Taught humanity to achieve heaven by good deeds;
 By angelic deeds, heavenly deeds.
 A destroyer of falsity, false gods,
 False images, false dreams, false hopes.
 Upholder of justice, a protector for helpless,
 A succor for poor, orphans, and widows.
 A reliever for underdogs and miserable.
 A protector for woman, upholder of their rights.
 Removal of distinction among races, colors and castes.
 Established World brotherhood.
 Made man to realize his own inner self.
 So that man can realize and reach God – Allah

** Peace be upon him*

A MERCY AND PEACE TO HUMANITY

From the unknown hidden
Light of the mystery arose
The lights of Prophecy.
There is no light among
Lights that is clearer,
More existent, more remarkable,
Nobler, more wise, more
Just, more sweet, more
Formidable and more appealing
Than any among the lights
And torches to appear as prophets
The more pure primordial
Light was endowed with a glorious name (Ahmed)
With a glorified nature (Mohammed*)
A character glorified as 'Al Ameen (trustworthy),
Al Sadiq (The Truthful)'
With ninety nine glorious essences,
Qualities of mercy, imbibed
In its seed a glorious plan.
To enfold, encapsulate the
Entire humanity as Mercy of Lord.
Dazzling, visible, magnificent,
Brilliant, made more clear
Powerful, generous and kind.
This light was proclaimed
Before creation of first man,
And his substance wholly purified.
The speech prophetic, the knowledge
Flowing from that deep essence of
Supernatural Being, the Lord
Of the Universe the Eternal Master.

Lord made him utter words (Iqra)
 The divine truth guided him.
 To be a guiding torch
 To the humanity till eternity.
 United with God without separation
 "Closer than Jugular vein."
 More closer than "the distance
 Of two shot of the bow".
 The Prophet is "Siraj," 'Lamp
 Of Prophet Hood'; "Muneera"
 (Of light) and "Al Insan al Kamil"
 (The perfect Man)
 A mercy and peace to humanity.
 God being Truth made him
 Utter words, guaranteed the
 Meaning of the words.
 It is the divine Truth.
 Guided him in a divine way.
 For a divine purpose.
 His will was established.
 The Lord in him cleans
 The muck and rust in chest
 Of the obedient souls.
 Mohammad*, a herald
 Of the Uncreated word.
 United with God- Allah.
 Without separation, surpassing
 The imaginable, the announcer
 Of the end, the ends of the end.

** Peace be upon him*

LIGHT AND MERCY

The Sun, the mother of our universe
Shines with brilliance and effulgence.
The light from it travels and reaches us
In a flicker of our eye lid, with
Speed of millions of light years.

When Sun sets, darkness surrounds us.
Sun and light can it be seen as separate?
Prophet is light, “Noor” of Allah.
Can Noor and Allah be separated?

In a flash of a moment, in a flicker
Of an eyelid, like light, Prophet
Reached ‘Lord’, when summoned
With that speed of light, all that happened

In the ascension to heaven, to meet Lord.
To merge in Lord, to lead all prophets
As imam in prayers, to witness heaven
And hell, then with flash of lightening

The knowledge was gathered.
The journey was completed.
Light upon light, ‘Noor un ala Noor.’
‘Noorullah’ is effulgence of Allah.

The brilliance of Lord is Prophet.
To shun Prophet is blindness,
One without eyes cannot marvel
The beauty of light of the Sun.

Nor see the brilliance of the Sun.
The eminence of the Sun is Prophet.
Light is pure and shadow less.
Prophet was 'Insan e Kamil', a

Perfect human being, without
An iota of shadow, sinless.
With multiple colors of the light.
With millions of qualities of the light.

An example for the mankind.
A mercy for the humanity.

‘MERAJ’ – ASCEND TO THE THRONE

The twenty sixth 'Rajab', a glorious day
A day in the life of Prophet Mohammed
To glorify and enlighten the universe
When Lord, summoned him to His presence.

Gabriel descended from Heaven with "Buraq"
A shining white horse, with lightning speed
Woke up Prophet, wrapped in the mantle,
Saluted him and conveyed Lord's greetings

The bed was still warm, the locket and chain
Of the humble dwelling still tinkling
A moment stood still in silence
When Mohammed ascended the Heaven

Gabriel took Prophet to the Rock of Jerusalem
The holiest of holy place on the earth
Where a grand reception was held
Prophets from Adam stood behind him in reverence.

Gabriel led Mohammed to the threshold
Of the Lord's throne and stood aside
Pleaded Mohammed to enter into Lord's presence
Beyond lay the effulgence, to burn his wings

Gabriel tarried, bid Mohamed good bye
A chosen, praiseworthy now in His presence
The Immanent Light of the universe
The Omnipotent, the Omnipresent.

Lord asked Mohammed, what gift he brought
Mohammed offered his tears of love, his services
His supplications, remembrances
Pangs of separation and yearnings.

Lord pleased with the sincere answer
Blessed Peace and Grace on Mohammed
But, the chosen one sought Grace
On all the obedient, God fearing souls.

So pleased was Lord, with Mohammed
That he desired, all his followers
To recite this conversation
In their daily supplications, in 'Namaz'.

Ordained, Mohammed's followers
To recite 'Namaz'; daily prayers
For fifty times from morn to night
In praise of the Lord, the cherisher.

A heavy burden cast on shoulders,
Mohammed descended from Heaven.
Met Moses on the way below
To learn that people would disobey.

Humanity had shown disregard
Unconcern to all Prophets
Disobeyed the Holy commandments
How could they bear this onerous task?

Mohammed returned to the Lord's presence
To seek redemption and concessions
For his people may abstain from 'Namaz'
For the burden was heavy to bear

Lord the Merciful did grant
His beloved's wish to reduce
The supplication to be performed,
In a day to at least five times.

Moses skeptical, expressed doubt,
For man has been ever niggardly
To keep the commands of Lord
From the times of Father Adam

Gabriel waited at the threshold
Of the Heaven in glory and shine
To show the 'Ab-e-kuwsar' the river of bliss
Which Lord had bestowed on Mohammed.

Lord did converse with Mohammed
When Lord allowed Mohammed
To step close to Him with slippers on
Thou He did command Moses to remove it.

Love, the elixir, the honey of life
Takes one to the greatest heights
To mingle and merge in glory
To see the splendor and the Light.

Rajab : Seventh Islamic Lunar month.

10

Self Knowledge by Release from Attachments

MAN ARAFA NAF SAHU

“Man Arafa Nafs Sahu”, “Know your Own self” is the main slogan Of “Tasawwuff” (Sufism). The huge Cosmos and the intricate design Of nature is stupendous and Marvelous. This is of the outside the Inner being is equally harmonious and meticulously designed. Despite Our mental confusion, lack of proper understanding and clear logic, The internal system works in perfect Harmony and precision. Million thanks And praises to the Great Creator, Whose bounty is vast and unlimited. First is to see the signs or signature Of Allah in nature, in oneself and His total command over us and our helplessness and despondency. The more we reflect on oneself and on Allah the more praise is uttered by the

Tongue and breath.

It is our common daily experience that our minds keep talking to ourselves. Repeatedly the hurts and injuries caused to us by others, keep troubling our mind. The wounds open up afresh and the bleeding is unstoppable. Our mind and heart start cursing our adversaries. When they come before us, instead of returning the smile and salutation, a frown, a grunt emerges from our face and mouth. We expose ourselves more and more for further attacks and this chain recoils. The mind and heart binds itself to sorrows and pains endlessly.

What is the remedy available to emerge from ourselves and to break from these shackles? The suggested remedy is to keep uttering the litany i.e. praise of Lord Almighty and keep repeating His name and glorify Him. Glorification of Allah's name, seeking repentance and forgiving others would release us from the futile meandering of the mind and attachments to the one's selfish ego. Attachments to the self, self-glorification, self-gratification causes misery. Self-importance is another factor to lead us to pride and anger. To subdue it, one needs to remind of another Greater Being, who loves us more than our adversaries, who unasked showers His Bounties and Grace. Hence to change the focus from oneself to the over-self i.e. to the Higher Being by His Glorification will surely release us from much mental torture, agony and despondency. The more we realize about the Glory of the Lord and His sustain unseen help reaching us from several unknown quarters, the more it would lead us to self illumination. It helps us to open the inner eye. Many mundane things worrying us would become insignificant and loses its importance in our eye and mind.

How to emerge from low self-esteem and to broaden one's own outlook is a familiar question arising in several minds who

suffer from it. Persons lacking in self-confidence and suffering from a feeling that they are short of talents, suffer from low self-esteem. It leads to self condemnation and shyness. They refuse to mingle with their peer groups; withdrawing in their own shell, with unknown fears gripping their mind. They fear of being laughed at by their friends and relatives. They curse themselves, their parents, brothers, sisters and their relatives. Thus, low esteem and lack of confidence would be a cause for nervous breakdown, migraine, nervousness, anxiety symptoms; leading to ideas of reference, neurosis, further on to psychosis. It develops deep feeling of jealousy in the mind and being suspicious of others. It would also be a cause for hatred to others. What can be the remedy to get rid of this illness? The best way is to lay faith in someone very dear to you as a friend, a teacher, a guru, a priest or a family doctor. You should speak out your mind and let all your feelings and seek help to cleanse your mind and heart of the ill feelings. Another way is to join youth clubs / social clubs and find sincere friends, who can help you to overcome your weaknesses. You need to have patience and fortitude and have full faith in the Unknown Power, who loves you and can bring you out of the moroseness, self-centeredness and self-indulgence. Those who have the difficulty in reading books can seek help from visual education, classical music, sightseeing and pilgrimages.

It is often the complaint of the many suffering from depression that no one loves them and they are friendless. They feel that their friendship is spurned and they fail to get proper reciprocation. During the period of depression, life appears listless and you feel you are a failure, that you are meeting failures at every step. It is indeed a period when such persons seek self-pity and their lamentation is grave and full of

grievance. The faith in the Ever Loving unseen Lord is at the lowest ebb and they curse the destiny.

This is often a period when your shadow appears to be your enemy. As a counselor for over several decades my approach to such persons seeking my help has been multifold. It is difficult to make home the point that most of the adverse situations are due to their own short-comings and weaknesses. Such persons refuse to accept their wrong doings and mistakes. They refuse to amend and repent. Sometimes, the point has to be driven home by raising hopes and showing that their positive nature can bring them good results. Meditation, patience, doing some good by way of feeding stray animals, birds, ants and poor beggars would bring joy and happiness. Make them look up to the nature and commune with it; the bright sunshine, the colorful sun set, a walk in a flowery garden. Then slowly they have to be led to the altar of the Ever Great Love. Once the love in the heart is kindled to the mercy, the compassion and kindness; then you begin to see some change taking place in you. The failed reason begins to see the beatitude. The eyes open up to the reality. One should repose faith in themselves and in their Guru (Murshid) or their counselor and begin to accept their words as Truth. Only then the inner ego can be subdued and brought to submission. When you submit and surrender to the Greater Being, the inner eyes open up and truly wonders start happening. Your heart filled with love and affection would light up other's hearts. You are accepted by others. Their response brings change in you and slowly you set goals for your self-improvement and you begin to see the results. One who expects change to occur on repetition of few mantras; doing some charitable work without bringing change in them would be living in a fool's paradise. Humility is the first lesson of wisdom. So also, simplicity and sincerity in words and actions are very much

necessary for change to occur in one's life. It has also been observed in life that things do not happen suddenly. One has to put in ones sustain efforts with sound common sense and wisdom. Take all precautions to till the land in time; sow the seeds in time, tend the crops; protect it from insects, from animals, from theft and from vagaries of the weather and be very cautious in marketing your crops. You need to save for the rainy day. When you have money in hand then take abundant care and not to be attracted to the glitter of the world and become a spend-thrift. You have to be a Spartan in living and also not be overgenerous to make a show of your wealth. There is also a tendency to give loans to unscrupulous scoundrels who befriend you at such times to rob your wealth and peace and never return it. People living on salary have to live within their means. Though poverty pinches but at times it acts as a succor and virtue to save you from drowning by saving you from evil ways by attracting you to the glamour of life to ruin you. Wealth is not all enough for one's happiness and peace in life.

P.S. Every thought is supported by holy words from all scriptures.

11

Sufism in Islam

A) SUFISM

Sufism is all about silence and to attempt with all humility at one's command to reach and merge with the Lord, the Most Gracious and Loving.

Sufism is all about shattering faith and belief in all the myths, mythologies and fictions of imaginations created by fertile ghostly mind. It seeks to reach the Divine, the Unitary and Solitary Master, who have Himself no master no guide, no partner, no associates, nor He comes in any format of Avatar, Son or any other form in the world. But His presence is found in the signs of creation of the world and universe and the world around us i.e., He is Omnipresent, Omnipotent closer than jugular vein. He has created man in His own image. He was a hidden treasure and wanted to reveal himself. He bestowed on man His Divine Qualities in the soul and heart of man. Man needs only to discover and know his own self to realize the uniqueness of his Lord and the Master full of Compassion, Mercy and Beneficence.

The Master loves man and expects him to give his undivided and total unwavering devotion to Him. Man needs to submit like a slave to his master or a child to his mother or a

patient to the nurse, to the Supreme Master's Will and Commands pronounced through His perfect beings His Messengers or Prophets. But the Prophets are devoid of any power of the Master except to communicate the experiences felt by them during the course of the journey to reach the Lord and experience the truth during their perfect living. They are illustrious personalities and were examples to the humanity to emulate.

Sufism is all about the purification of soul from all the animal tendencies of anger, lust, jealousy, capriciousness, lying, fraud, deception, greed, covetousness and other despicable and pervert tendencies. To become morally sound with courage of conviction and adopt truth with humility, simplicity and sincerity as a way of life, is the basic teaching of Sufism. It further teaches to earn one's own bread with one's own efforts, to be charitable, gracious, forgiving, loving, and become a perfect gentleman; to evolve and elevate the soul to divine consciousness by consciously realizing and practicing the qualities of Lord; to color oneself in the color of the Lord Almighty of Mercy and Compassion by total reliance on Lord and practice patience and fortitude; to be thankful and be satisfied at all times; and to be grateful for all the gifts received from nature created by the Lord, the Merciful and Loving.

Sufism is about silence of tongue, heart and mind. It is an old adage that "talk is silver and silence is golden". Silence requires that heart and mind be stilled and should not meander nor be full of worries. A silent mind is possible only through meditation and regular practice. The life's rigmarole is such that the soul is caught in the web of worries and thoughts. Since Sufism is all about love and devotion for the Master, the mind should be put to conditioning of single-minded devotion to the Master alone. This is possible when the mind does not get fixed

to the worldly desires, passions and pleasures. All disappointments and frustrations lead to mental strain, tensions and pressures. Therefore, a Sufi keeps aloof from the worldly affairs to achieve silence of mind, heart and the tongue.

Sufism is about peace “As Salaam”. Salaam is one of the attribute of the Master. Master is all Love and Affection. To achieve total surrender and love for Master, a Sufi has to cultivate peace with all. He has no quarrels, no grievances, or grouse or pain, no desires, no demands with anyone, for it is the Master who has arranged all the affairs of the world. For a Sufi, every situation of his life is a test of love and he has to maintain his peace, for which he has to have absolute control over his passions, anger and all the despicable and undesirable qualities. Peace cannot be achieved unless the inner self is at peace with one and all. Only and only then, the Master bestows “As-Sakina” (bliss) in the heart. A Sufi achieves total joy, ecstasy and happiness.

B) SUFISM IS ABOUT IMAN (FAITH) YAQEEEN (CERTAINTY-CERTITUDE) AND IHSAN (GRATITUDE)

Iman is faith in the existence of Master, the Allah and it should be complete and full. He provides all the sustenance and takes care of all the affairs of His creatures. This is the Yaqeen or certainty. The certainty is by recognizing the signs of the Lord, the Beneficent. A Sufi develops certainty by realizing the truth and shunning all the doubts, false images, falsehoods, myths, superstitions and mythologies. His certainty and faith is unwavering and strong. Nothing can shake his faith in his Master. The faith and certainty brings forth ‘Ihsan’, gratitude for all the blessings showered on him by the Master. He sees the Master’s works in all the affairs of the world and recognizes that the Master is keeping a careful watch on His beloved creatures, who

are fully dependent and have full and complete reliance on Him. A Sufi is totally convinced that he is a spark of divinity and by shunning the gross and impurities in him; he will be able to achieve and see the light of divinity in him.

A Sufi realizes the Attributes of his Master, the Allah and His Prophets. He colors himself in the attributes of his Master of love, compassion, mercy, godliness and goodness. He achieves everlasting goodness by performing good deeds every moment of his life. He shuns all that is despicable, detestable, unwarranted and considered as undesirable and bad.

A Sufi is always in Zikr (incantation). He negates the existence of any other god but Allah by unceasingly repeating in measured tones the incantation of “La Ilaha Illallah” there is no god but Allah. He keeps repeating the name Allah as many times as he breathes.

A Sufi accepts a Peer or Murshid for his guidance and follows the teaching of his guide, the Peer, until a Sufi perfects himself.

A Sufi emulates the examples of the Divine saints by carefully studying their lives and being in the company of attained adepts and purified Sufis

C) SUFIS, SUFISM IN ISLAM AND THEIR PRESENCE IN INDIA

What Sufism can give to those who have reached the twilight zone and are in the evening of their lives after having felt the mirth and pleasure, the humdrum of life? To quote a famous Sufi Poet Omar Khayyam:

Ah! My beloved fill the cup that clears
Today of past regrets and dead future fears

Unborn tomorrow and dead yesterday
why fret about them when today be sweet

For a Sufi every moment is precious. He lives moment by moment. He has no past, no future, no regrets, no morose, no pain. The past and future are painful and full of regrets and fears. If you live for this moment and for now you are thinking not of yourself but you are filling your consciousness with that of Divine Beloved whom you have realized by shunning your ego, your inner I, your 'ahankara' and merged your soul in the Supreme I, the super consciousness. Your presence is your merger and the merger has brought pleasure immensely and deeply, an enlightenment and opening of your inner eye. You have acquired self-knowledge and power of realization. Your every moment in the presence of your beloved is worth million hours of the worldly existence. You do not wish to lose His Divine Presence of Bliss and Eternal Happiness, When lovers mingle, time has lost its meaning. Neither there is beginning nor end, thus it is expressed in one of the passages of *Holy Quran*, Chapter 97:1-5

"We have indeed revealed this (Message) in the Night of Power: The Night of Power is better than a thousand months. Therein come down the angels and the Spirit by Allah's permission, on every errand; Peace! This until the rise of morn!"

That moment of being in the Divine Presence is the most joyous moment. It is the merger and union. This is what the Sufi yearns for. He wishes to be always in the company of the Beloved. He loses his personal identity and attains Moksha in his own life by breaking the law of karma or rebirth. When light dawns there are enlightenment, the darkness disappears. The light eats away the darkness. There is glory and the fragrance spreads all over. Hence, the joy of the union and merger destroys the past regrets and future fears. The Sufi feels that he is like a faithful dog. In ancient Egyptian civilization, a dog was

akin to god. Why so? Because a dog loses his identity with his master. He is at the master's beck and call forever without grouse or complains. If he is chained, he remains in that position as long as the master wishes day in and day out. If food is offered he wags his tail, if denied he does not bite the master nor does he abandon the master. A dog identifies the friends and foes of the master. His loyalty is unquestionable. Sufi yearns to be like a dog to the master, always at the master's service, at the beck and call without any complain or grouse, always in joy, bliss and happiness, always in cheerful mood; feels fully secure without any fear as he is in his master's presence. A Sufi's love is eternal and his moments are ecstatic and joyful. A Sufi's mind is doubtless and soul serene. With the Master beside him, life for him is a trifle. The rudder of faith in his Master cuts off the turbulence of life. He realizes that there are no meanderings, no confusion. The mind is at total peace. The shackles of iron or walls of bricks cannot curb or prevent his pure and sublime love to his Master. A Sufi realizes that his Master's Grace grants him His Effulgence, which leaves the Sufi in a trance. A Sufi's face radiates his Master's glory, His beneficence, His might and mercy. A Sufi feels that his being is enveloped with his Lord's compassion. He feels that each particle of his body is his Lord's creation. He feels that his consciousness is merged with his Master's and the Master's consciousness dwells in him serenely and life glows in him sweetly and calmly. Songs flow from his lips in his Master's love, which the Master showers on him eternally. A Sufi is totally a surrendered being.

Total Surrender

I love Him, Respect Him and honor Him;
 Each breath of mine is spent in His service
 Day and night, merge and I slave forever
 Out of dedication and love of labor

Neither vagaries of weather, ill health
Nor desires, nor slumber can deter me
With deep devotion, I burn the candle
Of my life at His feet in total, surrender
I have no complaints, demands, compulsions
No grievances, grief or pain
Undoubtedly, I am captured by Him;
I am now left with no will of my own.
My Master's service is my main motto
I wish I were a dog to befriend him.

Let my Soul Gleam

Let me circumambulate thee
Sing paeans in love of thee
Like a moth, burn my wings
In my mad love for ever
My eyes have wept and wept
Slept little sung thy praise
Glorified heaven and cursed Satan
Quenched longings temporary desires
My every breath is charged.
My every throb is grief.
Open thy doors to the yearning soul.
Embrace my spirit with both thy arms
O Heaven! Shelter this being
with light and glory for the soul to gleam.

I Grieve for Thee

The silvery dome, the glass chandeliers.
The marble green and woolen carpets
The Muezzin's call and faithful's zeal.
The echoing sounds of prayers around

My grieving spirit and bleeding heart.
My shattered being and longings apart.
My quivering lips and flowing tears
Pangs of separation soul can't bear
My torn condition, betrays me.
My mourning is deep, none can see.
Men in perfumed dress detest me
I am pushed and pulled with all the glee.
My poor heart is broken to pieces.
Now I grieve and sing praises for Thee

Praise Worthy

I have roamed and roamed
in all the quarters of globe
and found to my dismay and grief
that all the beauties are to wane
Take away all my treasures and wealth.
My glories and achievements.
My eminence name and fame.
Leave me alone with my soul's yearnings
My grieves are many and sorrows aplenty.
With simple dwelling and humble living
But my soul's yearnings have never waned.
My beloved's name is always on my lips
Let me sing paeans for thee
Send glories and praise for thee

My Last Wish

When my time comes shed this mortal coil
To close my eyes forever and to breathe the last
To straighten the body, hands and legs

Then let me sigh with Thy name on my lips
I yearn for thy glance and a glimpse
For the reflection of thy effulgence
For your sweet fragrance and sweetness
Let me place my soul at thy holy feet
O Praised One, the deliverer of all souls
Let my tears of love be my humble gift
Let me present thee, with my stricken heart
With its wounds and pangs of separation
O my Beloved! I yearn for thee all my life
Now, I am immersed deep in your thoughts

Purify Ourselves

Come, come let us fill our vacuums
In heart, in mind and our souls
With love, affection and warmth
Illumine with millions light of knowledge
Let us enliven our sagging spirits
With rhyme and rhythm, with melodies
With cheers and allow them to soar
Higher and higher like a skylark
Let us dwell deeper and deeper
In the realms of the heart
And bring out treasures to gleam
Our eyes and to enlighten ourselves
Let us purify ourselves afresh
With the cool streams of love

Zeroes Gain Value

We are all the million zeroes
But, all of us living together

Besides the Great Only One
 Have gained a great value
 That GREAT ONE is all alone
 But we millions of zeroes
 By praising and singing paeans
 For THAT ONE have gained glory
 Many petals are held by a SINGLE
 Stalk to form a beautiful flower
 For nectar and fragrance
 To delight everyone with its beauty
 Love emits sweet scent
 For every-one to enjoy its bliss

Self Expression

The beauty of my Beloved Lord
 Which wants to express itself
 In million ways and methods
 In nature there is brilliance
 What uniqueness on this Mother Earth?
 The living and the non-living
 The precious stones and the jewelry
 The fruits, flowers, bees and insects
 O Lord! Grant me the inner eye
 That lights to see through all things
 To enlighten my mind and soul
 To refresh my inner self every day
 Let my faith in Thee be steadfast
 Not lose my foothold to get lost forever

D) SUFIS AND THE NATURE OF SUFIS



The Sufis

The Sufis, the “mutaqqeen” the truthful
Are those who have attained
In truth, that True Master
Who exists by means of infinite,
Absolute, and colorless existence.
Their whole goal is to negate
All the inner baser instincts,
The inner desires passions.
The inhuman qualities.
And fill their cup
Of their being and life
With divine love, to utter
Forever and ever His deep
Love and sing His songs.

Adoring Saints

By visiting the graves,
Mausoleums of saints.
We draw inspiration.
From their lives and works.
Their humanity, generosity.
Their culture, gentleness.
Their humility, sincerity.
Their godliness, simplicity.
Their silence, benevolence.
Their calmness, sweetness.
Their love and affection.
Their kindness, compassion.
Their charity, benevolence.
Their broad mindedness, vision.
Their learning and wisdom.

Saint Worship

It is true that the saint is dead
Buried, mingled and has become one
With the soil, dust unto dust.
He was one like us to pass by.
It is also true, that person faced
All the human weakness body aches,
Pains, diseases, squalor, poverty, hunger, privation.
But the saint was a person par excellence,
Brilliant spiritually, great in thoughts, deeds and virtues
He was personification of all kindness.
Nature bestowed on him rare gifts
He sparkled like a fine cut diamond
We pay respects to his purified soul,
And sing paeans to Lord, the Benefactor.

Beings Par Excellence

They are all men of great insight,
Foresight, hind sight with a third eye,
All acquired through ages of learning
Under great masters, with discipline,
After years of contemplation and meditation.
A shining halo surrounds their being.
With magnetism oozing out from every cell
Ecstasy from every particle of their being
Emitted with glowing glimmering brilliant eyes,
With equanimity; patience and calmness.
Men, who lend their ears, but not their voices
With deep knowledge of men and matters.

They have become saints sans pomposity,
 And turned themselves to humans par excellence
 To twinkle like a star, shed light like Sun, Moon.
 The whole world bows down before their greatness.
 Their mind is full of wisdom and magnanimity
 Even Nature submits to their pure will.
 Without an iota of ego, desire left in them
 Divinity dawning, effacing their self.

Sufism or Tasawwuf or Irfan (Marifat e Ilahi) is not a cult or a separate religion. It believes in creating World Brotherhood or citizenship through “Tawheed” (monotheism). A Sufi has to have a master to follow and learn a way of life to achieve perfection in manners, cultivate and culture the heart with purity of thought and good behavior, through possession of virtues and negation of all vices and surrender of will before the Supreme Will of Almighty Allah.

Sufism is absolutely peaceful and totally non-violent movement to awaken the soul to greater grandeur through simple living and practicing lofty ideals through meditation, Zikr (incantation), Sama (singing of holy rhymes set to music) and other Sufi practices by accepting the Risalat (prophet-hood) of our Holy Prophet Mohammed peace be upon him, by strengthening of faith (yaqeen), servitude by protecting the precepts of our Holy Prophet peace be upon him, performance of Namaz (prayer), acts and deeds of righteousness, seeking and observing Taqwa (awe of Allah), Tawba (repentance), Tawakkul (full surrender and trust in Allah), Ikhlas (sincerity), Sidq (truthfulness), Tawakkul (contentment), Haya (shame) Shukr (gratitude, thankfulness) Khawf (fear), Rida (hope), Khushu (fearfulness, humility) Istiqamat (uprightness) a state in which Allah’s grace comes perpetual for it implies the perfect performance of Allah’s service. Firasa (insight) as Prophet

[peace be upon him] said Beware of the believer's insight for he sees with the sight of Allah; Wara (abstaining from all unnecessary and seemly occupation) and Simt (silence). The Prophet [peace be upon him] is quoted as having said "whoever believes in Allah and last day, let him speak good or else let him be silent. Silence is interpreted both literally as meaning that the man should learn to govern his tongue and metaphorically is referring to a heart that silently accepts whatever Allah-God may decree. Adab (descent manners) as Prophet [peace be upon him] said "Allah mannered me and taught me good manners" live in righteous conduct. Dua (prayer) seeking constantly supplicant to Allah, for Allah God says, Supplicate and I will answer you. Faqr (poverty) for Prophet peace be on him said "the poor shall enter paradise five hundred years before the rich" Tafakkur (meditation), Muraqaba (contemplation) and Muhasaba (self examination) Tawheed (belief in One God Allah), Mahabba (love), Shawq (yearning), Uns (intimacy), Rida (satisfaction).

Truth is realized by daily submission to the rule of law laid down by Allah for achieving perfection of human self by Mujahida a collateral form of jihad mean earnest striving after the mystical life. As the *Holy Quran* says "And they that strive earnestly in our cause, we surely guide them upon our paths" *Holy Quran* Ch. 29, Verse 69. Prophet peace be on him said that the Greater Warfare (Jihad e Akbar) is against the earnest striving with the carnal soul (Mujahida tun Nafs) It is by seeking refuge in Allah-God and to seek His protection from the animal and satanic forces working in man, by observing Saum (fasting) for the purification of inner and outer actions of man by Qurbani (sacrifice) so as to enable man to breakaway shackles of selfishness, self centeredness and to break away from the indulgence of pleasure seeking, materialism, ritualism, taboos and superstitions so as to achieve perpetual peace As-Sakeena

(eternal peace) through deeds of everlasting goodness (baqiyatus Saalihaat) thus to achieve Allah's (God's) realization. To elevate the soul from moral consciousness (Nafs e Lawwama) to divine consciousness (Nafs e Mutmainna) by shunning and annihilating animal consciousness (Nafs e Ammara).

The practices of Irfan i.e Sufism enlightens the mind, sharpens the wit, broadens the outlook and purifies the heart and thinking. Above all Sufism or Irfan makes a person humane and a perfect gentleman in every sense of the term. Sufism is a branch of Islamic spiritualism and its study and practice is known as "Tasawwuf" (Gnosis). The study is divided into four branches; Shariat (common Law), Tariqat (spiritual Path), Ubudiat (servant-hood unity with Allah God) and Ma'rifat (Allah's God realization Gnosis). Sufism begins with the acceptance of Tawheed (Monotheism) and Risalat (Prophethood of Prophet Mohammad [peace be upon him]) by observance of personal hygiene, strict disciplined life, doing charity and earning one's living through the sweat of the brow.

E) SUFIS ARE FAQEERS

The word "faqr" signifies-fasting in the name and sake of Lord, contentment, persisting and perseverance with fortitude and patience subjugation of despicable elements, total faith in the will of Supreme Being-Allah-God, to practice pure thoughts and to lead a life of truth to achieve a blissful life. One who practices regularly these qualities and led a pious and virtuous life of dedication and total surrender to Allah-God is a Sufi and a Faqeer. A Faqeer is a totally surrendered soul with deep piety, humility and sincere to the core with absolute love for Allah-God; His Prophets peace be on all of them and for the humanity. They reflect on the inner aspects of man and every quality and feeling is analyzed and achieves self-realization

leading to God-Allah's realization i.e. Marifat e Ilahi. The lower self is conquered, the self becomes purified, and God imposed. Sufis and Faqeers achieve enlightenment and pure "Wilayat" or sainthood and come to be recognized as "Wali Allah" (friend of Allah), Peers, or Peerans. These saints become true personification of all virtues and saviors of humanity. They (Sufi masters) teach their disciples the ways to conquer their lower animal self and lead them to pure love of the Lord for final merger. To discover one's own self through self enquiry under the strict guidance of the Master, the Peer, will lead to the knowledge of the greater self, the Lord Almighty and for self-realization. The Lord's grace is bestowed on the inner self-consciousness, and enlightenment dawns to make the Sufi a true beloved of the Lord.

Sufism is all about the love for the Beloved and His Prophet [peace be upon him]. It is the deep love and test of love which brings Lord nearer than Jugular Vein. "Love is God, God is Love" is a famous adage and idiom. Love emits from heart and mind and is not propelled by a brute mechanical force but by a feeling of willingness, which brings joy and happiness rather than pain of suffering. Pain and suffering accepted voluntarily due to a strong feeling of likeness to a person to whom it is directed in the form of "Love", does not cause destruction but it propels a person towards a "Life Force" or magnetic force, which is everlasting. Love should be for love's sake. It is a silent cool stream and its water is pure and sweet. It should neither be poisonous nor be bitter. Love should remove the feeling of bitterness, moroseness, self-possessiveness, hatred and jealousy. Love should bring in us magnanimity and generosity of Sun, truthfulness, simplicity, beauty and grace of Moon, contentment and tranquility of an Ocean, love should make us forgiving, merciful and compromising in all seasons,

purity and shine of white snow of Himalayas, vastness of desert and enormous goodwill and everlasting goodness.

Love

Doubtless mind
Soul serene
With Thee (God Allah) beside me
Life is a trifle
Rudder of faith
Cuts off turbulence
Meandering thoughts
Dampens the spirit
Shackles of Iron
Or wall of bricks
Cannot curb or
Prevent Love
Pure and sublime

Love's Many Facets

As a seed seeks a safe place to hide
Till it gains strength and sprout to grow
Hearts that are weak or marred by frailties
Need Love to make them strong and pure
Loves lives in souls lofty and true
And shuns the mighty and haughty
Love can never find a place
In hearts that are hard and strong
Loves shines and sparkles in speech
Never adapting a harsh tone
In songs sung with a melodious voice
It reflects itself and is shown

Though love spells special passion for truth
Its magic hold entranced, in its spell,
People of all ages-young and old,
Neither age nor customs their glories dim
In love sympathy flows like a stream
Gushing and flowing with ecstasy
Springs of charm bring out milk and honey
Love cheers up a lonely heart
Though sad and painful the pangs of love
We are told that sweet they are
And that not to have loved at all
To love and lose, it's better far

Sufis and Truth

Sufis march on the path of the truth to achieve
And practice truth to its perfection they shun
Falsehood to the core. They envelop their being
With the shining light of the truth

Wooing Truth

Truth being crystal clear
Needs no enology or praise
Its effulgence and brightness its showers
On loving and compassionate souls
Truth pursued with sincerity and humility
Showers its special grace and bliss
Truth is complete only with love
Compassion, mercy, charity and justice
Truth is eternal and surpasses
All barriers and is beyond nothingness
Truth is infinite and dwells in hearts
Pure and simple, humble and kind

To experience truth one needs to appeal to it to dawn on the mind, heart and soul.

Oh, Truth

Oh, long awaited truth! Descend from heaven above
And shower on me thy mercy and love
My failings have stamped on me their black mark
Please light up my conscience, gloomy and dark
Whenever my anger roars and thunders
It makes me commit all sorts of blunders
It crumbles my will to do good deeds
Makes me look small and to shame it leads
O Truth pure and ever sublime
To drive away my passions and guilt, tell “time”
Cool my senses and light up my mind
So that a home in my heart, LOVE may find

To achieve ‘inner peace’ one needs to shun selfishness, self-centeredness, and attachments to wealth, women and property.

Inner Peace

Look to the inner Voice
Its light is eternal its joys are multiple
Its grace is divine
It is soothing and pleasing
Its voice is melodious
It has motherly concern and care
It knows your anguish and pain
Listen to it
Sit in silence
In meditation

In calm stillness
Close your eyes
In your heart recite
La Ilaha Ill Allah
Mohammadur Rasool Allah
Allah Hu Allah Hu
Allah Hu Allah Hu
Hu Hu Hu

An illumined soul is an enlightened one to guide the humanity.

An Illumined Soul

Every moment is becoming past
Mingling with times and history
Bygones be bygones, past is past
Words slipping from lips can't come back
Deep down in yourself, a feeling
Of remorse, repulsions regrets
Of acts disapproved and shunned
A beginning of change in you
A new experience of fresh breath
A new life, a new lease
A change of mind, a change of heart
A new discovery for better living
A new learning, a new growing
An expansion of vision, a new light
A glow within, a new consciousness
Ever forgiving and illumined soul

Sincerity

Sincerity touches the heart
Touches every one indeed
Touches infinity surely
Sincerity is pure and simple
It has no choice
It showers no undue favor
It has no prejudice
It has no hate
Sincerity for all
Sincerity is every thing
Good and sublime
Sincerity is rare in its kind
It has no beginning
It has no end
It flows and flows
Like a crystal clear stream

Simplicity

Isn't simplicity Divinity profound?
In its sincerity found
Shining truth radiates its glory
Its lustrous light tells its own story
It admits not an iota of lie
It lets not calmness ever die
It gives tranquility its due
And patience is its main virtue
Profound it is in goodness
And quick in its forgiveness
Steady and straight is its path
Its thoughts, impurity takes a bath

All promises made, it keeps up
With knowledge it fills its cup
Simplicity is humble and modest
But never bows to pride's behest
It always remain without fear
To everyone it is always dear

The whole aim in the life of a Sufi, a Darvesh, and a Faqeer is to realize the Lord and its Prophet peace be on him.

Ninety Nine Names

Realize the ninety nine names
Ninety nine themes, units and qualities
Of the Lord surrounding you
Of the Holy Prophet (pbuh) within you
The light upon lights, lights all
Enlighten your being within it
Repeat all the names on your lips
Inhale him to surcharge you
Let the streams of Love
Flow within to cleanse the being
Let the cream of charity
Flow through the hands of goodness
Purify the mind with crystal thoughts
With honeyed tongue glory thy Lord
With His guidance tread your path
With melodious songs thrill your heart

Darvesh, Sufis and Faqeers walk on the path of eternal goodness to reach peace, tranquility and ecstasy.

Ecstasy

Every moment of bliss, ecstasy
Is a golden moment, a monument
Surpassing Himalayan heights of glory
And million years of chanting and praying!
A moth circumbulates, burns in flames
A supreme sacrifice on the altar of Love
Lightening reducing to ashes Mount Sinai
Moses (a.s) merging in splendor of Supreme
Mohammad's (pbuh) ascension to the throne
On 'Lailat ul qadr' in a flash
A glorious and a golden moment
A Midas touch turns dust to gold
A sigh of a dancing Darweesh
With a heart glittering with Love
With tattered clothes, disheveled hair
Soul purified for final merger O Lord!

Allah wants man to turn the heart to "Qalb e Saleem" a purified heart.

A Purified Human Heart

Eyes get blinded on seeing blazing Sun
On entering house, everything appears dark
Prejudiced mind cannot enjoy any fun
On seeing full moon, a jealous dog barks
Crystal clear water cleans all dirt
A pure heart reflects love sublime
Beauty mesmerizes lovers to flirt
Blissful joys dazzle soul from golden times

A beast can be turn to a pet
Man can scale mountains and moon
The grief and sorrows are all to forget about
But a stricken heart suffers immensely

(In Golden Moments page #31)

A Sacred Human Heart

The wilderness and arid desert
With life scarce and dryness all around
The deadly silence and burning sun
Leaves a parching tongue with looks wild
The dangers are grave indeed
The deadly snakes with fangs sharp and deep
A threat to man sans protective
When exposed to nature base
A sacred heart is a pleasure to keep
In it dwells light to illuminate the mind
Filled with faith and hope and Almighty
And seeks Grace and Mercy from dangers many
The gushing springs with endless fountains
Makes the land fertile and enriches it
Man with love and kind heart
Creates fruits of good deeds for all to enjoy.

On purification of heart and soul, a Sufi, a Darvesh, a Fageer reaches enlightenment.

Enlightenment

Dread of supernatural lurks at bottom of heart
Bringing forth fear and harrow
But courage and bravery overcomes them all
Man should not succumb and fall

Evil eye casts a mighty spell
 Which can crush stones to pieces
 Heart with sound faith, purifies the mind
 To withstand the fiendish force
 Peace and contentment are divine gifts
 To a tortured mind and soul
 Being sustained in submission
 Will fetch peace in humility
 A mind that glimmers with enlightened thought
 From its ignorance and fear, take flight
 Knowledge and learning are powers
 To strengthen the soul, to make beings bright.

The lives of Sufis are beyond their own selves. They are charitable in nature and their charity is beyond all barriers of caste, creed and race.

Prayer for Tranquility

O the praised One, the chosen One
 The purified and the sublime soul
 The cherished one, the protected one
 The privileged one, the gracious one
 How shall I please thee, O Loved one?
 With my weary condition and wretchedness
 With my chill penury and hallowed nature
 With my empty head and dark soul
 O the enlightened soul, the guided one
 Show me the path of enlightenment
 Illumine my mind with million lights
 Bring me ecstasy and supreme bliss
 O my deliverer, O my redeemer
 Protect me on all sides and be with me
 Let thy glimmer of hope, cherish me
 Let peace prevail and tranquility descend.

F) MORE ABOUT SUFIS

Sufis are not fundamentalists nor dogmatic nor worldly. They are withdrawn from the rigmarole and humdrum of the world. They are ascetics. There are few among them who take up the work of reformation and for the spiritual elevation of the masses. Masses would flock to them over the exhibition of miraculous powers of curing the sick, warding off the evils praying for rain during draught season. They are gifted with power of speech i.e. gift of the gab, and their discourses would turn the heart of the evil mind masses to goodness and spiritual living. The example is that of Hazrat Shaikh Abdul Qadir Jeelani (r.a) saint among saints of Baghdad Iraq and Khawaja Moinuddin Chishti of Ajmer India. Sufis have always kept away from political development and never entertained Kings, Nawabs and their couriers. Even in modern times Sufis are averse to politicians and public men. They are not narrow and petty minded but very broad in their vision and actions. They entertain people of all religions in their circles to bless and to help them overcome their difficulties of lives. They pray for one and all and they always rely on prayers as an efficacious remedy to ward off evil. They carry a belief that only through the prayers they can cure people afflicted with incurable diseases and possessed with evil and negative forces.

Khanqas

A Sufi Master would have a “khankhah” a monastery for his disciples who are given teachings on finer aspect of spiritualism. Every monastery, ‘Astana or khanqah’ as it is called would have a “langar” common kitchen for preparing the food for the poor. The langar of Ajmer e shareef saint is still famous. Every day hundreds are being fed free from the langar. A Sufi Master who succeeds to a khanqah is referred to as “Sajjada Nisheen” i.e. one who sits on a prayer mat. They would have a circle of

disciples and followers, who would receive a regular daily training on inner spiritual development.

Sufis and Sama

Audition of music set to divine songs is regular feature of Sufi gatherings or majlis. That is how Qawwalis have come into vogue. The Qawwals are specially trained singers. The Hindustani music, the musical instruments like sitar and sarod, table and tambourine are the invention of Sufis like Amir Khusroo a disciple of Saint Khawaja Nizamuddin Awliya of Delhi.

Sufis and Literature

The Sufis pen their thoughts in ecstatic poems. The Doha's of saint Kabir Das, the famous Matnawi of Maulana Rumi, the poetry of Hafiz of Sheeraz, Sheikh Saadi, Maulana Abdul Rahman Jami, Fariduddin attar and scores of them is still famous though centuries old. They are read and re read in Sufi circles and by all people.

Urdu Language

Urdu Language came into limelight with poetry penned in that language by Sufis like Ali Dakhani, Khawaja Band e nawaz, Meer Dard, Mirza Ghalib, Allama Iqbal and many hundreds of them.

Sufis – Art and Literature

The Naqshbandi order of Sufis are famous for Calligraphy. They have brought out works of art, miniature paintings and works of architecture, which are wonders today.

Influence of Sufism in India

Great Sufis like Khawaja Moinuddin Chishti of Ajmer, Baba Fariduddin of Pak Patan, Bakhtiar Kaki, Nizamuddin Awliya and Chirag dilli of Delhi influenced greatly the minds of masses with their miraculous powers and magnetic personality. Thus started the Bhakti Movement in India. Saints like Sant Kabir Das, Mira Bai, Ramanjanachari, Madhvachari and hundreds of saints, yogis were able to bridge the gap between the Hindus and Muslims.

Advent of Sikhism

Guru Nanak the founder of Sikhism was deeply influenced by Sufi Masters. He took up to ascetic life and wandered all over India and Middle East with his Muslim disciple Mardana, who sang divine songs composed by him. Guru Nanak founded the religion of Sikhism on the belief of One Single Unitary God and on the basis of brotherhood of man. The Guru Grant Sahib, the holy book of Sikhs, comprises poems of Guru Nanak and of many Sufi saints like Baba Farid, Sant Kabir Das. Sufi poetry decreed and condemned mere ritualism but encouraged true love for the Divine Master. The Sufi poetry dealt on divine love, compassion, mercy, charity and on brotherhood of man.

Urs of Sufi Saints

The Sufi saints who have attained in all respects and have merged with the Lord are revered. Their tombs venerated. The disciples and followers flock to their tombs to seek redemption to their problems both worldly and divine. They are considered as divine interceders. In India in every nook and corners are the tombs of Sufi masters. Their descendants and followers carry

on the work of Sufis to keep alive the teachings of the Sufi Masters. They celebrate annually a festival known as “Urs.” Urs means the union of the saint with the Lord, the final merger. Their day of demise is remembered as Urs. The Urs of Ajmer saint Khawaja Moinuddin Chishti is being celebrated since centuries. People from every nook and corner assemble on the stipulated dates at Ajmer. Lakhs gather and the saint is venerated on the Urs days. There will be qawalis and langars - poor feeding. Sufis consider that on Urs day’s divine blessings dawn on them. That is known as ‘Baraka or Barakat’ through the intercession of the saint. Special blessings and benediction is granted on the Urs days. Sufis feel that on their participation on Urs days, they get spiritual elevation and blessings.. It is the understanding of the common man that their vows are fulfilled and their worldly problems are solved on their participation in the Urs. The sick get cured, the unmarried girls find their matches, the unemployed find their jobs and so on and so forth.

G) ISLAM AND SUFIS

If you ask Sufis to which religion they profess; they would answer that their religion is Islam and their Master is Prophet Mohammad peace be on him, the last Prophet and his nephew Ali (r.a), the fourth caliph is the leader of saints. They would relate a chain of Sufi masters reaching to Hazrat Ali (r.a) the fourth caliph and Prophet Mohammad (peace be on him).

But the present sect of Muslims ruling Saudi Arabia are called Wahabis or Salafi, named after their leader Mohammad ibne Abdul Wahab. They are puritans and strictly adhere to the canonical aspects of Sharia of Islam. They condemn Sufis in the strictest terms and call them heretics, ‘bidaties’ or innovators, the corrupt ones. They look down upon Sufis and have gone to

the extent of calling them 'Kafirs' or un-believers or idol worshippers.

Sufis deny this charge and claim to be the true followers of the Prophet peace be on him. The word Sufi means the purified. Sufis believe that the purpose of life is to shed the animal consciousness, then perfect the moral consciousness to the stage of divinity by elevating the soul to the divine self or merger with the Almighty. This Sufi way of life is condemned by the Wahabis and their ilks like Tableeghi Jamaat and Jamat e Islami. Sufis are being persecuted in Middle East, Iran, Turkey and in all the countries where Wahabism and fundamentalism is gaining ground. In India also the majority of the common Muslims have come under the strong influence of Wahabism, Tableeghi Jamat, Jamat e Islami and Ahl e Hadeeth. However, the soil of India is very rich and Sufism will flourish forever and ever in Hindustan.

H) CONTRIBUTION OF SUFIS TO DEVELOPMENT OF SCIENCE AND LAW

Sufis dedicate their lives for seeking the knowledge and for attaining divinity. They are pioneers in setting up the foundation for the study of science, medicine, astronomy, mathematics, numerology, physics, alchemy and many subjects. They laid the foundation for Islamic Jurisprudence and logic. To name a few personages are Averos, Ibn e Sina. Ibn e Rushd, Ibn e Batuta, Omar Khayam, Imam Hanifa, Hambal, Shafi, Maliki, Imam Ghazali and scores of personalities. The contribution of Sufis for building up literature like poetry, works in prose is immense.

I) THE SUFIS IMITATORS AND FRAUDS

It is in the nature of humanity to imitate the real gems and pearls among the famous identities and personalities. It is so

with the Sufis also. Sufis acquired a prominent position in society. It created jealousy among the incompetent and the corrupt. A large number of fraudsters, imposters and imitators have brought bad name to the real Sufis. A group of astrologers, numerologists, exorcists, ‘amils and kamils’ pass off as Sufis to trick the humanity for making quick money. Such persons are now abounding all over the country. Because of their ill reputed activities, the adversaries of Sufis, especially the Wahabis have been persecuting the Sufis all over the world. Almost all the terrorist activities are carried out by the Wahabis, who have taken up to arms and underground activities. Sufis shun violence and are peace loving people and their message is of love and affection and to spread the message of brotherhood of man.

Sufis by their practices and contributions of their mind and heart on the oneness of being, bring about a transformation in their inner consciousness. They put up all their efforts to transform the inner ego, and the ‘ahankara’ (pride, ego) to a divine self by meditation and self attainment

Dawn of Enlightenment

“Forty” said my master when I was in my teens
 You should cross forty summers of life
 And undergo its vicissitudes
 You should cross bridges, rivers and storms
 The senses should fail and the eyes glitter
 The ears should sharpen and tongue lose its taste
 The swiftness should slow down
 Calmness should descend upon you like dusk dawning
 The mirth and pleasures should wane
 The burning sun should descend
 The heavy monsoon downpour should end
 The rashness of your youth should decline

Then the tranquil moon will shine
 The cool breeze from the sea would blow
 To soothe the senses and calm the wounds
 The inner light will spread around
 The being will burn with brightness
 Mind canvas will be filled with beauty of nature

Faqeers

Chill penury begets pain and shame to them
 But their minds are crystal clear like diamond
 Profound thoughts overflowing and oozing out
 Like fountain and mighty water falls
 Creating gardens to bear fragrant flowers
 Their wingless souls are sans pangs of suffering
 Glittering gold and currency though enriching
 But to ennoble the mind, it seldom helps
 When soul and mind dampens and meanders.

J) SUFISM, MYTH OR MYSTICISM?

Another false propaganda raised by this bogey of Wahabies, Ahl e Hadeeth, Jama'aties and their chronics is that Tasawwuf or Irfan is a myth and mysticism and not a reality and not Islam. This has been effectively dealt with by Sheikh Hisham Kabbani of the Naqshbandi Sufi order. A few excerpts taken from his book are noted below.

Imam Abu Hanifa said *"If it were not for two years, I would have perished. For two years I accompanied Jafer as-Sadiq (RA) and I acquired the spiritual knowledge that made me a knower in the Way (i.e. Sufism).* "[Ad-Durr Al-Mukhtar, Vol. 1, p43)

It is also mentioned in the book *Ad-Durr Al-Mukhtar* that Ibn Abidin rahmatullahi alaih said, “*Abu Ali Dakkak, one of the Sufi saints, received his path from Abul Qasim an-Nasarabadi, who received it from Shibli, who received it from Sari as-Saqati, who received it from Maruf al-Kharqi, who received it from Dawud at Tai, who received the knowledge, both the external and internal, from Imam Abu Hanifa rahmatullahi alaih, who supported the Sufi spiritual path.*”

Imam Malik said, “*Whoever studies jurisprudence and does not study Sufism will be corrupted. Whoever studies Sufis and does not study Jurisprudence will become a heretic. Whoever combines both will reach the truth.*” (Kashf Al-Khafa Wa Muzid Al-abas, Vol. 1, p341]

Imam Shafi said, “*I accompanied the Sufi people and I received from them three kinds of knowledge:*

1. *They taught me how to speak*
2. *They taught me how to treat people with leniency and a soft heart.*
3. *They guided me in the ways of Sufism.*” [Tanwir Al-Qulub, p405]

Imam Ahmed advising his son said, “*O my son you have to sit with the Sufis, because they are like a fountain of knowledge. They recite the remembrance of Allah in their hearts. They are ascetics and they have the most spiritual power.*”[Ghiza Al-Albab, Vol1, p 120]

He also said about the Sufis, “*I do not know any people better than them.*” [Ibid]

This then, is the opinion of the four great Imams of Madhab about the Sufis and indeed they themselves were Sufis in their own right.

But what about the generations after the four Imams, did they accept Sufism or did they discover something objectionable about Sufism.

Imam Ghazali rahmatullahi alaihi, the Proof of Islam, said, *“I knew it to be true that the Sufis are the seekers in Allah’s Way. Their conduct is the best of conduct. Their way is the best of ways. Their manners are the most sanctified. They have purified their hearts from other than Allah and they have made them as pathways for rivers to run receiving knowledge of the Divine Presence.”* [Al-Munqidh Min Ad-Dalal, p 131]

Imam Nawawi said, “The specification of the Ways of the Sufis are five:

1. *To keep the Presence of Allah in your hearts in public and in private.*
2. *To follow the Sunnah of the Prophet (SAW) by action and speech.*
3. *To keep away from dependence on people.*
4. *To be happy with what Allah gives you, even if it is little.*
5. *To always refer your matters to Allah, Almighty and Exalted.*

“[Al-Maʿasid At-Tawhid, P20]

So far, all the above mentioned are Imams that the Sunni Muslims (i.e. Ahle Sunnat Wal Jamaat) accept, what about the opinions of the Imams of the Salafi, Wahhabi and other non-Sunni movements. What do they have to say about Sufis?

Ibn Taymiyah, who deviated from the Ahla Sunnat Jammat and whom the Salafis and Wahhabis take as their Imam, has said, “Sufism is the science of realities and states of experience. A Sufi is that person who purifies himself from everything which distracts him from the remembrance of Allah. [The Sufi]

is so filled with knowledge of the heart and knowledge of the mind, that the value of gold and stones will be equal to him. Sufism safeguards the precious meaning and leaves behind the call of fame and vanity to reach the state of truthfulness. The best of humans after the prophets are the truthful ones, as Allah mentioned them in the Quran, ‘All who obey Allah and the Messenger are in the company of those on whom is grace of Allah: the prophets, the sincere lovers of truth (siddiqin), the martyrs and the righteous. Ah! What a beautiful fellowship ‘ [4:69]... [Sufis] strive to be obedient to Allah. Among them you will find the foremost in nearness by virtue of their striving and some of them are among the People of the Right Hand. [Majmu Afatawa Ibn Taymiyya, Vol 10, P 497]

Ibn Taymiyya has praised Sufis and Sufi practices in many of his books. He himself claims to be a Sufi Shaykh of the Qadri Sufi Order. He says, “I wore the blessed Sufi cloak of Shaykh Abdul Qadir Gilani, there being between him and me two Sufi Shaykhs” [Al Mas’ala At Tabiziyya]. Ibn Taymiyya’s Sufi lineage is given as follows: Shaykh Abdul Qadir Gilani (RA), Abu Umar Ibn Qudama, Muwaffaq Ad-Din Ibn Qudama, Ibn Ali Ibn Qudama and Ibn Taymiyya. [Majmu Afatawa Ibn Taymiyya, Vol 10, P516]

After Ibn Taymiyya his great student Ibn Qayyim had this to say about Sufis. He says, “We can witness the greatness of the people of Sufism in the eyes of the earliest generations of Muslims by what has been mentioned by Sufyan atn-Thawri, one of the greatest Imams in the 2nd century and one of the foremost legal scholars. He said, “If it had not been for Abu Hisham as-Sufi, I would never have perceived the action of the subtle forms of hypocrisy in the self. (Manzil As-Sa’irin)

Moving on to the Wahhabi leader Ibn Abdul Wahhab, whose followers we generally known as Wahhabis, and his views on Sufis. His son Abd Allah says, “My father and I do not deny or criticise the science of Sufism, but on the contrary we support it because it purifies the external and the internal of the hidden sins which are related to the heart and the outward form. Even though the individual might externally be no the right way, internally he might be on the wrong way. Sufism is necessary to correct it.” [Ad Dia at Al Mukhththafa Didd Ash Shaykh Ibn Abdul Wahab, p85]

Coming on now to the religious “reformers” of this century, we see that they all praised and agreed with Sufism, however, the followers of these reformers are under the dilution that their leaders denounced Sufism as being out of Islam.

Muhammad Abdul said, “Sufism appeared in the 1st century of Islam and it received tremendous honour. It purified the self, straightened the conduct and gave knowledge to people from the wisdom and secrets of the Divine Presence.” [Mujallat Al Muslim, p 24]

Rashid Rida said, “Sufism was a unique pillar from the pillars of the religion. Its purpose was to purify the self and to take account of one’s daily behaviour and to raise the people to a high station of spirituality.” [Ibid, P726]

Abul Hasan Ali An-Nadwi said, “The Sufis initiate people in Oneness and sincerity in following the Sunnah of the Prophet (SAW), in repentance from their sins and in avoidance of every dis-obedience to Allah, Almighty and Exalted. Their guides encourage them to move in the way of perfect Love of Allah.” [Muslim in India, PP 140-146]

Abul Ala Mawdudi says, “Sufism is a reality whose signs are the love of Allah and the love of the Prophet (SAW), where one

absents oneself for their sake and one is annihilated from anything other than them. It instructs us how to follow in the footsteps of the Prophet (SAW).” [Mabadi Al Islam, P17]

Further he says, “The Shariah and Sufism; what is the similitude of the two? They are like the body and the soul. The body is the external knowledge, the Shariah, and the spirit is the internal knowledge.” [Ibid]

All reference presents in this article have been reproduced from the book “The Naqshbandi Sufi Way” written by Sheikh Hisham Al-Kabbani of the Naqshbandi Sufi Order.

K) IS MIRACLES OF SUFIS THE WORK OF DEVIL & MAGIC?

The Wahabies and their ilk’s another propaganda is that the miracles that happen when Sufis pray are the acts of Devil and magic. There cannot be a greater lie and false propaganda than this charge. Allah and His Holy Prophet sallallahu alaihi wasallam have assured Muslims that their sincere prayers are answered. *Holy Quran* exhorts the followers to sincerely seek the Grace of Allah. When the purified soul seeks Allah’s Grace and His Bounty, Allah accepts His Friend’s prayers (Wali Allah’s Prayers). Such happenings or changes taking place divinely are surely from Allah and not from devil or magic.

L) ARE THE SUFIS MUSHRIKEENS?

The reading of the lectures of Hazreth Ghous e Azam raziallahu as compiled in his book “Futuh ul Ghaib” or the “Revelations of the Unseen” would clearly disclose that Tasawwuf, Sufism or Irfan as preached by him; and his preaching’s have come to be known as “Qadria Silsila”; are

within the bounds of Shariat and the fundamentals of Islam. He denounces any deviations, creating bida'ats and indulging in Shirk or Polytheism of any nature. Further studies of all the works of Hazreth Ghous e Azam raziallahu anhu will testify this statement.

Throughout India, Muhammadan Law and its jurisprudence (fiqh) is being applied to all Muslims in all their personal affairs irrespective of the fact as to whether they are Sufis or otherwise. Therefore to say that all Sufis are Mushrikeens is baseless and ill motivated.



A) KNOWLEDGE OF THE UNSEEN

Imam Al-Ghazali says in his monumental work, *“The Alchemy of Happiness.”*

“As regards the joys of heaven and the pains of hell which will follow this life, all believers in the Quran and the Traditions are sufficiently informed. But it often escapes them that there is also a spiritual heaven and hell. Concerning the former, of which God said to His Prophet, “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which are prepared for the righteous.”

In the heart of the enlightened man, there is a window, opening on the realities of the spiritual world, so that he knows not by hearsay or traditional belief, but by actual experience, what produces wretchedness or happiness in the soul, just as clearly and decidedly as the physician knows what produces sickness or health in the body. He recognizes that knowledge of God and worship are medicinal and that ignorance and sin are deadly poisons for the soul. Many even so-called “learned” men, from blindly following others’ opinions have no real certainty in their beliefs regarding the happiness or misery of souls in the next world, but he who will attend to the matter with a mind and heart unbiased by prejudice will arrive at clear convictions on this matter.”

B) HAPPINESS AND SORROWS IN LIFE

Happiness is a state of mind being satisfied with the happenings around you and joys brought by the environment, people you live with and the work you perform. There is no mental or emotional disturbance, no pain, anguish or turmoil in the mind. A mental state of satisfaction resulting in calmness and serenity. There is no extra burden on the mind or on the purse or drain in the finances. Your daily chores are attended fully. People with whom you are concerned are not troubling you. You are in a position to maintain cordiality and avoid any sharp edges and pin pricks. You are not unduly criticized, condemned, pulled up or troubled for any slip or mistake or wrong committed by you, you are maintaining the decorum and rules of decent living; etiquettes and manners. You are not overstepping the limits, being always cordial and smiling, doing your best to help your surroundings, friends, relatives and people around you. You are doing your best as you are required to do or perform to satisfy the needs of your dependents especially your wife and children. You are maintaining your health and getting sound sleep. Thus life for you is charming, full of roses and perfumes.

As against this, there are people who are always complaining of one thing or the other; being dissatisfied with their own self, picking up quarrels with people around them, fighting for one thing or the other – thereby neglecting their daily chores and works and being irresponsible. Due to which they land themselves in umpteen problems of one kind or the other resulting in emotional disturbances, outburst of anger, being jealous, carrying ill feelings for others; always carrying a feeling of being wronged by others; always carrying a feeling of dissatisfaction, unhappiness, sorrow and pain.

One can turn a leaf and change their course of life by accepting the reality of their faults. One needs to put an end to the feeling of being wronged by others. A mood of wellbeing is required to be prepared to meet the situations of life. Put up a smile on seeing an adversary than showing disrespect and anger. One needs to change the tone of talk to sweetness, softness and kindness than being rough, haughty and proud. One needs to tackle the emotional disturbances like anger, ill feelings, jealousy by rationalization or by taking advice from elders, wise people. Blame game needs to be stopped and put an end to. One needs to help oneself than expect others to help them, that is you need to become self-reliant and self-satisfied, Happiness is not something which comes from above. One needs to create an environment, situation and prepare an atmosphere for conducive things to happen, to bring joys. You need to give up being a cynical, critical person. You should not cause hurt, annoyance, harm and give pin pricks to others. This would prevent others from harming and troubling you. One needs to meet the challenges of life stoically, methodically, scientifically, systematically with inner strength, grit and determination. One needs to be patient in life. One needs to give up wickedness and cruelty of mind and adopt mercy and compassion to achieve success in life.

One needs to look into one self to achieve happiness, solace and peace.



Chapter Head

A) “NAFS E AMMARA” OR CARNAL SOUL OF MAN OR LOW DESIRES / PASSION

The lower self or carnal soul akin to baser feelings in man, teaches man to commit folly and to repent in leisure. *Holy Quran* refers to this lower self or ego as ‘Nafs e ammara’ in the following way:

Verse 53 Sura 12 Yusuf

“I do not exculpate myself. Lo! The Nafs e ammara (carnal, human) soul enjoins (teaches) unto evil. Save that whereon my Lord hath mercy. Lo! My Lord is Forgiving, Merciful”

Verse 26 Sura 38

“Do not follow your low desires because they will lead you astray from the path of Allah”

As we are born, our senses and gratification of pleasures are linked to our food requirements and the pleasures derived there from. When these desires and requirements of a child’s daily needs are not fulfilled then the child cries and weeps and calls for its gratification. Thus, the first basic instinct is in appeasing the hunger. The second most important requirement of a growing child is the protection and safety from all fears and dangers. The parents provide this security by securing warmth, comfort and protection from all harms, ill effects and injuries.

These two needs of human beings, in as much as, requirements of food, shelter and seeking protection from every harm and fear are basic for the growth of a child till the child grows into a full human being. During this period of growth are associated several feelings which are inherent in the human being; like anger, jealousy, greed, likes, dislikes, hatred and laziness. While protecting one self, the harmful elements or those which portends to be of danger are required to be subdued constantly. That is how the dangerous elements are recognized as deleterious to the healthy growth of human child be it illness or any other such harmful feelings or elements in him.

The need for constant protection for a child from parents is through the feelings of love and attachment. There is reciprocation and this grows constantly over the periods of growth and development. Any disruption or deprivation of love and attachment would be a cause for depression or ill feelings with many side effects. The negative feelings arising due to lack of love and affection are all associated with 'Nafs e ammara' or the lower self of man.

A weaning from frustration, greed, sloth and slumber, anger and jealousy caused due to non-gratification of senses or otherwise are fundamental to the healthy growth of an individual. This is where the culture, education and light acquired through several ages of learning process helps in the normal healthy growth of an individual.

The 'Nafs e ammara' or lower self remains raw in the early stages of growth and development of inner personality of man. Childish pranks, tantrums, adamancy, stubbornness, laziness, petty jealousies, quarrels, lack of understanding are all part of the 'Nafs e Ammara'. There will hardly be any understanding or good feelings, higher knowledge or realization of higher consciousness or presence of Almighty Allah. 'Nafs e ammara'

is the rudimentary stage of inner self or ego or carnal soul. It keeps demanding for satisfaction of its low desires, passions and for its constant gratification. Thus, it is selfish and self-centered. In 'Nafs e ammara' the intelligence is at its lowest ebb and has no part to play. Therefore there is the need of canon law, the Sharait, to regulate the 'Nafs e ammara' to higher levels of consciousness, so that it is brought within the bounds of Allah (Hoodadullah). The 'Nafs e ammara' or carnal soul is required to be bridled to enable man to live in peace and happiness and to be a good citizen. For achieving goodness, for acquiring moral fear, for good behavior and for self realization; 'Nafs e ammara' is required to be kept under constant watch and control. Such a 'Nafs e ammara' which is subjected to the laws and commands of Allah is referred to as 'Nafs e lawamma' or 'moral self'. All good feelings, compassion and mercy are associated with 'Nafs e lawamma'. When the 'Nafs e ammara' is totally annihilated the soul becomes a god imposed soul or 'Nafs e mutmaenna'. It is at this stage that higher intelligence assumes importance for Allah's realization.

"As for such men as entertained the fear of standing before their Lord and controlled their soul from low desires, their abode will be paradise."
(Q79:40, 41)

"Have you seen one who takes his passions as his deity? They are like beasts." (Q25:43)

"He who purifies the soul is successful, and he who ruins it, is ruined." (Q91:7)

B) ANIMAL SOUL AND SPIRITUAL SOUL

Ancient Uncouthness

Our ancient barbaric lore of million years
Continues to work in our subconscious.
Where millennium years of cultural breeding
Fails, it erupts within with all its force.

The ineptitudes, the inborn waywardness
 Uncivilized mind, the illegitimacy
 Of living, they have not deprived feeling
 Breaks the barriers of refinement.

The sexual urges grips the mind,
 Pleasures offered by the taste buds,
 The numbness, high feelings of intoxicants,
 Breaks the sobriety of civilized ways.

Green snake within, burning passions, greed,
 Hatred, stroke the fire within for violence.

Imam Al Ghazali says on this topic in his monumental work, “The Alchemy of Happiness” as follows: The effect of death on the composite nature of man is as follows: Man has two souls, an animal soul and a spiritual soul, the latter of which is of angelic nature. The seat of the animal soul is the heart, from which this soul issues like a subtle vapor and pervades all the members of the body, giving the power of sight to the eye, the power of hearing to the ear and to every member, the faculty of performing its own appropriate functions. It may be compared to a lamp carried about within a cottage, the light of which falls upon the walls wherever it goes. The heart is the wick of this lamp and when the supply of oil is cut off for any reason, the lamp dies. Such is the death of the animal soul. With the spiritual or human soul, the case is different. It is indivisible and by it, man knows God. It is so to speak, the rider of the animal soul and when that perishes, it still remains, but is like a horseman who has been dismounted or like a hunter who has lost his weapons. That steed and those weapons were granted to the human soul, so that by means of them, it might pursue and

capture the phoenix of the love and knowledge of God. If it has affected that capture, it is not a grief, but rather a relief to be able to lay those weapons aside and to dismount from that weary steed. Therefore, the Prophet said, “Death is a welcome gift from God to the believer.” But alas, for that soul which loses its steed and hunting weapons before it has captured the prize, its misery and regret will be un-describable.

C) FREEDOM FROM MYTHS, MYTHOLOGIES AND EVILS OF MAN

The moment you recite the kalima, the crescendo of Islam, “La illaha illallah,” you at once give up idol worship both outwardly and inwardly and submit to the Will of the Lord Almighty.

Islam means surrender to the supreme will of the Master of the universe, the “Rub”, the “Malik”, the King. Only by such surrender, man achieves peace and freedom from creation of mental fiction, figment of imagination, myths and mythologies. The artificial man-made barriers between man and man on the basis of caste, creed, color, nationality, language are all removed and all are made equal before the Supreme Master who has no equal or partner or an *avatar* or representative. There is no parallel to the Lord Almighty. Hence the crescendo “*La illaha illallah*,” that there is no god, but God, the Allah. By reciting this *kalima*, you are at once released from the tyranny of man, man-made gods, tyranny of mind and heart, taboos and superstitions. You achieve freedom of mind and heart and it opens to higher vistas of knowledge and learning. You become logical, rational, sensible and at once spiritual.

Thousands of great enlightened men in the form of Messengers have brought home the message to mankind that the entire love should be only and be alone for the great Master, the *Rub*, the Lord, which brings freedom from falsehood, lies,

stories, myths and mythologies, idol worship, which are all man-created, far, far away from reality and truth.

The strong have been devouring the weak. The superior ruling class and the rich people exploited the poor and weak. Several superstitions ruled the day. Astrology, numerology, witchcraft, black magic and umpteen inhuman practices were the order of the day. Humanity did not have the blessing of freedom, truth, peace, justice, equality, brotherhood and the feeling of oneness and to think of the neighbor as thyself. The ego, anger, jealousy, covetousness and several human weaknesses were unbridled and uncontrolled. There was lack of culture, courtesy, manners, cleanliness and good living. Goodness was absent. Crime, cruelty, hatred, division between man and man was common. The women, aged and infirm had no place in the society. Inequity, mayhem and tyranny of the selfish, self-centered kings was the rule of the day.

It is the Mercy, Compassion and Beneficence of the Lord of the universe, that He kept sending Messengers to reform man.

Finally, Prophet Muhammad (Pbuh) emerged as the Seal of the Prophets to complete the message of peace, harmony, brotherhood, freedom, honesty, love, equality, justice, truth and self-sacrifice to one and all.

The Lord's message is ingrained in the *Holy Quran* and sayings of Prophet Muhammad. The moment you recite the *kalima*, the crescendo of Islam "*La illaha illallah*," you at once give up idol worship both outwardly and inwardly and submit to the Will of the Lord Almighty and begin to accept His command as a humble servant. The Lord's awe and wonder makes you at once knowledgeable and pure. You become humble, soft, clear, righteous, gentle, sweet-tongued, virtuous,

dedicated, and sincere to the core, truthful, honest, and modest and a person of great integrity and full of love, compassion, friendship, mercy, charity, hospitality and generosity.

You will become a gifted person; recognize the right of others and to respect those rights. You will become dutiful and your goal will be to attain eternal goodness and you will wish to create a society of love, peace and brotherhood, freedom, good work and goodness and cleanliness.

You shun back-biting, undue criticism, arguments, anger, pride, jealousy and hatred. All frivolous, useless, irrational, inhuman, illogical customs and traditions are done away with. You become your own policeman for self-control and self-purification.

With you, looking up to Prophet Muhammad (Pbuh) for guidance and the *Holy Quran* to follow the principles laid down by it, to live a virtuous and pure life, you shun satanic and diabolic ways besides all sexual perversions. You give up stubbornness, heedlessness, arrogance, power, pomp and show.

You take care of the entire environment and shun pollution, disease, mayhem, chaos, confusion, crime and a wayward life. You observe silence and are always patient and full of gratitude and thankfulness

Your earnings become lawful and so also your spending. You eat only permitted clean food by giving up '*haram*', unlawful and unhealthy food, including blood, carrion, pork, drinking alcohol, drugs and such substances. Your inner purification begins and the heart glitters with love and compassion. You become a pure person... a Muslim.

D) FINES AND PENALTIES IN LIFE

Life is not always a bed of roses. It is a complex, perplexing, complicated and full of riddles. From birth to death one is faced with umpteen rules and regulations, customs, traditions, etiquettes and manners et all. We are what we are, as we are brought up by our family traditions, environment, schooling and our cultural background. Often we are not aware as to how to conduct in a particular situation or in a new surrounding or in a new place unaware of the mores, rules and traditions of that place. Each day calls for caution, care and presence of mind from morning till evening. A little forgetfulness or negligence may cause harm, annoyance or hurt to another and we may have to face its consequence and pay the fine and penalty. Fines and penalties have been fixed by societal norms to remind us of our duties, obligations and care to be taken by us in our actions. Failure brings us to the doorstep of fines and penalties. There are so many religious rules and laws calling for strict observance. Failure to comply will call for penal action. Forgetfulness and unconsciously not performing or plea of good intention is no excuse. If you forget to perform ‘wazu’ for ‘namaz’ and perform the namaz, it is not accepted, you need to repeat it again by performing ‘wazu’. If you fail to keep the obligatory ‘roza’ – fasting, you need to keep it after the month of Ramzan or feed the poor. For every nonperformance of regular mandatory duties, penal provisions have been carved out, be it forgetting to take your daily bus pass, identity card, tickets or simply not tying up your ferocious dog, which has bitten a stranger. In order to avoid facing severe penal actions due to negligence, forgetfulness, absence of mind, there are several remedies suggested by either law itself or by mantras created by modern management techniques. All & every law enacting agency cautions due care to be taken before performing any action. Sometimes forgetting to wish elders, passer byes, and men in

authority brings displeasure and you are sure to be called discourteous and rude. To avoid penalties to enter into your daily life or even once, you need to practice being a stricter with observation of rules and to acquire knowledge. You need to be meditative and conscious all the time. You need to regulate your inner urges, temper, manners and conduct by regular practice and regimentation. Despite every care in our lives yet we pay heavily for our wrong actions performed innocently, unintentionally or by any innocuous action. We need to temper ourselves and adopt a posture of forgiveness, compassion and be kind to others in our daily life than be ‘shylock like’ to seek “the pound of flesh”, for we may face another Shylock round the corner who demands from us “his pound of flesh”. Both religious and parliamentary laws calls for compounding and compromising disputes in some circumstances while in many cases punishment, fines and penalties are severely imposed for our wrong action committed intentionally or not.

Who Am I?

Is there a world beyond the five senses
 Beyond perception, thoughts, ideas –
 Beyond imaginations and fantasies
 Beyond your own consciousness?

What is it you ought to know by this –
 Who am I – discover your own self”
 Is your self, a complex inner psyche?
 Of conglomeration of composite cultures?

Learning to meet situations of life
 Learning to live a successful life
 Are you to discover your inner strength
 Inner weakness, inner potential
 Your mirth, pleasures and joys

Your sorrows, platitudes and grief's?
Is it to raise yourself by deep meditation
Seeking release from attachments
A composed mind sans sensations
Transcending frontiers of time and space

And see universe in a grain of sand
And raise yourself above your selfish self!

Life is a War

Life is like going to a mighty war
You need to choose strong sturdy soldiers
Give them the best of physical training
To combat, with strategic support

You need best of arms and ammunition
Should study the topography of the territory.
Get to know every move and detail of enemy.
Like a hawk, should keep a keen watch

Every moment to be scanned, studied.
Every detail meticulously worked out.
Ever ready to meet any eventuality
Ever ready to overcome failures, disaster.

Life calls for dedication, sincerity, devotion.
Perfect in drill, turn out and in smartness
Perfect in intelligence gathering and spying.
Victory is for those, who fight with stoic courage.

The Endless Journey

Oh! This long endless journey.
Endless till times eternity.
Zest and zeal, quest to know
The inquisitiveness, marvelous.

To discover the cell, the chromosomes,
The DNA, the genes, the structure,
The atom, the neutrons, the protons.
The dimensions of the hidden energy.

To know about the vast expanding universe
The endless space, the black hole
The big bang, the vacuum, the spots
The shrinking stars, the vanishing suns

To know within one's own self
The intricate mechanism of inner being.
The consciousness, the id, ego, super ego.
The significance of symbols, the signs.

The hidden meaning in dreams.
The various planetary positions.
The mystery of their movements.
Their influences, spectacular dimensions.

The spinning earth, the moving Moon,
The crust, mountains, volcanoes,
Rivers, seas, oceans, seasons,
Plants, animals and their genera's.

The origins of species, their extinction.
The survival of the fittest, their strengths.
Ever evolving, ever growing, changing.
The mysteries of particles, germs, viruses.

The pathology of various diseases.
Its prevention and control, its cure.
The Nano technology, the bio-chemistry.
The marvels of medical sciences.

The arrival of the computer age.
The digital cameras, tele-age.
The cell phones, the gadgets.
Million inventions for daily comforts.

Man an ever marvel, a mystery.
Dogmas, religions, strata of society
Struggle within, economical, social,
Fights, quarrels, deadly wars.

Man is devil to himself.
Enemy of own self, of his neighbour.
Man a friend, a father, a guide, a saint.
Man an ever enigma, a paradox.

Whither Harmony?

Speed, zest, zeal today are hallmarks for success,
And for one who is street smart in life.
But one who is withdrawn, contemplative,
Less competitive, life puts up hurdles
Many a sorrows visit him daily
For he cannot take life in its stride

Rushing after evasive, illusionary outer life,
Oblivious of inner perfection and peace,
Being attracted by glamour of tinsel world
Living beyond their means, then life in shambles
The daily whirlpool pulls them within it
The ultimate dejections and sorrows
Makes them drown in the sea of woes
Life has to be balanced to bring in harmony.

Desires and Fantasies

Does every desire, unmatched with reality
Become a cause for frustration and anger ?
Does it lead to disharmony?
Does it lead to unhappiness and misery?

Is not the attachment to desires
The sole cause of discontentment
Unreined, unbridled unchained desires
A source for leading man to grief?

Desires are temporary passions
An eruption of emotions and feelings
For a pleasure and a gratification
For a joy and a passing glee.

Fantasies and dreams are unreal
Dwell not in them, it is a mirage
Can you catch a cloud or air?
Desires, fantasies, dreams are to pass by.

Destiny – ‘Karma-Moksha’

Does man live on fervent hopes and dreams?
Does life revolve on needs for existence?
Either way, to find peace and solace
One needs to look within for realization.

To eat more than your need is gluttony
To eat to appease hunger brings satisfaction
To earn your bread and live to earn
Or earn to live, is to fulfill your “karma” (Destiny)

Only reality is birth and death
In both there is certainty
Harmony or disharmony, good or bad.
Right or wrong are terms to define good living

Life’s vicissitudes are multiple
Rein in evil desires and streamline good ones
A right balance in daily living
Is an art. Thus, civilize to achieve ‘moksha’

When the Heart Turns to a Stone

When might and terror take hold of him
When justice is flayed and is lost
When humanness is totally surrendered
When harshness overcomes that person
When the heart turns to a stone
When love and affection bid bye to him
When charity has lost its meaning
When sympathy is shunned and given up
When shame deserts that person

When kindness refuses to accompany him
 When mercy and compassion fly away
 When sin becomes a simple game for him
 When awe and wonder do not strike for him
 When he refuses to bow before the Almighty.
 He is lost in a purgatory blinds.

E) THE SINS OF THE HEART

The blameworthy qualities in the heart are many writes Imam Ghazali (ra) and the purification of the heart from its vices is lengthy, and the means of treating these is obscure. People are so lacking in concern for themselves and so occupied with the vain pomp of the world that the knowledge and practice of that treatment have altogether disappeared. Imam Ghazali (ra) further writes that he has dealt fully with all that in his work on 'The Revival of the Religious Sciences', in the parts about 'Things Destructive and Things Salutory, (the third and fourth 'quarters') but here he warns against three of the evil dispositions of the heart – the most prominent among the religious scholars of his time – so that one may be on his guard against them; for they are both destructive in themselves and the roots of all other evil dispositions. They are envy; hypocrisy and pride (or self - admiration). Endeavour to purify your heart from them. If you master these, you know how to guard against the others mentioned among the things destructive; if you are unable to deal with them, you will be all the more unable to deal with others. Do not imagine that you will preserve a sound intention in your pursuit of learning while there is any envy, hypocrisy or pride in your heart. Muhammad (God bless and preserve him) said; 'Three things are destructive, sordid avarice, desires given rein to, and admiration of oneself'

Envy

This is a form of avarice, for the miser is the man who is niggardly towards others with his possession; the grudging person is the one who is niggardly towards the servants of God most high with the favour of God where that is in the treasures of His might and not in his own treasures – so his avarice is greater. The envious man is the one who is pained when God most high out of the treasures of His might bestows on one of His servants knowledge or wealth or popularity or some piece of good fortune, and who therefore wants that favour taken away from the other person, even though he himself will not obtain any advantage from its removal. This is the depths of evil. Hence the Messenger of God (God bless and preserve him) said: ‘Envy eats up good deeds as fire eats up wood’. The envious man suffers punishment and receives no mercy. He is continually suffering punishment in this world, for the world never lacks among his contemporaries and acquaintances many on whom God has bestowed knowledge or wealth or influence, and thus he continually suffers punishment in this world until his death. And the punishment of the world to come is even greater and more severe. Indeed a man does not arrive at true faith so long as he does not want for the rest of the Muslims what he wants for himself. Indeed, he must be equal to them in weal and woe. The Muslims are like a single building, one part of which supports the other; they are like a single body, in which, if one member suffers, the rest of the body is affected. If you do not find this state of affairs in your heart, then it is more important for you to busy yourself with seeking deliverance from destruction than to busy yourself with recondite questions of casuistry and science of litigation.

Hypocrisy

This is latent polytheism, one of the two forms of polytheism. It consists in your quest for such a place in the hearts of people that you thereby obtain influence and respect. The love of influence is one of the ‘desire given rein to’, and through it many people go to destruction. Yet people are destroyed only by themselves. If people really judged objectively, they would realize that it is only people’s hypocrisy which is the motive of most of their intellectual pursuits and acts of Worship, not to mention their customary activities; and his hypocrisy renders their acts of no avail. Thus we find in Tradition, ‘On the day of resurrection orders will be given to take the martyr to the Fire, and he will say, “O Lord, I was martyred fighting in Thy path”, and God most high will say to him, “You wanted it to be said that so and so is brave; that has been said, and that is your reward”. The same will be said of the scholar, the man who has performed the pilgrimage to Mecca, and the reciter of the Qur’an.

Pride, Arrogance, Boastfulness

This is the chronic disease. It is man’s consideration of himself with the eye of self- glorification and self-importance and his consideration of others with the eye of contempt. The result as regards the tongue is that he says, ‘I... I...’, as accursed Iblis said (Q.38, 77): ‘I am better than he; Thou hast created me of fire, but him Thou hast created of clay’. The fruit of it in society is self - exaltation and self -advancement and the endeavor to be foremost in discussion and resentment when what one says is contradicted. The arrogant man is he who, when he gives advice, mortifies, but, when he receives it, is rude. Everyone who considers himself better than one of the creatures of God most

high is arrogant. Indeed, you ought to realize that the good man is he who is good in God's sight in the mansion of eternity; and that is something unknown to man, postponed to the End. Your belief that you are better than others is sheer ignorance. Rather you ought not to look at anyone without considering that he is better than you and superior to you. Thus, if you see a child, you say, 'This person has never sinned against God, but I have sinned, and so he is better than I'; and if you see an older person, you say, 'This man was a servant of God before me, and is certainly better than I'; if he is a scholar you say, 'This man has been given what I have not been given and reached what I did not reach, and knows what I am ignorant of; then how shall I be like 'him'? and if he is ignorant, you say, 'This man has sinned against God in ignorance, and I have sinned against him knowingly, so God's case against me is stronger, and I do not know what end He will give to me and what end to him'; if he is an infidel, you say, 'I do not know; perhaps he will become a Muslim and his life will end in doing good, and because of his acceptance of Islam something of his sins will be taken away, as a hair is taken from dough; but as for me – God is our refuge (sc. God grant it does not happen) – perhaps God will lead me astray so that I become an infidel and my life ends in doing evil, and then tomorrow he will be among those brought near to God and I shall be among the punished.

Arrogance will not leave your heart except when you know that the great man is he who is great in the sight of God most high. That is something which cannot be known until the end of life, and there is doubt about that (sc. true end and whether it will be good or bad). So let fear of the end occupy you and keep you from making yourself out, despite the doubt about your end, to be above the servants of God most high. Your certitude and faith at present do not exclude the possibility of your

changing in the future; for God is the disposer of hearts; He guides whom He will and leads astray whom He will.

The Traditions about envy, arrogance, hypocrisy and pride are numerous. A single comprehensive Tradition about them will suffice you. Ibn al-Mubarak related, with a chain of authorities going back to a certain man that this man said to Mu'adh, 'O Mu'adh, tell me a Tradition you heard from the Messenger of God (God bless and preserve him). 'The man continued' 'Mu'adh wept until I thought he would never cease, but at length he ceased; then he said: 'I heard the Messenger of God (God bless and preserve him) saying to me: 'I am going to tell you a Tradition (or tell you of a happening), Mu'adh ; if you remember it, it will benefit you before God, but if you forget it and do not remember it, your plea of defense before God on the day of resurrection will be removed. O Mu'adh, God (May He be blessed and exalted) before creating the heavens and the earth created seven angels, and to each of the heavens He appointed one of these seven angels as keeper. Now the guardian angels are ascending with man's work from morning to evening; and the work has a light like the light of the sun. When they bring it up to the lowest heaven, they increase and multiply it, and the angel at the gate says to the guardians. With this work strike the face of the doer of it; I am in charge of backbiting; my Lord has commanded me not to allow the work of anyone guilty of backbiting to pass beyond me. "He continued: "Then the guardians bring one of man's good works and increase and multiply it, until they reach the second heaven with it. The angel responsible for it says, 'Stand and with this work strike the face of the worker of it, for in his work he sought worldly honor; my Lord has commanded me not to allow his work to pass beyond me; he boasted in men's society of his superiority; I am the angel dealing with boastfulness.' 'He continued: 'The guardians

ascend with a man's work, so bright with light from alms and Worship and fasting that the guardians were astonished. They passed with it to the third heaven, and there the angel in charge says to them, 'Stand and with this work strike the face of the worker of it; I am the angel dealing with arrogance; my Lord has commanded me not to let his work pass beyond me for he has treated people arrogantly in society'. 'He continued: 'The guardians ascend with a man's work shining brightly like a star and ringing from the acts of adoration and Worship, from fasting and from the greater and lesser pilgrimages, and they pass with it to the fourth heaven. Then the angel responsible for that says to them, 'Stand and with this work strike the face and back and front of the doer of this work; I am in charge of pride; my Lord has commanded me not to let this act pass beyond me; whenever this man performed any work pride entered into it.' 'He continued: 'The guardians ascend with a man's work and pass with it to the fifth heaven; it is like a bride being conducted to her husband. The angel responsible for it says to the guardians, 'Stand and with this work strike the face of the doer of it. and carry him away and place him on his shoulder; I am the angel dealing with envy; this man used to envy whoever studied and performed a work like his and all who were superior to men in some way; he used to envy them and slander them; my Lord has commanded me not to allow his work to pass beyond me.' 'He continued: 'The guardians ascend with a man's work, radiant as the moon from Worship and almsgiving and the and lesser pilgrimages and the holy was and fasting and they pass with it to the sixth heaven, where the angel responsible for that says to them, 'Stand and with this work strike the face of the doer of it; he never had mercy on any of God's servants who had met with misfortune or sickness, but rejoiced at that; I am the angel of mercy; my Lord commanded me not to allow his work to pass beyond me.' He continued:

‘The guardians ascend with a man’s work consisting of Worship and fasting and the spending of money (in good causes, or otherwise as alms) and the holy war and continence; it had a sound like that of bees and a radiance like that of the sun; along with it were three thousand angels and they passed with it to the seventh heaven. The angel responsible for that said to them, ‘Stand and with that work strike the face of the doer of it and with it strike his limbs and lock up his heart; I veil from my Lord; every work that is not done for the sake of my Lord; this work was done for the sake of something other than God most high; he did it for the sake of honor among the religious scholars (‘ulama) and fame among the intellectuals and renown among the cities; my Lord commanded me not to allow his work to pass beyond me; every work not done purely for God is hypocrisy, and God does not receive the work of the hypocrite.’ He continued: ‘The guardians ascend with a man’s work consisting of Worship almsgiving, fasting the greater and lesser pilgrimages, a good character, observance of silence and recollection of God most high. It is accompanied by the angels of the seven heavens until they have passed through all the veils to the presence of God most high. Then they stand before Him and bear witness to Him of the good work performed solely for the sake of God most high; and God most high says, “You are the guardians over the work of My servant, but I am the Watcher over his heart; this act was not done for My sake, but for the sake of something else; so My curse is upon him.” Then the angels all say, “Thy curse and our curse be upon him”; and the seven heavens and those in them curse him.’ At that Mu’adh wept; and then continued: “I said: O Messenger of God, you are the Messenger of God, and I am Mu’adh; how shall I have purity of intention and salvation? Muhammad said: ‘Imitate me, even if you fall short somewhat in what you do. O Mu’adh, guard your tongue from slandering your brothers who know the

Qur'an by heart; attribute your sins to yourself and not to them; do not justify yourself and blame them; do not exalt yourself about them; do not mingle the work of this world with the work of the world to come; do not act arrogantly in society so that men avoid you because of your bad character; do not whisper to one man while another is also present; do not magnify your importance above other men so that you lose the good things of both this world and the world to come; do not tear to pieces people's characters so that on the day of Resurrection the dogs of Hell tear you to pieces in Hell. God most high says (Q.79. 2); "By those who draw forth"; do you know what these are, O Mu'adh?' I said: 'What are they, O Messenger of God (May you be ransomed by my father and mother)?' He said: 'The dogs in Hell drawing the flesh from the bones'. I said: 'O Messenger of God (May you be ransomed by my father and mother) who is able to acquire these good qualities, and who will escape from these dogs?' He said: 'O Mu'adh, it is indeed easy for him for whom God makes it easy.'"

Khalid b. Mi'dan said: 'I never saw anyone more assiduous in reading the noble Qur'an than Mu'adh on account of this noble Tradition'. So, you who desire knowledge, reflect on these (sc-bad) qualities. Undoubtedly the greatest cause of these vices becoming established in the heart is the pursuit of knowledge in order to dispute with others and outshine them. 'The ordinary man is far removed from these bad qualities, but the scholar or theologian is in the way of them and is exposed to destruction because of them. consider, then, which of your affairs is most important – to learn how to guard against these 'things destructive' and to occupy yourself with the improvement of your heart and the preparation of your eternal life – or whether it is more important to engage along with the others in the

pursuit of such knowledge as will increase your arrogance, hypocrisy, envy and pride, until along with the others you perish.

Undoubtedly, these three qualities are the roots of the vices of the heart, and they have a single field of operation, namely, the love of this world. For that reason the Messenger of God (God bless and preserve him) said, 'The love of this world is the fount of all sin'. At the same time, this world is a field sown for (reaping in) the world to come. If a man takes from this world only as much as is necessary, to help him with regard to the world to come, then this world is for him a field that has been sown; but if he wants this world to enjoy it, then this world is his ruination.

The above is a small part of the science of piety in its exterior aspects and it is the Beginning of Guidance. If you try it out on yourself in practice and find it acceptable to you, then you must turn to *The Revival of the Religious Sciences* and become acquainted with piety in its interior aspect. When you have built up the interior of your heart in piety, at that the veils between you and your Lord will be removed, the light of mystic knowledge will be revealed to you, there will burst forth from your heart the springs of wisdom, and the secrets of the supernal realm will be made clear to you. Such sciences will become familiar to you that you will hold of no account these new-fangled sciences of which there was no whisper in the days of the Companions (may God be pleased with them) and the Followers. If, however, you pursue the science of argument and counter-argument, of contradiction and dispute, how great will be your misfortune, how protracted your toil, how great your disappointment and your loss! Do what you will. This world, to the pursuit of which you make your religion a means, will nevertheless not be vouchsafed to you, and the world to come will be kept from you. The man, who makes his religion a means

to the gaining of this world, will lose both worlds alike; whereas the man, who gives up this world for the sake of religion, will gain both worlds alike.

This is all the Guidance to the Beginning of the way in respect of your dealings with God most high by performing what He commands and avoiding what He forbids.

F) AVOIDANCE OF SIN

Religion consists of two parts, the leaving undone of what is forbidden and the performance of duties. Of these the setting aside of what is forbidden is the weightier, for the duties or acts of obedience (as described in Part I) are within the power of every one, but only the upright are able to set aside the appetites. For that reason Muhammad (May God bless and preserve him) said: 'The true Flight or Hijrah is the flight from evil, and the real Holy War or Jihad is the warfare against one's passions'. You disobey or sin against God only through the parts of your body. Yet these are a gift to you from God and a trust committed to you. To employ God's gift in order to sin against Him is the height of ingratitude; to betray the trust which God committed to you is the height of presumption. The parts of your body are your subjects; see to it, then, how you rule over them. 'Each of you is a ruler, and each of you is responsible for those he rules over'. All the parts of your body will bear witness against you in the courts of the resurrection, with voluble and sharp, that is, eloquent, tongue, declaring your faults before the chiefs of the creatures. God most high says (Q.24, 25): 'On a day when their tongues and hands and feet will bear witness against them for what they have been doing'; and also (Q.36, 65): 'Today we shall set a seal upon their mouths, and their hands will speak to us, and their feet will testify what they have been piling up.' Then guard all your body, and especially the seven parts, for Hell has

seven gates, to each of which is allotted a portion of the people of Hell. To these gates are appointed only those who have sinned against God with these seven parts of the body, namely, the eye, the ear, the tongue, the stomach, the genitals, the hand, the foot. The eye has been created for you solely in order that you may be guided by it in darkness, that you may be aided by it in respect of your needs, that by it you may behold the wonders of the realm of the earth and the heavens, and learn from the signs in them. Keep the eye from three things or four, from looking at women other than those you may lawfully look at or looking lustfully at a beautiful form, from looking at a Muslim with a contemptuous eye, from perceiving the disgrace or vice of a Muslim. The ear you ought to keep from listening to heresy or slander or obscenity or vain conversation or accounts of men's wickedness. The ear was created for you solely that you might hear the word of God most high and the Traditions of the Messenger of God (God bless and preserve him) and the wisdom of His saints, and that by gaining knowledge thereby, you might attain to the realm enduring and everlasting bliss. If you listen with your ear to anything of what is disapproved (sc.by God), what was for you (sc.in your favour) will become against you, and what would have been the cause of your success (or salvation) will be turned into the cause of your destruction. This is the greatest possible loss. Do not imagine that the sinfulness belongs only to the speaker and not to the hearer. Tradition says that 'the hearer shares (the guilt of) the speaker, and is like him a slanderer'. The tongue was created for you chiefly that you might frequently engage in the mention (dhikr) of God most high (sc. in acts of adoration) and in the reciting of His book, that you might direct the creatures of God most high to His way, and that you might declare to God the religious and secular needs of which you are conscious, If you use it for some purpose other than that for which it was created,

you deny the goodness of God most high in giving it to you. It is the part of your body with most power over you and over the rest of creation. It is, above all, the slanders of the tongue which throw men into Hell on their noses. So gain the mastery over it to the utmost of your ability, lest it throw you to the bottom of Hell. There is a tradition that ‘the man who speaks a word to make his friends laugh is thereby hurled into the pit of Hell for seventy years’. A Muslim met the death of a martyr in battle in the lifetime of the Messenger of God (God bless and preserve him) and someone said, ‘May he enjoy Paradise’, but Muhammad (God bless and preserve him) said: ‘How do you know he is in Paradise? Perhaps he used to speak about what did not concern him and to be niggardly with what gained him nothing’. With regards to your tongue there are eight things to be guarded against:

- (1) *Lying*: Keep your tongue from lying, whether in earnest or in jest. Do not accustom yourself to lying in jest, for it may lead you to lying in earnest. Lying is one of the sources of the greater sins, and, if you come to be known as a liar, your uprightness becomes worthless, your word is not accepted, and (men’s) eyes scorn and despise you. If you want to know the foulness of lying for yourself, consider the lying of someone else and how you shun it and despise the man who lies and regard his communication as foul. Do the same with regard to all your own vices, for you do not realize the foulness of your vices from your own case, but from someone else’s. What you hold bad in another man, others will undoubtedly hold bad in you. Do not therefore be complacent about that in you.
- (2) *Breaking promises*: Take care not to promise something and then fail to perform it. The good you do to people

should rather be in deed without any word. If you are forced to make a promise, take care not to break it, except from inability to fulfill it or from compulsion. To do so is one of the signs of hypocrisy and wickedness. Muhammad (God bless and preserve him) said: 'There are three things, which, if a man practices secretly, he is a hypocrite, even although he fasts and performs the Worship: if, when he relates something, he lies; if, when he makes a promise, he breaks it; if, when he is given a trust, he betrays it.'

- (3) *Backbiting*: Backbiting within Islam (sc.in respect of Muslims) is more serious than thirty adulteries; so it is reported in Tradition. The meaning of backbiting is the mention of matters concerning a man which he would dislike, were he to hear them; the person who does this is a backbiter and wicked, even if what he says is true. Be careful to avoid the backbiting of devout but hypocritical persons, namely, by giving people to understand something without actually stating it, as when you say, 'May God made him a better man, seeing what he has done has harmed and grieved me'; and 'Let us ask God to make both us and him better'. This combines two evil things; firstly backbiting, for by its people come to understand; and secondly justification of oneself and praise of oneself for freedom from sin and for goodness. Now, if your aim in saying, 'My God make him better,' was to intercede for him, intercede for him in secret; if you are grieved because of him (that is, for his sake), then the sin of it is that you do not want to criticize him and make public his wickedness; but in making public your grief at his wickedness, you make a public assertion that he is wicked. Sufficient to keep you

from backbiting is the word of God most high (Q.49, 12): 'Do not go behind each other's back; would any of you like to eat the flesh of his brother when he is dead? Ye loathe it.' Thus God compares you to one that eats carrion.' Thus God compares you to one that eats carrion. How fitting that you should guard against this (sc.backbiting)!

There is another thing which will keep you from backbiting the Muslims, if you reflect about it, namely, that you should examine yourself to see whether there is any open or hidden vice in you and whether you are committing a sin, secretly or publicly. If you find that this is so in your own case, you may be sure that the other man's inability to free himself from what you attribute to him is similar to your inability, and his excuse similar to your excuse. Just as you dislike being openly criticized and having your vices mentioned so he dislikes that. If you veil him, God will veil your faults for you; if you criticize him openly, God will give sharp tongues power over you to impair your reputation in this world, and in the world to come, God will criticize you before all creatures on the day of resurrection. If however on examining your exterior and interior life, you do not come upon any vice or imperfection in it, either religious or secular, you may be sure that your ignorance of your vices is the worst kind of folly, and no vice is greater than folly. If God desired good for you, He would make you see your vices. To regard oneself with approval is the height of stupidity and ignorance. If, on the other hand, you are correct in your opinion, thank God for it (sc.your condition) and do not

corrupt it by culminating people and ruining their reputations, for that is the greatest of vices,

- (4) *Wrangling*: arguing and disputing with people about matters of theology and metaphysics. That involves injuring and disparaging another party and showing his ignorance, and likewise involves self-praise and self-justification on the grounds of having superior intelligence and knowledge. Moreover it disturbs one's life, since when you contend with someone who is a fool he annoys you, and when you contend with an intelligent person he hates and feels rancour against you. Muhammad (God bless and preserve him) said: 'If a man avoids disputing when he is in the wrong, God builds for him a mansion in the middle part of Paradise; if a man avoids disputing when he is in the right, God builds for him a mansion in the highest part of Paradise'. The devil must not deceive you by saying to you, 'Make the truth evident, do not dissemble about it'. The devil is always trying to entice fools to evil, presented in the guise of good. Do not become a laughing-stock for the Devil and have him scoff at you. To make truth evident is good when there is someone who receives it from you, that is, by way of counsel in private, not by way of disputation. Counsel, however, has a distinctive form and character, and requires tact. Otherwise it becomes criticism, and produces more evil than good. If a man associates with the theologians (*mutafaqqihah*) of this age, disputation and argument come to dominate his nature, and it is difficult for him to be silent, since bad professors have suggested to people that such things constitute excellence and that what deserves praise is the power demonstrate and

debate. Flee from them as from a lion. Assuredly disputing is the cause of hatred with God and man.

- (5) *Self-justification*: God most high says (Q.53, 33): ‘So do not justify yourselves, He best knoweth those who show piety’. When one of the sages (or philosophers) was asked, ‘What is wicked truthfulness? He replied, ‘A man’s praise of himself’. So beware of falling into the habit of doing that. Such conduct assuredly lowers you in people’s estimation, and leads to hatred of you in God. If you want to appreciate the fact that praise of yourself does not raise you in other men’s estimation, consider what happens when your acquaintances make much of their own virtue, influence and wealth. Your heart refuses to acknowledge what they claim, and your nature finds it excessive; when you have left their company, you blame them. Assuredly when you justify yourself, they likewise blame you in their hearts while you are present, and after you have left their company give tongue to their thoughts.
- (6) *Cursing*: Beware of cursing anything that God most high has created, whether animal or food or man himself. Do not be categorical in bearing witness against any of the people of the Qiblah (that is, any Muslim) to the effect that he is a polytheist or infidel or hypocrite. The One Who apprehends secrets is God most high; do not interfere between God most high and His servants. On the day of resurrection you will certainly not be asked, ‘Why did you not curse so and so? Why were you silent about him? On the contrary, even if throughout your life you have never cursed Iblis and never employed your tongue in mentioning him, you will not be questioned about that or asked to give an account on

the day of resurrection; but if you cursed anyone whom God created, you will have to give created. The Prophet (God bless and preserve him) would never criticize bad food; when he wanted anything, he ate it; otherwise he left it alone.

- (7) *Invoking evil on creatures:* Guard your tongue from invoking evil on anyone whom God most high has created. Even if he has wronged you; yet the whole matter is in the hands of God most high. A Tradition says: 'Let the victim invoke evil on the wrongdoer until he requites him; if he does so, then the wrongdoer will be his creditor and he will have to give account on the day of resurrection'. A certain man said much against al-Hajjaj, whereupon one of the fathers remarked: 'As surely as God will take vengeance on al-Hajjaj for those he wronged, He will take vengeance for al-Hajjaj on those who attack him with the tongue'.
- (8) *Jesting, ridiculing and scoffing at people:* Guard your tongue from that, whether in earnest or in play. It disturbs your reputation, as water in a pool is disturbed by a stone, destroys respect, induces isolation (or unsociability), and harms the heart. It is the source of contumacy, anger and estrangement, and implants rancor in men's hearts. Do not associate with anyone in jesting, even if they try to associate you in their jests; do not reply to them but turn away from them until they talk about something else. Be one of those who, if they pass some idle joking, pass on with dignity. This much about the various defects of the tongue. Nothing helps you against it except retirement and the preservation of silence wherever possible. Abu Bakr the Upright (may God be

pleased with him) placed a stone in his mouth to prevent himself speaking except when necessary; he used to point to his tongue and say, 'This is what has brought all my troubles upon me.' Guard against it, for it is the chief cause of your destruction in this world and the next. The stomach is to be guarded from partaking of what is unlawful or of doubtful legality. Try to obtain what is lawful, and when you have found it try to take less than your fill of it. Satiety hardens the heart (that is, makes the mind less receptive), impairs the intellect, and weakens the memory; it makes the limbs too heavy for piety and for knowledge; it strengthens the desires and aids the hosts of Satan. Satiety arising from things lawful is the source of all evil; what then of satiety from things unlawful? Likewise, to look for lawful food is a duty for every Muslim. Piety and knowledge, along with eating what is unlawful, are like building on dung. If you are content with a coarse shirt throughout the year, (or 'with one coarse shirt a year'), and two loaves of black bread in twenty-four hours, and give up delighting in the finest of delicacies, then you will never lack a sufficiency of what is lawful.

What is lawful is of many kinds. You are not required to be certain about the inner nature of things, but you must avoid what you know to be unlawful, or think to be so on the basis of some sign which is actually present and which by analogy implies unlawfulness. Now the things known to be unlawful are obvious: those thought to be so on the basis of a sign are: the property of the ruler and his deputies (or provincial governors), and the property of those who have no means of livelihood except (professionally) mourning for the dead or selling wine or practicing usury or the playing of flutes or other instruments of

pleasure. The unlawful includes even the property of the man of whom you know that the major part of his wealth is quite unlawful; while it is exceptionally possible in such a case that the actual things you receive are lawful (that is, lawfully come by), yet they must be regarded as unlawful, since that is more probable (that they are unlawfully come by). Absolutely unlawful, too, is the consuming of any trust fund where that is done otherwise than in accordance with the provision of the testator. Thus for example, what a person not engaged in theological studies receives from the trust funds of the schools is unlawful; and if a person has committed a sin invalidating his giving evidence, what he receives as a Sufi from a trust fund or other source is unlawful. You must seek it (the lawful), then; for to know and seek the lawful is obligatory for every Muslim, just like the five Worships.

The genitals should be guarded from everything which God most high has made unlawful. Be as God most high said (Q.23, 5): '(Fortunate are...) those who their privy parts do guard, except in regard to their spouses and what their right hands possess. (sc. slave for men), for they are not to be blamed'. You will not manage, however, to guard your genitals except by guarding your eyes from looking and by guarding your heart from thinking and by guarding your stomach from what is doubtful and from satiety, for these are the movers of desire and its seed-bed.

The hands should be guarded from beating a Muslim, from receiving unlawful wealth, from harming any creature, from betraying a trust or deposit, from writing what may not be uttered- from the pen is one of man's two tongues, so guard it from the same things as the tongue. The feet should be guarded from going to an unlawful place and from hastening to the court of a wicked ruler. To go to wicked rulers where there is no

necessity nor compulsion is a grave sin, for it means humbling oneself before them and honoring them in their sinfulness, and God most high has commanded us to keep away from them when He said (Q.11, 115): ‘Lean ye not upon those who have done wrong, lest the Fire touch you...’ to the end of the verse. If you do so, seeking their wealth that is to hasten to what is unlawful. Muhammad (God bless and preserve him) has said: ‘When a man humbles himself before an upright rich man, two thirds of his religion goes away’. That is in the case of a rich man who is wicked?

In general, when your members move and are at rest, these acts are some of the graces of God most high to you. Do not move any of your members at all in disobedience to God most high, but employ them in obeying Him. If you fall short, the evil consequences will come back upon yourself; if you are diligent, the fruits of your activity will come back to yourself. God is rich enough to do without you and your work. It is only ‘by what each one has piled up that he held in pledge’ (Q. 74, 41) (that is, men’s eternal destiny depends on their conduct in this life). Beware of saying, ‘God is generous and merciful; He pardons the sins of the disobedient. This is a true word, but what is meant by it in such a context is false, and the person who repeats it is to be dubbed a fool, according to the definition of the Messenger of God (God bless and preserve him) when he said: ‘The shrewd man is he who masters (or abases) himself and works for what is after death; the fool is the man who makes himself follow his passions and desires things contrary to the command of God’. If you say such a thing, you clearly resemble the man who wants to be learned in the sciences of religion but spends his time in idleness and says, ‘God is generous and merciful, able to fill my heart with that knowledge with which He filled the heart of His prophets and saints, without any effort on my part, any repetition, any learning from

a teacher. Again, you resemble the man who wants wealth, yet does not engage in farming or commerce or any gainful occupation, but has no employment, and says, 'God is generous and merciful; 'His are the treasures of the heavens and the earth' (Q. 63, 7); He is able to make me light upon some treasure which will make me independent of gaining a living; He has in fact done that for some men'.

Now you, on hearing what these two men say, count them fools and scoff at them, even although their description of the power and generosity of God most high are true and correct. In exactly the same way men of insight in religion laugh at you when you try to obtain forgiveness without making any effort for it. God most high says (Q.53, 40); '(Has he been told) that man gets exactly the result of his striving'? And again (Q.52, 16): 'ye are only being recompensed for what ye have been doing': and again (Q. 82, 13): 'verily the virtuous are in delight, and verily the scoundrels are in a hot place'. So, if you do not, in reliance on His generosity, give up all effort to get knowledge and wealth, likewise do not give up making provision of the world to come and do not become remiss. The Lord of this world and of the next is one, and in both He is generous and merciful; His generosity does not increase through your obedience, but it consists in His making easy for you the way by which you arrive at the enduring and eternal realm through patience in setting desires aside for a few days. Such is His great generosity. Do not repeat to yourself these stupidities of the idlers, but imitate men of prudence and resolution, the prophets and the righteous. Do not long to reap what you not sow. Would that all who fasted and performed the Worship and engaged in the Holy War and were pious had been forgiven!

These are all the things from which you must guard you external members. The acts of these members develop only

through the attributes of the heart. If, then, you want to guard your members, you must purify your heart, that is, be inwardly pious and not merely outwardly. The heart is the ‘morsel of flesh. (Q.22, 5; 23, 14; sc. second stage of the embryo) whose soundness leads to the soundness of the whole body; so see to its soundness in order that there by your members may be sound.

Why People Lie?

Tell me why people lie? Why do they
 Become compulsive liars? It is due to
 FEAR which envelops our being and
 Coils us as a snake. As a child
 You fear your teacher and to escape
 Punishment you lie. Allah will not
 Ask us but will ask all our hands, tongue,
 For what we have done. They will stand
 Against us as a witness. A child is
 Unable to make a difference between right
 And wrong. So also a madman. Hence
 They are exempted from prayers and
 From questioning. So also a person
 In deep sleep. Because at this stage,
 There is no intelligence. Therefore every person
 Who is sane should stand the test.
 A “MAJZUB” is totally absorbed in
 His LOVE, for him there is no questioning
 Love is giving full and total attention
 And surrendering yourself to that Person and
 To Him alone. A slave has no personality.
 No rights nothing. Can I be that slave?

“Majzub”: God-intoxicated person

Anger

Why do we get angry?

Dejected and frustrated.

Suffer immense pain and sorrow!

Some say it is due to:

- Oversensitive nature!
- It is Allah's anger shown in humans!
- When pride and prejudice is hurt!
- Due to lack of tolerance and patience!
- It is due to injury to ego!
- It is as a result of hard-heartedness.
- due to lack of mercy.
- It is due to being too disciplined.
- It is due to being too moralistic.
- It is due to sexual frustration.

Some say that:

Anger would lead to madness.

Allah says that:

- Before destroying a person He makes him mad.

Anger lead to madness and to destruction.

Let's seek Allah's protection and Mercy.

Jealousy

You know my brother it is the JEALOUSY

Which is the first sin committed in the

Presence of Almighty All Gracious Allah

By His Most favored learned 'Moulvi-e-

Mulkut', angel, who turned "Kafir" or

'Iblis' i.e. 'Shaitan'. His disobedience was

Due to the ill feelings developed by him

Towards Adam and due to his claim of superiority.

He felt that Allahu Ta'alla has now

Created some one more dear to HIM.

And he felt that he has lost his importance
 He could not acknowledge that Allah is
 Great, Gracious and Merciful and a Great,
 Judge, who would not favour one
 Over the other. He (Shaitan) lost
 His self-belief i.e. his own IMAN.
 So my brother “Iman” (faith) should
 Be confirmed by “CERTAINTY” (Yaqeen)
 In three ways by seeing, by knowledge, by truth.

Kafir: Disbeliever

Insincerity

Isn't insincerity a sin and callousness?
 Utter negligence and carelessness
 Unconcerned in one's own personal safety –
 Or of the wellbeing of others
 Acting rashly with high handedness
 Sans logic, rhyme or consciousness
 Allowing matters to drift to decay
 Time has absolutely no value for them
 Heedless of good counsel and advice.
 Neither punishment nor pain straightens them
 They are always on the wrong paths
 To cause harm and loss to everyone.

G) BURSTING ANGER, STRESS AND STRAIN

There are as many recommendations as there are ways of life and living to tackle anger, stress and strain in daily living. The holistic approach is to train the inner self to always remain calm and not to develop attachments to worldly things.

The management “gurus” have their list of ‘do’s’ and ‘don’ts’ and have suggested remedies from deep breathing exercises to management of daily stress and strain in daily living. The psychologists have their way of dealing with this problem. They link this daily problem to personality disorder or inability to develop proper defense mechanism.

“Bursting anger, stress and strain,” in daily living is not as easy as the suggested remedies. Majority deal with this problem in their own individual way. Anger is an angst and reaction against something unpleasant to the self of man. Anger gets built up slowly and steadily or it is an immediate outburst of emotions. The outburst would be in the form of strong reaction against the person towards whom the anger is directed either by shouting or by use of abusive language or violence or by a simple stare. In most of the cases where there is no outburst of emotion, the anger builds up inside causing severe stress and strain. It may lead to emotional disorder or blood pressure or even diabetes and other related diseases. Most of the migraines, heart ailments are a result of continuous building up of anger, stress and strain.

As children, the temper tantrums and outbursts are short-lived and children tend to forget and forgive. They continue to play, sing, shout and make merry. This process of joy and happiness found in childhood slowly gets lost as the growing process takes place. The holistic approach is to recall the same child-like humor and attitude in adult and growing years to let out the built up emotions. To play games, take interest in music, extra-curricular activities, make pilgrimages, visit tourist jaunts, go for holidays and such things. But all cannot afford it. The life situation may not warrant such a luxury. The problems besetting a person may be such that it may not call for ‘quick fix’ solutions. It may be a long standing family feud, grave legal

entanglements, indebtedness, loss in business and many such problems. Each individual may require different solutions to get rid of stress and strain and anger, built up due to several wrongs done to an individual over a period of time.

Prayers, meditation, patience, tolerance and not to lose hope and be always optimistic of good events to happen is another positive approach to remove stress, strain and anger and ill-feelings developing in one's self.

The spiritualists would like to leave the matter to destiny and take each moment as a moment of joy and bliss. This is a very difficult approach and one needs constant strengthening of spiritual beliefs. This is by aligning oneself to some spiritual systems or 'gurus' who guide a person to deal with life situations.

There are yoga specialists, 'peers,' bishops, saints and umpteen spiritualists who show the way to tackle problems of life.

Whatever may be the methods and ways chosen by one to tackle the problems of life, one thing is quite clear that stress, strain, anger and ill-feelings should not be left unaddressed. It requires to be handled by an individual person by healthy means and wean it out to make life joyful, happy and blissful.

H) DISPEL DARKNESS, ENLIGHTEN YOURSELF

Darkness is always associated with evil, bad, unhappiness and something which is not right but wrong, outlandish, out of way and not giving joy, ecstasy and mental serenity. One gropes in the darkness to find a way but gets misled like in a maze. Those who are misled and who do not follow the right path, well known, well-trodden pathways gets disturbed and enters into the

arena of sorrows, grief, pathos and unending life of troubles. This has been the story of humanity.

The intellectual bearing of the man and the collective experience of man has opened the flood gates of knowledge and enlightenment. The knowledge is recorded in books, memorized, crystallized in lore's, folk songs, and pithy epigrammatic sayings. Time and again learned scholars, priests, saints and prophets have been source of enlightenment and to guide humanity to correct behavior, conduct, conducive and successful living, joy and happiness.

Human psychology has revealed that internal emotional imbalances resulting in un-weaned, irrational anger, jealousy, hatred, covetousness, greed, lust has resulted in disruptions, crime and destruction resulting in untold misery and troubles for the family, community and mankind at large. For the purpose of enlightenment, one needs to be cultured from the childhood by good upbringing, cultivate good manners, good sweet language, a loving bearing, an attitude of forget and forgive, compassion, kindness, softness in speech and walk. One need to give up roughness, sloth, behavior and conduct that breaks the heart and ruins the relationships.

In order to discipline the mind from its meanderings and monkey behavior, one needs to contemplate, observe silence for which meditation and prayers are essential. To bring in enlightenment, one needs to give up selfishness, egotism, worshipping false idols and deities created by selfish self like excessive wealth, foolhardiness, excessive seeking of pleasures, mirth and sexuality. One who needs and desires to reach the path of glory and unending joy, happiness, solace and tranquility; then one need to dispel with herculean efforts the darkness and open up the mind to the flood gates of light. Light

eats up and drives away darkness. One reaches Lord, who is Eternal Malik, who has been enlightening mankind with His Prophets, Saints and Scholars by self-knowledge and enlightenment. Certainty of faith and practice in extreme goodness, Truth and Justice leads to enlightenment.

I) SUSPICION IS THE ROOT CAUSE OF ALL EVILS

Every individual is in pursuit of peace and happiness in life. There is no individual who does not seek it as a goal. Peace, solace and happiness have been the attempt of the present era through all the democratic institutions and educational processes. The individual upbringing, family background and training that a person undergoes at various levels has to be within the frame work of customs, traditions, mores and the laws governing the society; be it for an educated or an ordinary mundane person. All aim at civilizing the man and to make him a fit member of society; so that he lives in peace and harmony. In order to achieve this purpose, it is necessary to keep the mind and heart open to good thoughts, deeds and actions.

One of the factors which play a major role in destruction of good relationship between individuals and persons is to bear suspicion and rancor against one another. Suspicion and rancor are poison for sound relationship between individuals. It destroys the sincerity one gains in the upbringing. An individual becomes a hypocrite with double standards bearing rancor, spite, anger in the mind and heart.

A person becomes a doubting Thomas and starts disbelieving others. Although it is necessary to take precautions from being cheated by thugs, charlatans and frauds, this can be achieved by testing others by sound principles. Once a faith has been reposed in an individual, it should be sustained. Sound

relationships are built on confidence and faith. The aim of any religion is to make individuals faithful and so is the aim of society in turning its citizens as good individuals, so that all daily activities are carried out with good intention and good faith. If individuals start doubting the society and faith of others, it brings in disorder in the society. Either the society itself is totally corrupt that no one can be believed, or falsity and cheating has become the order of the day. Faith and good intentions have to be pure and a necessity ingredient in daily actions. Only on these two foundations, the pillars of good governance and healthy relationships are built. All precautions should be taken to build good faith and healthy personalities in the society for achieving healthy relationships, peace and happiness. If the foundations of the daily living, which is based on good faith is shaken by suspicion and rancor than the wheels of society gets clogged. The personal individual relationships would be shattered and the consequences would be grave. Hence suspicion should not be allowed to gain a ground in healthy relationships between individuals in the society.

J) CHARACTER AND CONDUCT ARE KEY AND GLORY OF LIFE

Character and good conduct are the key and glory of life. It is not enough in merely asserting faith in Islam. Besides expression of certainty of faith in Allah and his Prophet (PBUH), every Muslim and every citizen is required to build high character and develop very good conduct in social, civil and public life. Every person should follow and walk in straight path and adopt righteousness and shun all the despicable behavior, bad manners by adopting correct posture. Good behavior, excellent character and good conduct is required to be cultivated from childhood. A great responsibility rests on the shoulders of parents, relatives

and teachers in molding the character and conduct of a child. Thus education and knowledge therefore refines a person. “Tell me your friends, I will tell you what you are” is an adage. Company makes or mars a man. One should draw a line between good and improper behavior. One needs to caution oneself every now and then by self-examination and self inquiry. Politeness and gentle behavior has to be practiced day in and day out. For which patience and fortitude is necessary. All these things can be achieved by developing compassion and kindness in one’s self. Remembrance of Allah, of His Bounties and filling the heart with His awe, wonder and fear will help in cultivating good manners and developing good character and conduct.

The life of Prophet (PBUH) is an excellent model for us to emulate. *Holy Quran* vouches for the excellence of Prophet’s life and commands every Mussalman to follow the footsteps of our Prophet (PBUH). Then we have the lives of Prophet’s companions and saints to guide us forever and ever to live a virtuous and good life.

For one to develop sterling character, one needs to have before him a great personality like our Holy Prophet (PBUH) and saints for guidance. The need to purify oneself everyday, every moment and every breath is necessary. To develop remorse and repent for past sins, mistakes and bad behavior and every moment think of improving oneself for better and better perfection of one’s own self. You have to be your own policeman to check the evil tendencies in your mind, heart and soul and for its purification. Therefore love and love alone can bring a change in the character and conduct of man.

K) HOW TO RUIN GOOD RELATIONSHIP?

A relationship built assiduously with care and caution over a large period of time with friends, relatives and companions et.all can be ruined forever within moments; when self-control is lost; rude and impolite behavior overrides you; anger and jealousy overpowers you and your tongue lashes out acerbic words; profanity and uncalled for unpleasant comments; coupled with jeers, criticism and taunts. When you throw all cautions and ego assumes importance. When humility is overcome by pride and self-esteem and when false prestige overrides you. While trying to cut some one's tail, you may cause your utter ruination. After the events pass and when realization dawns on you, it is too late to mend the matters. You have to work very hard to undo the wrong done by you with genuine apologies, calm and balm the ruffled feelings, with goodness to the wronged person and by good deeds, actions, genuine love and affection and repentances. But in the most of the circumstances what is lost is lost forever and the wronged person cannot assume the fine sentiments and positivity held so far for you. He grows suspicious and his wounds keep reminding him of the hurt caused by you and they also would be looking for a chance and an opportunity to pay you back in the same coin with more rigour and cause your ruination with multiple injuries. There is a good adage that to maintain a calm posture and to hold your tongue and remain silent is golden than utter and bursting out your momentary hurt feelings and emotions. Hence patience is considered as a mother of virtue. If you bear with an awkward situation in a tight place, when emotions are ranging and ruling and reasons have failed; you would come out victorious. You are supposed to have controlled the situation superbly and would be considered as a gentleman, a person of chivalry and fine manners. You need to develop magnanimity with calm exterior

and soft interior with a genuine golden heart; showing compassion, kindness and tolerance. You need to avoid ruffling feathers and stirring a muddy pond to avoid ruining healthy, good and sustained relationship. Therefore, silence and sobriety are hallmarks to maintain good relationships.



A) “NAFS E LAWWAMMA” – THE MORAL SELF

When ‘Nafs e ammara’, the carnal soul of man is bridled with moral and ethical teachings and is cultured with the light and experience of ages, the ‘nafs’ or the soul or the inner self turns to ‘Nafs e lawamma’ or the moral self. This moral self teaches man to be within the bounds of ‘Hoodadullah’ or the accepted norms, traditions and fundamental rules laid down by the ‘Sharait’. The moral code of conduct refines and chisels the ‘Nafs e ammara’ and grinds it to remove its chaff namely the raw or rudimentary behavior more akin to carnal desires, passions, id and animal tendencies in man. The rough and tough behavior of the mind, body and soul is cultured with refined behavior. The rough feelings and outburst of temper tantrums, hatred, jealousy, and strong impulsive behavior is cultured and the inner self is made to listen to the commands of consciousness and intelligence. The moral self looks for uprightness and walks on path of goodness. It looks for beneficial tendencies and does not act in harmful way to self and for others.

It walks on the path of learning and knowledge. ‘Nafs e lawamma’ is the inner good conscience which keeps alerting the mind and soul, whenever it turns unruly and misconducts itself.

“And I do call witness the self reproaching spirit (Nafs e lawamma)”
Sura 75:2

It is the moral self of man and it is a conscience keeper to make man to tread on the path of goodness and to be a law abiding person. The ‘Nafs e ammara’ is the passionate self, influenced by prejudices, anger, and ego and driven by animal tendencies. The cultural training and fear of Allah keeps the actions of ‘Nafs e ammara’ under check and the inner self develops a voice and that is the voice of ‘Nafs e lawamma’. Thus we find the consciousness being a three layered. ‘Nafs e ammara’ – the raw passionate self, ‘Nafs e lawamma’ – the moral self and ‘Nafs e mutmaenna’ – the surrendered and subjugated self to the commands of Allah and to the love of Prophet (PBUH). Whenever the inner consciousness is disturbed and gets awakened, it alerts the mind and reminds us of its responsibilities and duties for fulfillment. ‘Nafs’ is the soul and ‘lawamma’ is the questioning self. Thus in every human self, the upper most part of the consciousness is unbridled self, which is self-centered and is carried away by self-interest and emotions of anger, jealousy, self-preservation and selfishness. The middle trained and educated self is the moral consciousness of man or ‘Nafs e lawamma’, which is the most important conscious. Its voice is alive and should not be deliberately stifled or made to wither away. The process of purification of heart and mind is helped through the questioning self i.e. ‘Nafs e lawamma’. Deliberately closing the doors of ‘Nafs e lawamma’ makes a person hard hearted, stony, quarrelsome, egoistic and dictatorial. A lively person in his silent moments listens to his questioning self for his own correction and for guidance. ‘Allah Subhanetallah’ guides the soul towards the path of guidance, for which the consciousness should be made alive and its voice should be heard forever.

B) IS SILENCE GOLDEN?

It is commonly observed that people make loud thinking and express their anxieties. Sometimes abuses are also uttered.

Persons hearing this talk, need not participate or take notice of this or interfere, as the person, who has formulated his loud talk, might have been influenced by many factors, and hence any person hearing this, should not take notice at all. This loud talk is in the realm of imagination and not a reality.

There is an unwritten law in morals and customs as well as in religious ethics that a person should be cautious about their utterances, as such utterances will have serious consequences.

Silence, patience and prayers are suggested remedies. It is a golden remedy. It prevents many complications that crop up due to such loud thinking, as many persons do not have capacity to make distinction between loud talk, vain talk or outburst of emotions or about cold calculated thought, which is crystallized for execution and action.

Persons of high maturity which is attained due to experience in life, religious influence and spirituality concentrate on the Almighty and ponder His creation. Some persons who have not cultivated their manners and are bereft of high thinking and spiritual life, tend to comment on others, with a view to cause injury and hurt.

In such circumstances as well, the person exposed to such vain talk, should not react and by remaining calm and aloof, he wards off much evil, mischief and wrong. He should not express his hurt or react to such vain and inglorious person's activities. Totally neglecting such persons and keeping distance is the best

remedy. Spiritual people maintain calm and total distance from such vain, inglorious and vulgar talk and do not participate or react to such people's behavior.

Spiritual people's aim is to elevate their self to high goals of ultimate goodness. Goodness is achieved by purifying thought, mind and action, for which silence is essential and to remain totally aloof and in non-participation in such talks and being in such company.

Just as an innocuous remarks or loud thinking does not call for reaction or comments by persons hearing it, likewise, praise of one's personality may have arisen out of some motive to please the person in question. It may be misleading and not arising out of genuine reasons or the praise may to be a real one. A person may be applauded today, but at the same time, his other deeds might have been overlooked or not taken notice of. It quite often happens that the real nature of a praised person is never revealed. His dark deeds are camouflaged and when it gets exposed, the much praised person is denigrated. Praise is like a poison to personal spiritual growth. It may encourage and enliven the person for some time, if it has been made for some genuine achievement, but praise for praise's sake, damages the person's perspective and the praised one begins to live in a "fools paradise", and due to this consistent feeling of elation, he develops ego and personality disorder. Therefore, it is philosopher's advice to avoid praise or flattery.

C) ON LOVE

When you say "I Love you", does it not mean that you are obliging the other person with your attention if not your total care?

This term love raises a few questions? Can this feeling be made universal? Does it mean that you are personally attached to the loved one? Are you expecting the said person to whom, you have uttered this word, to bend towards you, oblige you, look at you as some one more important and that such continued attention is required to be bestowed on you, to enable you to keep uttering this term.

This term love may imply that your senses are numbed and you are soft, sentimental and obliging to the person towards whom you feel the love. Does love feeling in you, demand from the person, to whom it is directed, some expectation in return? Expectation to gather more and more feeling of sacrifice from that person. That person should feel inferior to you; give up a part of their personality to you. You expect sacrifice, hard work, surrender to you and you get a feeling of being a boss, to bully the other person for your continuous needs! If it is not forthcoming, you feel despondent, hurt and letdown? In order to please the other person to give her best to you, you also bend so much that much of your individuality is lost including right thinking, right actions and also good thoughts. Love, as they say, is a psychological trauma. However, a feeling of respect, without any expectations in return, is a different matter and may not involve the person's inner self and its anxieties.

If I have felt "love" towards my wife, it is a psychological trauma of "expectancy" of reciprocation of "giving" and 'taking' of each other's self'. You bend and expect the same or more from the other person. Just because of this one word, you may expect more from the other person and nonfulfillment of your wish and desire may lead to resentment, anger, frustration and you may try to impose your will on your wife more violently to subjugate her to your ways.

“Love thy neighbor as thyself”, does it imply that yourself love should be exhibited to your neighbor and bring within its arena, all of them. Does it leave any choice? I may be seeking self-pity, sympathy and over attention. Which and what part of you is to be shared?

‘Love your God’, ‘Your parents’, ‘You wife and children’, ‘love your family, brothers and sisters’, have all a ring of selfish motives, desires of expectancy attached to it and an element of giving and taking’.

Is this term ‘Love’ any more relevant, in the present life governed by material acquisitions, which is on an hourly basis and life revolving around ‘profit’ and ‘gains’, and the acquisition of personal talents for acquiring more personal comforts? Should ‘love’ be ‘shared’ and ‘gained’ or ‘lost’ with these motives in aim? What does then ‘love’ imply in the present context of enormous stresses and strains, tensions and turmoil’s, uncertainties and irregularities in every aspect of time, space and living? Should it mean, to share one loaf of bread, which is hardly sufficient for yourself with umpteen number of dependents and “love thy neighbor as thyself”. Do you expect a similar treatment from your “neighbor” and all others to you profess to have ‘love’ or expect them to ‘love’ you?

What then is this ‘Love’? Does it end with being ‘sweet’ to the person you like or think you like’ or be just ‘smiling’ at them? Does ‘love’ implore you to ‘love’ your enemy, who is preparing to destroy you, create problems for you, make everything, difficult for you? Does ‘love’ mean ‘liking the other person’ if that person accommodates you in their ‘feeling’ and their private life or you feel that they could share your comforts and joys, jealousies and hatred?

Well, one should not confuse 'love' with 'concern' for each other's welfare. We, as human beings, have found a need to form groups and societies, to protect ourselves from the predating animals, calamities arising from natural forces: and to work for each other's needs. In this regard, delicate rules have been framed for smooth functioning of the groups and societies for our each other's ameliorations, recreation, safety, welfare and protection. We have learnt to govern ourselves by a system of rule of law, which has been evolving from time immemorial for its effective functioning and to maintain its balance by good governance through well laid down principles of justice, equality, brotherhood and other well tested principles are being applied for common good and wellbeing of all.

However, aspect of study and reflection pertaining to "Love" and Sharing "has been within the realm of morals, philosophy and religion. Wise men have analyzed the aspect of 'love', 'concern' and 'feeling for others' and felt that these feelings are required to be personally regulated in terms of a recognition of some super-natural force, which has been termed as "God", thus an idiom has come up that "Love is God" or "God is Love". This is to make 'love' all pervading, all existing and lasting, Thus, it has been recognized that just as we need to have 'concern', for humanity, for working for common good of all, likewise, it should be preceded by feelings emanating from heart and mind, so that we are not propelled by a brute mechanical force, but by a feelings of willingness, which feeling should bring joy and happiness, rather than pain and suffering. Pain and suffering accepted voluntarily, due to a strong feeling of likeness to the person to whom it is directed in the form of "Love", does not cause destruction, but it propels a person towards a 'life force' or 'magnetic force', which is everlasting.

We see in nature, forces acting in unison or in harmony. Likewise, in order to direct the feeling of 'love' towards everlastingness and prevent it, from becoming a destructive force and a psychological barrier, great religious leaders have out of deep spiritual experience, shown us way of regulating these feelings of 'love' to make it lasting and to prevent it from being guided by selfish motive of 'self-preservation' alone. Thus, 'love' has neither to be excessive nor passive but a *via media*, just as 'concern' for each other is for our common good and welfare. Love neither should be demanding nor profuse. It should neither be thrustured nor compelled or forced upon another. 'Love' should be for 'Love's sake'. It is a silent cool stream and its water is pure and sweet. It should neither be poisonous, nor bitter. 'Love', should bring joy and happiness and remove the feelings of bitterness, moroseness, self possessiveness, hatred and jealousy. Love should bring in us magnanimity and generosity of Sun, truthfulness, simplicity, beauty and grace of Moon; contentment and tranquility of an Ocean, love should make us forgiving, merciful and compromising in all seasons; purity and shine of white snow of Himalayas, vastness of a desert and enormous good will and everlasting goodness.

Each one of us chooses a guide. For Muslims, Prophet Muhammad (PBUH) has been a beacon of light and has been a shining example of Love.

It is quoted in Imam Ghazali's "Ihya Ulum-di-din (Vol.iv) at the conclusion of the chapter on "Love and Attachment".

"Hazreth Ali karramallahu wajhoo said: I asked the Prophet about his Sunnat and he said: Marifat is the root of my favour, wisdom is the root of my religion, love is my foundation, attachment is my conveyance, Zikr of God is my friend, certainty of faith is my secret treasure, sorrow is my companion, Wisdom is my sword, patience is my sheet, contentment is my valuable treasure, failure is my business,

sure faith is my power, truthfulness is my intercessor, divine service is my object of love, Jihad is my nature and prayer is the coolness of my eyes.”

Thus it has come to be known that “Love and affection are the most beautiful flowers in the garden of Life.

Sharing Love

Love a divine spark, hidden in depths of heart
For man to cherish, till death doth him apart
To give meaning to life, and life – after
A binder and a coagulator

Love is sacrifice and sacrifice is to die
A sincere attempt to give up every lie
The inner being gets effaced for the Beloved
Immersed in thoughts, drunk in His breath.

Where love lets lovely springs to flow
In its bottom lies dormant sorrow
To creep up and let streams of tears
On sad thoughts, for love to share.

A bleeding heart bears gems within
To emit rays of hopes, to wash off sin.

D) A KIND WORD IS BETTER THAN ALMS GIVING

The holy book Al Quran reminds man of his various obligations and duties, which he has to fulfill in his life time. The first and foremost is of his duty and obligations towards the creator – Allahu Ta’ala. And the next is his duties and obligations toward the mankind. Among them is the man’s

foremost duty towards himself in as much as to purify his own thoughts, mind, and behavior and refine himself in all aspects of his living. His talk towards one and all should be respectful, affectionate and loving. ‘Luqman’ while reminding his sons of his various duties, points out that the voice should not be raised while speaking with others and the worst of the voice is of the ass and the donkeys. When they bray, they bray so loud that it is unpleasant to the ears.

Charity is one of the obligations in Islam - to openly and secretly help those in distress and in need, to feed the poor and cloth the needful, To give alms from the wealth in a proportionate manner as laid down in the holy book. All this is very fine. But to speak a kind word to a wounded heart, to relieve pain of a heavily burdened mind and soul is far better than alms giving. When one cultures the mind and heart to refinement, a person becomes kindly and good hearted. It is the goodness and that to the eternal goodness, which is important for a society, which aims at bringing an Islamic way of living. Soft and smooth butter words are honeyed words. It instills love and affection in the minds of the people. While harsh words breed cruelty and hardheartedness. Allah desires Mussalmans to live in peace, love and orderliness. This is possible when every individual adopts sweet language and shows kindness in every action more particularly in speech and outward behavior. Harsh behavior is due to mental aberrations and out of anger, jealousy and hatred. When these qualities are subdued and springs of love and affection burst forth from the heart, the speech of a person becomes soft, kind and loving. This spreads good culture and society becomes well-mannered and godly.

It so happens that some needy persons approaches for help when a person is either not having means to help or is so busy in work that the needy persons appearance is a great distraction.

It is at this time that a person is faced with a testing time. It is at this hour one should show restraint and speak to the needy person in a kind and affectionate tone and not show anger or shout at the indigent person. Such behavior is not appreciated by Allah. Humanity is good breeding good culture and the same is expressed by kindness and affection in speech and in outward behavior being refined and smooth.

E) HONESTY IS THE BEST POLICY

Life is a mixture of adjustments and compromises. While during the course of our daily living, we look for shortcuts to achieve our objectives. We give up patience to wait for our turn, to reach our goal and target. Somehow we want to achieve our objectives through all means – fair or unfair, clear or unclear, clean or unclean or by foul means, undeterred of the consequences one may have to face in the end. Sometimes the demands of life are such that one is prepared to give up the moral values one is required to observe under any circumstances; just for exchange of small value one may gain in the matter. Honesty in all dealings of life appear in this modern rigmarole of life to be something unachievable, in view of the fact, that there are too many people competing to achieve the same objective one is trying to reach. One is exasperated when people with short sights break a long waiting queue and get away with what they want by foul or fair means. When honest, dignified and cultured people are cheated day in and day out, it is then that the modern values of life start breaking, resulting in dire consequences of social upheaval and break down of society even leading to crime and punishment. The consequence of social breakdown sometimes is so grave that it may take ages for carrying out its repair. It may cost much for the society to put back the things in its normal place.

Now how do you define honesty and how to maintain it in the course of our living? Honesty is a term which is closely associated to Truth and clean dealings in all the business and official affairs of the world. Honesty is, plain speaking, simple and sublime, clear like crystal, and smooth flowing like a stream. There are no connivances contraptions, skewed way of thinking. The thinking is plain, clear and never deceptive, cunning and short sighted. The broad mindedness of mind and thinking will be palpable. There would be no narrow mindedness or short sightedness. A person practicing honesty always thinks of goodness and to do good to others and never adopts a foul and unfair means to achieve his objective. He may suffer and may lose something in terms of money and time but the end result and consequences are always good.

Persons acting with honesty always bear good intentions and the fruits achieved by their actions are always sweet like honey and never bitter or sour. One has always to look for the results, which are more important than the means. Adopting dubious means result in dubious results. The whole world keeps a watch on a person's conduct. Good conduct, honest and fair means are always appreciated and such are the men of faith. Their prayers are answered and the light of wisdom always gets lit in their hearts and mind. Their living is laudable and appreciative and an example to emulate. Honesty and simplicity is divinity profound and in it is sincerity found. It is always truthful, Godly and divine. Honest people are gentle in manners, soft in speech with butter words and sweet tongue. Life sits lightly on their shoulders and they do not carry any baggage. Their souls glitter and their passage of life is smooth, sans hurdles, turmoil, turbulence and storms. Honest people always choose direct and straight paths and they do not fall into error.

F) TO ERR IS HUMAN BUT TO FORGIVE IS DIVINE

Man from the time of his creation has been a bundle of contradictions and born weak. Had Hz. Adam, the First Man, created from Allah's Own Hand's not sinned by breaking the commandment of the Lord, he would not have been removed from Lord's presence and from the paradise. Hz. Adam had to undergo severe trial and tribulations. Lord the Almighty showed Mercy and Adam was pardoned. Adam was to live an earthly living to procreate, create food and live as per Allah's commandment. His sons' quarreled and first blood was shed in the form of man slaughter. Like-wise the future generations of Hz. Adam were quick in committing wrongs and sins. God in His Mercy has been sending great souls to redeem humanity from the consequences of the wrongs and sins committed by the whole society. Thus, we find in history, thousands of Prophets, saints and good law abiding people, who have shown through their examples and exemplary lives a way out for the erring souls to fight back the battles of life to gain victory, solace and peace. Peace is not a cheap commodity available on the desk of a store. It is a precious metal like gold, diamond and platinum to gain from the virtuous living; by being dogmatically steadfast in our correct daily living. Only then can we spiritually elevate ourselves to win our most daring open enemy i.e., our own erring soul and the Devil, the Satan.

The present modern civilized society is as a result of many million sacrifices done by our ancestors, prophets, saints, political leaders, scientist, social workers, farmers, businessmen and workers. Rome was not built in a day. It took a millennium to reach this stage of a scientific era. Even in present times, millions and trillions of good hands are working for the good of the humanity by daily sacrifices. Many a times, millions lose

out and find themselves ever in loss due to their own short comings and doings, than the social system or due to any adverse situation created by our wrong friends, adversaries and dogmatic people around us. Many a losing battles have been won by being virtuous, exerting and excelling in patience during troubled times and by avoiding pleasing our cheap senses and by avoiding to indulge in bonhomie, mirth and pleasures. Lot of injustice is perpetuated in this world. In umpteen situations in life, we are victims of such quagmire happenings. It is in such a situation that we are required to exert patience, remain silent and forgive our adversaries. We have to remain steadfast on the commands of Allah then enter into bickering, ending in quarrels, fights which may ultimately result in our losing our face, name, fame and even our wealth. The adversaries would pounce for a weak move on our part to gain control over us and blast us for ever and ever. A little patience and observing silence and forgiving our erring adversary would save us from ruination. It is our ego and erring self, which is our stark enemy than our real adversary. Satan would wait for such moments when our equilibrium is lost and when we lose our self-control to mislead us into the quick sand, so as to destroy us fully without any scope of any redemption to even save our face; so that we could one day again redeem ourselves. It is so easy to err and become victim to our passions, sentiments and emotions but it is ever so difficult to regain our composure, maintain our dignity, poise, manners, courtesy and never failing virtue of patience in all our troubled times. To forget and forgive an ugly moment is a divine service to our own ugly soul. This would elevate our status then push us down before our stark enemy.

Study of lives of great men would disclose how they were brow beaten a million times by their opponents. There are none who have not faced opposition in life. We triumph when we

remain cool like a cucumber, maintain our poise, manners and virtue of patience and silence. And never let our erring soul and real adversary, the Devil to have a better say in all the affairs of our life. Momentarily we may feel grave injustices have been done to us to take to sword or pen to enter into a controversy, arguments to establish our rights. We may ultimately fail, never to regain our lost prestige. We will be left with lots of time for regret, if not, to continue the battle with ever grave situations for ourselves, for our descendants and all our friends. Our ever best friends would be left helpless and would not be of any help. This would again alarm us more and we may feel let down more and more. We would never gain a situation to have a plus point except to lose forever and never to win. Sometimes, we may win an argument but in the result may lose thousands of friends and admirers. It may look easy to win an argument and a point but ultimately we may not win friends and most importantly the love of humanity.

Our troubled mind should be put to peace. We need to buy peace quickly by compromises and adjustments, than open widely our mouth giving out only bad breath. If we can find a situation for dialogue, we shouldn't miss it, so also a situation to shake hands and make amends. This is far more advantageous and puts us in comfortable situation. It is like saving for a rainy day. It is the experience of generations that none are given comforts for joys and exhilaration forever. Nature has designed its plan such that we are required to face many seasons. For every season, one should prepare to face it or else be prepared to lose the ground and let yourselves be defeated and let down. Many a crime on humanity is when we lose a ground in an ugly moment and a situation, to allow our erring soul to gain over our self to commit a wrong or a sin only to be punished by law. Thus, to err is human but to forgive is Divine.

“Our Lord! Forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.” (The Quran 3.Al e Imran: 193).

G) FORGIVENESS IS A JEWEL AMONG THE VIRTUES OF MANKIND

“To err is human but to forgive is divine,” is an old adage. If men start taking revenge for each and every small mistakes and wrongs done by others to them, then peace, love and affection and harmony of the world would be lost forever. It is in the nature of man to commit mistakes but to repent in leisure is also second nature of man. Since it is human to fall in error and commit a folly therefore it becomes incumbent on every individual to forgive by overlooking the mistakes and wrongs of others. Patience and fortitude should be exercised to a great extent to achieve the desired goal of peace of mind and happiness in life. If we keep harboring grudge against our fellowmen for wrongs committed by them against us, then it is sure way to lose peace of mind and happiness forever. Instead we need to develop magnanimity and large heartedness to forgive all and silly mistakes and wrongs of others.

A question posed is as to whether serious crimes committed against individuals or against the society should also be forgiven? It is not so, it would lead to lawlessness and breakdown of law and order and also disturb the peace and tranquility of the society. In such circumstances, therefore law takes its own course. Society has laid down rules and regulations for punishing suitably the wrong doers. One should also do introspection before prosecuting any individual by seeking justice against a law breaker and wrong doer. Such a person maybe your own kith and kin. In such circumstances, it may break the family bonds and filial relationship. Compromise and compounding of offences are provided in law. There would be

umpteenth instances when wrong doer in a fit of emotions, anger and in passion would commit a wrong, a sin or a crime but would definitely not have an intention to harm the injured person. Intention plays an important part in such circumstances to determine the gravity of such offences. It is in such circumstances law requires for pardoning the wrong doer or giving less punitive punishment than incarnation or corporal punishment. If the wrong doer comes forward to compensate the wrong committed by adequate and full monetary compensation or undertakes to do good and charitable works to atone his sin then such wrong doers are required to be pardoned by exercising magnanimity and large heartedness.

All wrongs are not punishable like jeers, taunts, criticism and insults. It may cause deep hurt and this would be a cause to bear a grudge and rancor. This is an occasion to exercise restraint and to pardon such foolish and silly persons, for they have committed wrongs without knowing its ramifications. To ignore such vain talks of others and exercise silence is a better proposition for maintaining healthy relationship.

Allah and His Prophet (SAS) have again and again assured of forgiveness and clemency to sinners and wrongdoers on their seeking pardon and forgiveness. Holy Prophet (SAS) was troubled by his enemies throughout his Prophet Hood but he kept forgiving his enemies including his staunchest enemy Abu Sufian. "Forgive them for they know not what wrong they do," he would advise his followers.

Self-realization may dawn on the wrong doers and they would realize their mistakes and seek to amend for their wrongs and would patch up the relationships by seeking friendship and by strengthening it by good deeds. Therefore every individual needs to do introspection and should develop large heartedness,

broad mindedness, love and affection to forget and forgive the wrongs of fellowmen, kith and kin so as to achieve 'As-sakina' in their hearts i.e. eternal peace, solace and bliss in this life and in the life hereafter.

H) CLEANLINESS IS NEXT TO GODLINESS

Islam teaches man to shun impurity of body, mind and soul and to walk on the straight path which leads them to heavenly bliss, solace and peace. Cleanliness of all the eternal body by bath to reach the stage of purity (tuhar) in the prescribed method is mandatory for all Muslim men and women. Before every prayer one has to perform ablution with water (wadhu) by washing face, hands and feet, to gargle and to clean the nose with water to remove the impurities and teeth brushed with Miswaak. It is not enough to clean the body alone but the living rooms, kitchen, toilets and clothes have to be cleaned and kept in good wearable condition. Clothes for prayer should be free from stains of blood, semen, urine, filth and vomit, although ostentation and show is decreed and discouraged but use of perfumes is recommended. One cannot stand in prayers (namaz) nor recite Quran e sheriff unless one is in a state of 'Tuhar-purity and wadhu. One has to repeat the wadhu if one breaks the wind or on vomiting or on loss of blood due to injury or for any other reason. One has to trim ones beard and hair locks and is also required to remove hair from armpits, and pubic regions regularly. This to keep a person always clean and neat "Taharat" is the term used for explaining the regular use of water for cleaning the body parts after bowel movement and urination. Most important aspect of cleanliness besides personal and physical hygiene is the cleanliness of heart and mind. The heart should not bear malice, hatred, anger, covetousness, jealousy, pride, lust, greed, ego and all such negative feelings but should

be pure qualities of love, affection, goodness, gratitude, generosity, sincerely, humility, thankfulness and large heartedness. The mind should be free from ill feelings, prejudice, narrow mindedness, and most importantly “Kufr” and duality. The mind should stand up against tyranny, dictatorship, egocentricity, and all evils. A person has to be morally upright. The soul has to be purified with “Tauheed” and acceptance of Allah’s predominance and our feeling of total submission to Allah and love for our Holy Prophet. Allah promises to befriend those who have achieved eternal goodness by cleansing body, mind, heart, soul and those who achieve “Qalb e saleem”, pure and golden heart.

I) SIMPLICITY IS DIVINITY PROFOUND

Simplicity is a spark of divinity. In it is found humility and persons with these characteristics are god-fearing and gentle in their manners and courteous to the core. They are kind in their behavior and sweet tongued in their speech. Simple people shun ostentations, show, pomp and pride. They walk on the earth with humbleness and do not boast of their lineage, knowledge or achievement. Simple people do not attempt to stand tall and do not show off any of their talents or possessions. They are unassuming but in no way are they weak in the bearing or personality. They are strong minded with a will of iron and strength of steel. The most magnetic personality of the world is our Holy Prophet (SAS). He was most simple in manners, in living, in talk, speech and behavior. His most staunch enemy would acknowledge his greatness, his simplicity and humbleness. Allah says that the most humble and meek shall rule the world.

Satan, the accursed, who is a staunch enemy of man, has promised to Allah that he will not be able to disturb and mislead the humble people, who are devoted to Allah and fear Allah and

are quick in obedience and also in repentance, when a wrong occurs. Simple persons have no airs about themselves and do not carry any class and caste feelings. They mingle with one and all. They are lovable and their faces glow with joy and happiness and it is contagious. Simple people are helpful for persons in need and always give a helping hand to whosoever seek their help. They are selfless in their service, without any expectation of any reward in return. They bow to the severe winds like a tree or grass without being uprooted and adjust to any circumstance and are highly elastic in nature. They are sincere in all their attempts in all their endeavors. They take success and failure in their stride. They do not show their disappointment and failures by changed behavior. Their behavior is constant and does not change according to the circumstances. Simple people are good people who believe in all good things of life.

All Muslims are required to cultivate simplicity as a second nature in their personality and should maintain the command of Allah and His Prophet (SAS). Simple people are devoted to their duties and they serve Allah and His Prophet (SAS) with simple minded devotion. They do not suffer from duality of thoughts and action. They are neither double tongued nor colorful in their temperament.



A) “NAFS E MUTMAENNA” – THE SURRENDERED BLISSFUL SOUL

‘Nafs e mutmaenna’ is the truly surrendered soul to the commands of Allah and His Prophet (SAS), ‘Nafs e mutmaenna’ has reached the stage of sublimity and tranquility. The storms of the mind have died down; the passions of the heart have been totally subdued and the heat of the body has cooled down. The mind and the heart is totally turned to the ways of Lord and is at complete peace with Him. There is no wavering and fickle-mindedness in the mind. The supreme light of the Lord has dawned on the mind and heart. There is glow of light on the face and a halo around the head. The nafs e ammara, the carnal soul is subdued and humbled. The ‘nafs e lawamma’ gives guidance to the heart and mind with moral precepts and ‘Nafs e mutmaenna’ is in total peace with the Lord by following the commands of the Lord and His Prophet (SAS). When the nafs or soul is surrendered to the Lord, then the Lord bestows his secrets in the heart and such persons become humble devotees of the Lord. The Lord answers the prayers of the persons whose nafs has reached the stage of the surrender and humbled itself to the Lord’s service. Such persons are awe inspiring persons and Allah refers to such persons as his friends

i.e. Walies. They are always in Allah's service seeking his help and guidance and pursuing His qualities all the time. Such persons are fit to receive Allah's grace and bounties. They are godly and heavenly. They live in total awe and fear of the Lord and are referred to as 'Mutaqeens' Those with righteous living are 'Zahedeens'. They exercise patience during adverse periods and are always thankful to the Lord for the bounties showered on them. Hence they are also called 'Sabereens' and 'Shakeereens'. They are in Lord's service and serve His creatures and they are also called 'Saliheens'. As they humble themselves in prayers and carry themselves in prayers and carry out the 'ibadaat', they are also referred as 'Abideens' and 'Sajjideens'. Allah refers to ever humbled persons by various names. As they are always reciting the Prayers of Allah, they are also referred as 'Zakireens'. When their ends come, Allah commands such soul to return to their heavenly abode, the final abode of peace.

Sura 89 Al Fajr

27 But ah! Your soul at Peace!

28 Return unto your Lord content in His good pleasure!

29 Enter you among My bondmen!

30 Enter you My Garden!

Taqwa-Awe of the Lord

When we begin to believe in the
Existence of the Ever Lasting Being;
About His Ever Powerful Nature,
Then our being gets subdued.
A wonder is struck and
Our being gets humbled.
A fear dawns on our self.
This is the awe of the Lord.
Quran refers to it as "Taqwa".

One needs to cultivate this awe.
 This wonder in the mind and heart.
 So as to enable one to be always
 Humble, simple and cultured.
 The mirror of the heart should get polished.
 You should feel enlightened and
 Love should ooze out from every
 Particle of your being, be always light-
 Hearted with a smile on the face.
 To achieve the awe and wonder,
 You should submit and surrender to the Lord
 Always and forever and subjugate
 Your inner being to His Commands,
 His Rules and His Regulations.
 To shun animal instincts of anger,
 Jealousy, hatred, covetousness, greed,
 Cowardness, lust, selfishness, self-centeredness.
 To establish morals and develop moral
 Courage, right action, right speech,
 Right conduct and adopt right manners.
 To look beyond the horizons of life.
 And keep high ideals to achieve bliss,
 Happiness, and higher learning as your life goal.
 To submit your body and soul in
 Prayers, do acts of charity and
 Serve the suffering humanity and mankind
 Unite man and man in bonds of love and brotherhood.

When we begin to believe in the existence of the Ever
 Lasting Being, about His Ever Powerful Nature, then our being
 gets subdued. A wonder is struck and our being gets humbled.
 A fear dawns on our self. *Holy Quran* refers to it as 'Taqwa'. One
 needs to cultivate this awe, this wonder in the mind and heart in

order to enable one to be always humble, simple and cultured. The mirror of the heart should get polished. You should feel enlightened and love should ooze out from every particle of your being, be always light hearted with a smile on the face. To achieve the awe and wonder, you should submit and surrender to the Lord forever and subjugate your inner being to His commands, His rules and His regulations. To shun animal instincts of anger, jealousy, hatred, lust, covetousness, greed, selfishness and self-centeredness. To establish morals and develop moral courage, right action, right speech, right conduct and adopt right manners. To look beyond the horizons of life and keep high ideals to achieve bliss, happiness and higher learning as your life goal. To submit your body and soul in prayers, fasting and do acts of charity and serve the suffering humanity and mankind. Unite man in bonds of love, kindness, compassion and brotherhood. The awe and wonder of the Lord should open the heart and mind to the marvels of nature. So as to enable the mind and heart to probe into the secrets of nature, enlighten the mind and heart with higher wisdom, knowledge and learning. The more your personality grows, the more humble and simple you would become, as the wonder of the Lord is Beautiful and full of mystery and marvelous. You would begin to feel being always in the presence of that Beautiful, Compassionate and Merciful Being and your heart would always radiate love, affection and compassion.

B) A TRUE WORSHIPPER

When you truly and sincerely turn towards Almighty Allah after repenting on all your past sins and wrong actions, Allah truly pardons the sins of the repentant sinner. This, Allah assures ‘Momineens’ and ‘Muslimeens’ in the *Holy Quran* again and again. The ‘Kalima’, ‘La Ilaha illallah’ – “there is no god but

Allah”, when recited, should be with single minded devotion and certainty of faith; that you have turned away truly and sincerely from all that is other than Allah, from the idol worship of every kind and nature, false deities both in the mind, heart and spirit. It is the turning away not only from the myths and mythologies but also from the sins of the heart like worshipping the pleasures of the world, of aggrandisement of wealth, covetousness, lust, greed, jealousy, hatred, suspicion and all other negative feelings and that you have adopted the true worship of Allah with deep devotion by total surrender and submission to His commands and laws. The love of the Lord Almighty for achieving ‘As Sakina’ of the heart and ‘Qalb-e-Saleem’, pure heart, should be with certainty of faith. You should feel that the Lord’s mercy, clemency and compassion has surrounded you and that you have truly become humble, simple and sublime, that you have reached the truth and shunned falsehood. Only then, *Holy Quran* assures the faithful that Islam has entered your heart and soul. A true Musalmaan is a gifted person with enormous large heartedness, always kind, compassionate, loving and forgiving. A true Musalmaan is truly peaceful in all his behaviour, actions and deeds. He does not indulge in bickering, backstabbing, slander, mudslinging, jealousy, hatred and suspicion instead adopts a posture of patience, fortitude and total surrender to the almighty Allah. He believes that he is guided by Allah, by His commands and therefore acquires the knowledge of ‘Sunna’ and perfects himself in terms of the precepts of Holy Prophet (PBUH), his companions and saints. He follows the footsteps of the ‘Saliheens, ‘Sadiqeens’ and ‘Shuhada’, those who are doing good deeds, the truthful and those who bear witness to the unity of God hood. The life of a true follower is indeed a blessed one, as he joins the ranks of ‘Mutaqeens’, the awe inspired ones, ‘Shakireens’ and ‘Sabireens’, the contented and the patient.

C) THE VIRTUES OF PRAYERS (NAMAZ-SALAT)

“Namaz” the daily solemn prayers.
Recited day in and day out.
Is to break the violence of the mind.
To seek peace, solace for the soul.

“Namaz,” the daily feature of life,
Is to bridle the carnal passions,
And desires, to help the soul
To enlighten and purify itself.

“Namaz” a link with the Supreme Being,
Is to cleanse the troublesome
Mind and heart of all its
Impurities, to achieve happiness.

“Namaz,” with every ablution
Is cleanliness next to
Godliness, to seek humility,
And to achieve sublimity.

Man has to believe and consider himself as a vicegerent on this beautiful mysterious planet Earth. Vicegerent of an Omnipotent, Omnipresent, Ever living, Everlasting Lord, the Most Perfect Being, who is always and constantly Beneficial, Merciful, Kind, Loving, Forgiving, Sustainer, a Tremendous Being with umpteen matchless qualities. Man has to humble himself in total submission and surrender before that Everlasting, Ever living Lord who is neither begotten nor begets any “being” as a like one in the form of a wife, mother, father or a son. The Lord as a Being; is totally perfect and alone stands without a Guide and anyone giving Him council. The Lord is

Self Sustaining, All Alone (Wahid) and (Samad) without any partner to share His business and His command.

Man as a vicegerent has to merely submit himself virtuously forever and ever and at all times with full devotion and submission, without challenging the authority of the Supreme Being. Man has to ever praise the Lord of all creations and all beings in the universe. The universe itself is created by a word of command (Kun) and it has come into being (Fayakuun). None has the power to change a word of command except Himself. There is no interceptor other than Himself save as those permitted and accepted by Him.

For erring soul of man, the Great Being Allah has been an Ever Guide, a Master, a Friend, a 'Moula' and 'Naseer'. All have to submit to Him unquestionable without challenging His ever Greatness (Allah hu Akbar). Allah has been guiding His Prophets Messengers, to pass on the message to the Mankind so as to prevent man becoming niggardly, disobedient, mischievous and misguided by man's eternal enemy Satan, the Iblis, the Shaitan.

It is the foremost command of Allah to man to surrender and submit before the full Eminence and Greatness of His Supreme Existence and obey His commands sent through His last Prophet Hazreth Mohammad Mustaffa (SAS). Allah has commanded to ever be obedient and loving to His last Prophet Mohammad (SAS) as he is the light (Noor) of the universe (Noorullah) and has brought the Book (*Holy Quran*) as an eternal guide to the niggardly error filled slippery man.

The most fundamental principal and command of Allah is to declare His 'Wahdaniyat' (Allah sovereignty and unity of Godhood) and Risalat (Prophethood) of Prophet Mohammad (SAS).

The second command is to praise Allah all the time and more so to cleanse himself and be in a state of inner and outer purity (Tuhar) and submit at an appointed hour in daily prayers of five times as taught by Prophet Mohammad (SAS).

Man should submit and surrender in prayers and extol the virtues and greatness of the Superior Being in the manner and fashion as dictated by Allah Himself through His Gabreal to Hazrath Mohammad Mustaffa (SAS). The prayers are referred to as “Salat” or ‘Namaz’. The prayers are performed to praise the Lord and to recall all His bounties, Mercy and Compassion and His Ever Forgiving quality and nature. The prayers are to break the violence and niggardliness of man and to make man to submit in peace to achieve both inner and outer solace, bliss and comfort for the soul. ‘Namaz’, the daily appointed prayers is to bridle the passions, carnal desires and the evil in man (Nafs e ammara) and to bring the ‘nafs’, the soul to obedience and order (nafs e luwwamma) and to make the soul peaceful and a surrendered soul, ‘Nafs e mutmaeena’. Prayers are to help the soul to enlighten and purify itself and create a link with the Supreme Being. ‘Namaz is therefore ‘Meeraj e Muslimeen and momineen’. It is through prayers alone that the link with Supreme Being is established.

The troubled and ever turbulent mind is put to peace and solace and the heart is purified. The impurities of the soul are cleansed and ‘Namaz becomes ‘Shifa ul momineen’ (purifier for the momineens). Prayers enable man to establish peace, order and tranquility in him both inwardly and outwardly. ‘Namaz’ brings humility in man and man achieves sublimity and solace. It is through ‘Namaz’, prayers, that the process of purification of soul begins and man becomes a true vicegerent of Lord Almighty. Man through ‘Namaz’, prayer, achieves ‘ubudiyat’

(servant hood) and becomes an obedient servant of the Lord Almighty Allah.

D) PATIENCE IS THE “MOTHER OF VIRTUE”

Now, we are living in an advance age of our civilization, with advancement in every field. The door of communication has opened up to new vistas of knowledge and learning. The march of time has quickened its pace, so much so, that the vitals of the modern life are being devoured by new viruses, which are threatening to end the very existence of Man on this beautiful planet. From the time a child is born, he is being prepared to face the fast life. From the age of two or even less, a child is admitted to a play school. No longer do the nannies and grannies, aunts and uncles play with the child. There is a cultural breakdown and due to shortage of space of living, crammed living, living in concrete jungles, children are bereft of the beauty of nature and to watch the pleasantness the fauna and flora provides to thrill the senses and the opportunities it provides for observation and learning.

The masses and so also the privileged class are no longer in a position to spare time to learn the nuances of music, language and various other aspects of culture. They have to be content with by watching films on the screen and be content with entertainment provided to appease the cheap senses of mind and heart. Today more importance is given to that type of entertainment which satisfies the baser elements in man. This has been the major cause for breakdown of one's personality and a person to become 'egocentric', 'selfish', 'self-centered'; 'spend thrift', 'greedy', 'jealous' and such other weaknesses that robs a person of peace and solace.

Mankind has realized now that the advancement achieved with scientific and medical inventions besides great progress in the art of living has at the same time robbed man of the happiness of joint family system and age old traditions. Every age has found this loss around it in its time and tenure. *Holy Quran* in Sura C-III has referred to man being in a state of loss and points out that only those who are believers (in Almighty God, and in eternal goodness) and do good works and exhort one another to truth and exhort one another to endurance (patience) are saved from loss. Loss means loss of every good aspect of living, culture and civilization. Thus patience has been considered as a mother of virtue. Every human being has to have endurance and develop patience in every walk of life so that the baser elements in man do not strike him like a poisonous snake to death. The disturbing elements in mind and heart are required to be curbed. The multiple desires erupting like fountain constantly requires controlling and checking and one has to set limits of tolerance. The living needs to be cultivated and it can be done only by exerting in endurance and patience. A seed takes its own time to sprout to a sapling and to a tree then to reach the flowering stage before it can bear sweet fruits for us to relish. So also all good deeds need and require time, patience and endurance to bear sweet fruits.

Loss of patience is a sure way to defeat and it ruins all the good that is likely to happen in our life. Self-control can be cultivated only through patience. Just as a mother exhibits enormous patience in the upbringing of a child; so also virtues and good deeds requires at its root level patience.

God praised those who adopt patience and mentioned more than several times in the *Holy Quran*. He kept most good deeds and merits linked with patience. God Says:

"When they kept patience, I created leaders from amongst them who showed guidance according to my instructions" Sura 32.V.24.

God says owing to the patience of Bani Israel, the words of your Lord were perfected well over them. God Says:

"I will reward those for their goods works and who are patient."

"They will be given double rewards for their patience."

"The patient will be given rewards fully without accounts."

"Fasting is only for Me and I will give its rewards."

He kept connection with those having patience with Him and promised that He is with the patient.

"Take to patience, God is with the patient".

"If you keep patience and fear God... your Lord will help you with five thousand well armed angels"

"These are blessings and mercy upon them from their Lord and they are those who are guided"

The Prophet (SAS) said patience is half of faith. He said: The lowest measure of what you have been given is sure faith and firm determination of patience. He who has been given a portion of those two qualities has got no fear even if he prays little at night and fasts little during day time. If you can stand with firm foot with patience just as you are now and do not turn away from this way, it is dear to me. If anybody does divine service equal to all of you after turning away from patience, it will not be dear to me. I fear the world will be opened to you after me. You will then cherish hatred for one another and the dwellers of heaven will then be dissatisfied with you. He, who keeps patience and expects rewards, will get full reward. Then he recited this verse:

"What is near you will come to an end and what is near God will only remain. I will give full rewards to those who being patient do good works"
Sura 16 V 96

The Prophet (SAS) once said that patience is a jewel among the jewels of paradise. The Prophet (SAS) was once asked: ‘What is faith? He said: Patience. The Prophet said: To say what patience dictates is the best act.

Prophet Jesus Christ (PBUH) said: You cannot earn what you love till you keep patience at what you do not love.

The Prophet (SAS) said: Had patience been given the form of a man, it would have been kind. God loves the patient.

(For more reading on “Patience and Gratefulness” See Chapter II of Volume IV of Ihya Ulum-id-din by Hazret Imam Ghazali (RAA))

E) HUMILITY IS THE FIRST LESSON OF WISDOM

Humility and Submission

Only those who submit with humility to the Lord
 Will free themselves from pride, anger and ego.
 The Satan has promised not to trouble the humble.
 What are the characteristics of a humble man?
 He is truthful, simple in manners, talks and dress.
 He is gentle to the core in his speech and gait.
 He is never harsh to the less fortunate ones.
 He is courteous to his parents, relatives, friends.
 He walks with softness with eyes on the ground.
 He never complains of his misfortunes and woes.
 He is always thankful for the Bounties received.
 He is pleasing to all to whom he addresses.
 He is full of self-control with twinkle in his eyes.
 He is patient and exerts himself to maintain it.
 He recognizes the good done to him by one and all.
 He performs his duties cheerfully without complaints.

If “patience is the mother of virtue” and if it is a jewel among the jewels of paradise, then humility on the other hand is considered as the ‘first lesson of wisdom’.

One can be knowledgeable, rich surrounded by power and pelf but such a person not necessarily is a wise one. Wisdom rarely dawns on a proud and haughty person. They are puffed up with pride and keep their noses high. They would be blind with power and rarely keep their eyes on the ground. Humility is the virtue of pious. Surely such persons are filled with patience and tolerance. One can reach any Himalayan heights of glory; achieve and win even ‘Noble Prize’ but it is very difficult to scale the heights of humility. One needs to grind the inner ego and all its related weaknesses to reach the point of humility. It is our self assumed importance and pride in having achieved any position in life that makes us always egoistic and puffed up with pride losing sight of the very many milestones still to be reached and heights of glory still to be attained. When power and position enters the mind, one goes blind to reality and every little of wisdom withdraws from their sight. Such persons ultimately make more enemies and seldom have good and sincere friends around them. A humble person is sincere to the core. Sincerity and truth oozes out from a humble being. His intentions are always pure and never give room for false pretensions and for assumed importance. A humble person does not give importance to ostentatious living but is satisfied with meager one and humble dwelling. He is neat and clean. He is fully aware and conscious that cleanliness is next to godliness. He never utters any word that would cause annoyance or hurt to anyone. He is gentle to the core and he put his foot on the earth softly and is upright in his daily conduct. A humble person is also meek and for this reason the Holy Scriptures speaks of the ‘meek ruling the world’ and humble persons being much loved

by Lord Almighty. Satan promised the Lord that he will not trouble or go near the humble. Verse 83 of Surah ‘sad’ (38). A humble person is totally surrendered to the will of the Almighty Lord as a single minded slave. He has no desire of his own. His main aim of life is to please the Lord and live a life of righteousness, truth and be just at all times. He doesn’t curse Time or adverse circumstance but accepts all good and bad events as a test from the Lord and excels in patience and tolerance. When Prophet Jesus (PBUH) advised good and virtuous people to turn the other cheek, when someone slaps, it means that one should express one’s humility at all times and not be quick to react and take revenge. When our Prophet (PBUH) said about himself as ‘Fukrulfakri’ he meant to say that he is not ashamed of poverty but took pride in that as he was a totally surrendered person and a person of utmost humility and patience. All seers, saints and prophets are deeply humble and virtuous beings. Humility is not a weakness and a virtue as a necessity for the poor people. Every individual who believes in civilized living practices humility though at times human weakness may over power him but he is quick in seeking repentance and forgiveness. He is filled with remorse and quickly mends himself.

Verse 55 “(O Mankind) calls upon your Lord humbly and in secret. Lo! He loveth not aggressors”.

Verse 199 “Keep to forgiveness (O Mubammad), and enjoins kindness and turn away from the ignorant” (Sura 7 - The Heights).

F) GRATITUDE, THANKFULNESS AND PATIENCE

Millions of graces are being bestowed and granted on the humanity from the time of his creation by the Lord Almighty. From the stage of simple cart wheel to the present Nano-technology and space age, man has been creative and Lord has

bestowed on him innumerable and umpteen Graces and benefits. Man has to be ever eternal grateful and thankful for all the benefits he is reaping in multiple fields. More and more comforts and joys are in store for him. At the same time mankind faces turmoil's, sufferings, troubles and pain. For which mankind has to show forbearance and patience. Many millions suffer while millions enjoy all the pleasures and joys. The living of man on this planet appears to be a paradox, a game of chance and chess, dice and of snake and ladder. A feeling of injustice creeps in the mind and man feels desolate, dejected and unhappy. It is during this period of agony, man is commanded by Lord Almighty to exert in patience and be steadfast in his worship to Him without grouse, grievance and complain for ever and ever. To be submissive and totally surrender than to complain of his woes pain and suffering. Almighty Lord has laid a duty on well to do and fortunate people to show mercy and always be in service of the unfortunates and sufferers. Life for both well to do people and for those who are in suffering and are in pain is a test and examination. The agnostics, atheist and unbelievers find many reasons to complain of injustices but those who are surrendered to the Lord's will show their patience and work for everlasting goodness. Their primary concern is faith (iman), Ihsan (gratitude and thankfulness) and Yakeen (certitude). It is the strong reliance (tawakkul) on the Lord which is the engine for the ship to sail through the turbulent sea of life; coupled by strong faith (Iman) and Yakeen (certitude) and a feeling that God provides the subsistence at all times and always and totally relies on the Lord with gratitude without any complains, woes or grievance by total submission to Lord with gratitude (Ihsan) always and forever. This is the way to achieve "as-sakina", peace and tranquility to the soul,

G) PURITY IN ACTIONS DONE FOR THE SAKE OF ALLAH'S AND HIS PROPHET'S PLEASURE (FI SABHI LILALLAH)

Man is a selfish being and he needs to gratify his senses every now and then. Man's motivation is thus self-gratification, self-protection and self-preservation. Islam's main teaching is to surrender fully in total obedience to the will of Allah and to achieve As Sakina, peace and tranquility. Allah has purchased the life and properly of the believers, in exchange of the Heaven. Therefore the act of surrender implies total submission and every action of a Musalman is to please the Lord almighty and His holy prophet Hazreth Mohammad Mustafa (SAS). Every action is performed with purity if mind and heart and the sublime soul doesn't feel satisfied till it rests in the feeling that the Lord Almighty has been pleased with his actions and has accepted the same. Thus the motivation of the Musalman is not selfish interest to perform his duties at the instance and will of Almighty Allah and His Prophet (SAS). He is prepared to accept any worldly loss or injury while performing his actions willingly and pleasingly. Musalman does not grudge for his worldly or heavenly action as there is no motive or self-gratification involved in his actions. A person who has fallen in love does all that is required to be done to please his beloved and any hardship or pain is accepted joyfully willingly and in good humor. Lovers are two personalities with a single soul. The fragrance of love is so enormous and pleasing that every act of a lover to the other is solely for each other's pleasure. They share their joys and griefs and do all that is required to be done to keep each other happy and pleasing. So also a Musalman, who is in total surrender and submission is not at all bothered about any hardship he encounters while performing his duties to his Lord Almighty in terms of the Holy Scriptures and the pleasure of Allah's Prophet (SAS). The aspect of fear and its

consequences are all eliminated in a Musalman's actions as it is the pleasure of Allah and His Prophet (SAS). A Musalman has no grievances, grouse or complain for anything of that which he is not in possession of for his needs and pleasure are in Allah's blessings and acceptance.

A Musalman had adopted the virtues of simplicity and humility. He therefore places full Reliance (Tawakkal) on Allah and His Prophet (SAS). He praises Lord Almighty by reciting His Greatness and praises Allah a million times by repeating constantly Allah's name and virtues. A Musalman constantly sends every moment his salutation (Darood e shareff) to Allah's prophet (SAS) and his (SAS) descendants. Thereby a Musalman wins the confidence and love of Allah and His prophet (SAS). A musalman's pleasure is solely to please the Lord and His Prophet (SAS) and succeed in placing all his actions to the pleasure of the Lord Almighty and His prophet (SAS). A Musalman is ever patient with his sabr and always expresses his thanks (sukar) to Allah and His prophet (SAS) for all the bounties received by him through the various means provided by nature. The Sun, moon and the planets have all been made subservient to man and particularly to a surrendered and obedient soul i.e. the Musalman. A Musalman accepts the position of vicegerent (Khalifa and agent) of the Lord Almighty and fully discharges the trust placed in him by Lord Almighty and His Prohphet (SAS) while discharging his duties 'Fisabilillah' that is for the pleasure of Allah and His Prophet. (SAS).

H) "GAIN FOR THOSE WHO DO GOOD DEEDS, VIRTUES, ARE TRUTHFUL AND PATIENT"

Asar Sura 103

1. *By (the token of) times (through the ages)*
2. *Verily man is in loss*

3. *Except such as have faith and do righteous deeds, And (join together in the mutual teaching of truth, and of patience and constancy.*

Every moment a part of the energy gained is lost. Age withers and law of diminishing return works. The glorious sun is burning its gases and energy is being lost every moment. When human growth occurs there is ageing and slowly and steadily the ageing process overpowers and the charming youth and beauty starts withering away forever. Allah Subhanethalla assures mankind by taking an oath on “Asar”, the evening, which is the declining period of sunset, that mankind is in every state of loss except those who do good deeds, are virtuous, truthful and patient. The law of diminishing return does not apply to those who are always focused to do good and are ever vigilant to perform their duties, walk on straight path of eternal truth, bear difficulties with fortitude and patience, and hold in their bosom certainty of faith.

Everyone works and they put to actions their thoughts on the basis of inner urges that keep erupting like storms and cyclones. So also impulses and desires which pushes the mind to action. The fruits of such impulsive actions need not necessarily be sweet. Many a times such fruits are bitter and sour. When urges arise from deep felt thoughts and are put to action after due deliberations of all pros and cons and after taking into consideration of all the laws governing such work and actions then the chosen path is well laid out. The actions are all guided actions and such actions seldom fail. They bear sweet fruits. For success in any venture the actions are to be deliberated at each and every step. Every precaution and care has to be exercised well in advance. The dangers on the path are to be carefully studied to overcome it. Meticulous planning and study has to be carried out with patience and truth as the guidelines and aim

should be to achieve everlasting goodness alone. When one is unmindful of all the threats and mischief's that lay ahead and one proceeds carelessly without any good aims and are directionless then one has to face bitter consequences. Hence patience, well experienced lessons of wisdom and truth should always be the light house for guidance and it should never be shunned. Only when goodness, truth and patience are practiced at every moment of our lives then Allah Subhanethalla assures mankind of success and fruitful results.

1) FULFILLMENT OF WORDS, AGREEMENTS AND CONTRACTS ARE PART OF IMAN

The entire relationship in this world between its citizens lies and depends on the faith reposed by each other and on reliance on the words, agreements entered into and the contractual obligations between them. Agreements between the parties to perform certain duties ie the obligations or to restrain from doing certain acts and deeds are contracts. Where there is breach of contract, then the sufferer is entitled to sue the person breaking the contract for damages or for specific performances of the same. Where the contracts are in the nature of full faith and confidence and there is a breach as a result of bad intention to play fraud, undue influence coercion, and trick or to cause serious loss and damages to the sufferer, then it becomes a crime. The society has laid down detail rules for the manner of entering into legal obligations, agreements and contracts. Rules have been laid as to when the contracts can be annulled, enforced by specific performance, for recovery of damages for its breach. Further rules have been framed for the prosecution of the person breaching the contract and when it results in a crime, proceedings can be initiated for imprisonments, fines and penalties against such breaker.

Today the society is functioning on the basis of contracts and its obligations in every walk of life from birth to death.

Performance of contracts, agreements and words of honor are article of faith in Islam. Our holy Prophet (SAS) is 'Al Ameen', the trustworthy and 'Al Sadiq', the truthful. *Holy Quran* has laid commands and meticulous rules have been framed in 'fiqh' or Shariat law with regard to the agreements and contracts. Breach of contracts is loss of faith and one who breaks his solemn word, assurances given and fails deliberately to perform it resulting in loss then a Mussalman is deemed to have lost his faith in Islam. The foundation of Islam is based on the pillars of contracts and agreement. The Islamic society is not of status but of contract. The maintenance and fulfillment of the words of assurance is a matter of honor, faith and prestige. One may be prepared to lose anything but not give up the words of assurances given and the honor of agreements and fulfillments. A Mussalman takes an oath to fulfill the obligations in Islam and that is to be always truthful, trustworthy, to be a man of words, mercy, compassion and kindness and to fulfill the oath of allegiance (baith) taken on the hands of Prophet (Yadullah) to perform each and every rule of Islam.

Our society functions in a democratic way i.e. every citizen takes an oath to abide by the Constitution of India. The Constitution of India has laid down fundamental duties to be performed by a citizen so as to enable him to secure the fundamental rights guaranteed in the Constitution of India with regard to freedom, liberty, fraternity, equality, justice and sovereignty and to lead the life in a democratic way. The constitution guarantees the Principles of Natural Justice i.e. to deal with every citizen as per due process of law. Every citizen is bound by laws, rules and regulation. Nonperformance of any of the rules and regulations would lead to legal consequences. The

state can take up such steps as are required in due process of law for its enforcement.

Therefore, a Musalman has to be conscious and be aware of rights and duties both in Islam as well as a citizen. To flaunt the laws of 'Shariat' brings in serious consequences both as a Muslim in Islam as well as citizen under laws promulgated under the Constitution of India. A law abiding Muslim in India is a very good citizen. He is assured of peace, happiness, solace, tranquility both in Islam as well as a citizen of the country. A Musalman is assured of heaven after this life, but he has to strictly follow the contracts, obligations, agreements and word of honor. Only then he is a purified soul to enable him to seek Mercy and Compassion from Lord Almighty and His Holy Prophet (SAS).

J) GOOD NEIGHBORS

'Think thy neighbor as thyself' is the scriptural saying. Our holy Prophet (pbuh) has again and again emphasized the good relations to be maintained with neighbors; to take them as your own kith and kin. This is possible only when we are friendly, forgiving and compromising in nature, it is not as though our neighbor also is of that nature. It seldom happens and one is placed in a very difficult situation particularly in congested localities and tenements, where the neighbors are required to share the common facilities. The acute shortage of water supply to tenements would be a bone of contention. Likewise the privacy is invaded by neighbors and much of our private affairs come to the knowledge of the neighbors. Likewise their affairs also come to our knowledge. Hence these private affairs should not be disclosed to anyone. One should not pry on the affairs of our neighbors and keep our eyes and ears shut on any untoward happenings. It is only then good neighborly relations can be

maintained. Creating noise pollution by switching on TV, radio at high pitch and talking loudly ruins good neighborly relations. Rearing pets should also not cause annoyance and nuisance to neighbors. When you enter a neighbor's house alert them by ring the bell and saluting and 'salaaming' them.

Neighbors can become best of friends or worst of enemies. Maintaining good relationship with humility, tolerance and goodness is a great strength than any weakness. Many an one pick up quarrels, dissensions on very petty and minor issues escalating into quarrels, and long standing misunderstanding ruining relationship and many more neighbors joining issues. Sometimes the matter takes a law and order situation leading to interference of police and courts. This can add up to the mounting tension in the personal life thus ruining health, happiness and joy in life.

Neighbors have rights that is right of way, right of air, water, parking facility besides having right of privacy. These are fundamental rules and its observation is a must for maintaining good and healthy relationship in the neighborhood. Only when good neighborly relationships are maintained, brotherhood and peace is cultivated and nurtured; which is the aim of Islam.

K) PEN IS MIGHTIER THAN THE SWORD

Enlightenment

Dread of supernatural lurks at bottom of heart,
 Bringing forth fear and horror
 But, courage and bravery overcome them all.
 Man should not succumb and fall.
 Evil eye casts its mighty spell,
 Which can crush stones to pieces.
 Heart with sound faith, purifies the mind,

To withstand the fiendish force.
 Peace and contentment are divine gifts,
 To a tortured mind and soul.
 Being sustained in submission
 Will fetch peace in humility.
 A mind that glimmers with enlightened thought
 From it ignorance and fear take flight.
 Knowledge and learning are powers,
 To strengthen the soul, to make beings bright.

The first message to an unlettered Prophet (Pbuh) was
 “Iqra.”

*Read in the name of the Lord and Cherisher
 Who Created man, out of a leech like clot.
 Proclaim! And Thy Lord is Most Bountiful
 He Who Taught the use of Pen (Surah 96: 1-4)*

Thus the Prophet (Pbuh) proclaimed that the “ink of the
 scholar is more holier than the blood of the martyr.”

When this is the beginning of the word of Lord Almighty
 and His light, to “Noorulla,” the Messenger of Peace, it follows
 that education, law and justice precedes anything and everything
 in life. Reason shall rule and prevail over emotions. There shall
 be no attachment to honor, wealth, pelf and splendor. But
 loyalty, dedication should be towards the dictates of Allah and
 His word, His law and Prophet’s message.

For living a virtuous, peaceful and tranquil life, acquisition
 of knowledge is paramount and of utmost importance in Islam.

“Ignorance of law is no excuse” to escape from penal and
 penalty provisions. At every breath of life, intricate rules have
 been framed. Scholars shall interpret and make it known to the
 populace. The loyalty and integrity of the learned and the
 scholars shall at all times be for the law of the Universal King

and His peaceful, trustworthy and truthful Messenger. Rule of law and sense of justice shall precede each and every ruling. There has to be clear and just balance in the ruling. Good conscience and equity shall prevail. All are equal in the eyes of the law. Scholars shall not proclaim and give rulings to please the powers that be, or for cheap popularity or to gain wealth and recognition. The path of the scholar is strewn with thorns and a Damocles' sword always hangs on his head, to speak the truth and to lay down his all, including if time gives a call, his life to help prevail just laws and justice.

Some scholars are known to betray people to help the autocratic powerful monarchs and for fear of life. This is an unholy and most cruel thing. Cruelty is not just lack of compassion, mercy and benevolence, but it is also to tilt the balance in favour of the unjust and wicked, that brings chaos, lawlessness and which destroys eternal peace, happiness, tranquility and “as-sakina”.

Learning by each and every individual to know their rights, duties and to perform their legal obligations towards a just living and society is the primary and fundamental aim of Islam.

Every scholar, both religious and secular shall help in the maintenance of cosmic harmony, right living, right conduct, right speech and conducive living to bring in peace, justice, mercy and compassion in each and every individual's life.

Purposeful prayers, equitable distribution of wealth, charity and correct performance of “salat,” good actions and deeds are by acquisition of knowledge. The scholars, teachers and ‘men of letters’ and pen, the learned, the wise, the poets, the philosophers, the judges and lawyers, the legislators and parliamentarians play a pivotal role in ushering in fair play,

justice, equality, brotherhood and freedom from darkness between all the races of humanity.

There is a great responsibility on them to maintain equanimity, sense of justice, fair-play and honesty in applying the rule of law equally among all sections of the people.

With their mighty pen, the scholars should fight tyrannical rulers, state terrorism, trampling of human rights and suppression of oppressed and depressed.

Self-illumination and enlightenment of mind and heart is by acquisition and correct application of knowledge alone.

L) CHARITY, THE CREAM OF COMPASSION MERCY AND KINDNESS

Isn't charity beyond filial relationship?
To cut across all barriers, of color and race
Beyond self, but with warmth and cheer,
Isn't it like a diamond reflecting glorious colors?

The stillness of night brings eerie silence,
Shrouded in mystery and fears abound.
Life's rumblings draw in its bosom dark clouds,
But, charity shines like a silver lining

Doesn't divinity sparkle in charity?
Its brilliance surrounds saintly beings.
Permeating every aspect of their lives.
Gushing forth from their bosom as love.

Charity purifies mind, enlightens the soul,
And lightens the burden of craving,
The burning greed vanishes from the heart,
Raising goodness to a Divine Path.

Allah and His Prophet (SAS) extol in the *Holy Quran* and Hadis the virtues of charity to be carried out not only for the amelioration, wellbeing of needy persons, friends, relatives, orphans, widows, infirm and the sick persons; but also to carry out acts of charity to all persons who are in dire need but are unable to ask for help from anyone due to their status and position. The travelers, wayfarers and those in debt are required to be helped.

Charity is an article of faith and has been made mandatory to be paid as Zakat, which is the third pillar of Islam. Allah & His Prophet has reiterated many times that the easiest path to heaven is not just affirmation of faith (Kalima) and prayers (Namaz) but it is through acts of charity. All social activities of helping the members of society or even doing acts for the welfare of mankind, plants and animals have been brought under the ambit of charity. To feed animals, water the plants, clear the pathways of thorns and weeds are all acts of charity. To speak a kind word is held to be a better form of charity. It is also an act of charity to bring compromise between warring groups, individuals and communities.

The governing groups in those early days of Islam like Caliphs, Inams and governors were directed to create 'Baithul maal', public trust and wakfs for carrying out various forms of charity such as feeding the poor, clothing the naked, sheltering the homeless and caring for the infirm, old, sick and needy persons.

Charity is a redeemer from evil and brings multifold goodness to the persons performing it. Charity is the cream of compassion, mercy and kindness. To lend an ear to a hurt soul and to give solace and good counsel to the people in distress is also another form of charity. Charity encompasses everything

which results in goodness and prevents the spread of evil, diseases and wrongdoings in the society.

We find today that the main activity of the government is to perform social welfare activities for the benefit of society at large. There are a large number of non-governmental institutions who take up various kinds of social work for amelioration and welfare of persons, who are in need of help both monetary and for correctional purposes. The united nations have various bodies carrying out large scale social work, social welfare activities not only for amelioration and wellbeing of mankind but also take up the major work for prevention of war and to bring peace to mankind.

All acts of charities which are beneficial to the mankind are rewarded suitably not only in this world but also in the life hereafter. To pray for the dead, to respect the dead by decent burial is another form of charity. To join in grief of people and offer condolences and give comfort is also an act of mercy and compassion.

Charity humanizes man and makes them virtuous and godly. The heart should melt on seeing the suffering of individuals and persons suffering from various ailments, deadly diseases and placed in hardship and misery. All our efforts in our daily activities from morning till night should be for the welfare of family members, community, society, and nation and for the wellbeing of mankind. Only and only then peace and comfort is restored to the mankind.

It has been recommended to perform charitable acts openly by declaring if so as to enthuse others also to join in the acts of charity besides to do the charity in secret in such a way that when it is done with one hand, the other hand should not know it. Charitable acts are all godly actions and all those who

make charitable actions as part and parcel of their daily living are peerless in nature and they acquire saintliness. They are kind hearted and good people of the mankind. To enlighten the world with knowledge and learning is also a highest form of charity as pen is sharper than sword.

M) FRIENDSHIP

Friendship is like a lily white,
Its fragrance is sweet like honey,
Lasting till times endless sight,
Flowing smoothly like a river;
Without asking from anyone money.

Companions have in their bosom
Love aplenty and sun's generosity,
Shining on them tranquility of moon,
Vastness of an ocean for clarity.
Friendship enriches mind and soul.

You look for friends in light and shade.
To share joys, mirth and gaiety
To seek comfort, solace and happiness.
To share woes and enrich hopes.
To stir the ship to safe shores.

Friendship renews bonds to sinew warmth,
Which is hidden in nature's breast.
It instills in mind strength of iron,
To unfold thrill, to tickle sweet dreams,
To reach the zenith of inner peace.

“A friend in need is friend in deed.”

This is an old adage about friendship. Friendship is not mere casual contact or relationship. It is a deep relationship and a bond thickened through true feelings of give and take which brings joy and happiness in the relationship of two or more persons. Among friends there is no grudges or complains and neither they carry any heavy feelings or a baggage. The hearts open up to each other and genuine feelings of concern and wellbeing is carried by friends. The relationship is gentle, light hearted and between them there is laughter and true concern for each other. Truth prevails between them. There is no cover up, camouflage or trickery. There is give and take and friends do not stand upon formalities. The relationship is more for gain than any loss between them. They mutually respect each other's feelings. The relationship is more than brotherly.

Friends share their deep secrets. Friends do not betray the trust and confidence in each other. Friends rescue each other in troubled times and help each other to cross the barriers and bridges. Friendship is blessed and the proverbial friendship is of our Holy Prophet (PBUH) with his companions, particularly with his foremost companions, those of Hazrath Abubakar Siddique (RAA), Hazrath Omar Farooq (RAA), Hazrath Usman gani (RAA) and Hazrath Ali Karam allahu wajhu (RAA).

Friendship is like a white lily, its fragrance is sweet like honey; lasting till times endless sight. Flowing smoothly like a river, without asking for any martial gain and wealth in return.

Companions have in their bosom love aplenty and Sun's generosity, shining on them the tranquility of moon, vastness of an ocean for clarity. Friendship enriches the mind and the soul.

You look for friends under light and shade. To share joys, mirth and gaiety. To seek comfort, solace and happiness. To

share woes and enrich hopes. To stir the ship of hope and happiness to safe shores.

Friendship renews bonds to sinew warmth, which is hidden in nature's breast. It instills in mind strength of iron, to unfold thrill, to trickle sweet dreams, to reach the zenith of inner peace. Divinity sparkles in friendship. One of the attributes of Allah is 'Wali' and 'Naseer'. Allah is a friend of sincere persons, who surrender to Him with all humility and put all their trust in Him. Thus friendship purifies the mind and enlightens the soul and lightens the burden of craving. The burning greed vanishes from the heart, raising goodness to a Divine Path.

16

Human Grit and Determination

In Chile, Southern America, 33 miners were trapped 2000 feet in the bowels of the earth for about 60 days. Through bored tubes, food and oxygen was supplied. In the poorly-lit dark bowels of the earth, the miners faced untold hardship, hunger and fear which kept them in the jaws of death. But, they did not lose hope and looked for divine help.

The entire nation prayed for them, so also the entire humanity. Every moment was a moment of trial and test for the near and dear ones. The human ingenuity worked overtime. The wonders of science and technology were brought to best use. A capsule was designed at jet speed, a separate bore was drilled and the capsule, to enclose one single individual, was slowly and steadily lowered to the spot where the miners were trapped. One by one, the trapped miners were steadily lifted to face the light of the day. The whole nation erupted in joy and thanksgiving to the Lord. This rescue operation and the miners' prayers and struggle for survival were possible by sheer grit and determination. This grit and determination to overcome the toughest trials and ordeals is ingrained not only in humans, but in the entire living world. Nature places toughest tests to living beings for survival and the living beings overcomes the same with grit and determination.

When fish and birds migrate from the coldest arctic regions during the toughest winter seasons to warmer regions, they swim and fly continuously over a range of thousands of miles without food and water. It is their grit and determination to survive that makes their migration possible.

Human beings from antiquity have been migrating from place to place on the face of the earth in search of pastures, food and to make better homes.

Farmers survive the toughest weather conditions and face nature's wrath now and then, but they do not lose hope and build again their lives on lost edifice. Natural calamities like floods, tsunami, drought and earthquakes bring untold hardship and suffering to humanity, but they are ingrained with the capacity to survive and fight all the odds of nature and man-made calamities. Extremes of poverty make man live in sub-human conditions. Workers of various hues spend hours and hours to carry out various chores of life. They face enormous heat before burning furnaces, melting ovens, iron and other metals, facing risks in their daily lives. Even a humble coolie lifts heavy weights for hours together for a morsel of food.

Several semi-skilled and skilled workers likewise dedicate their lives to help humanity to survive and the wheels of economy keeps moving further and further. Astronauts go on space odyssey all alone for days and months fearlessly. Climbers reach the peak of mountains. Divers go to the depth of oceans. It is all in all, the will of man not only for adventure, but to seek knowledge and increase the vistas of learning. Scholars burn the midnight oil to master their subjects. So also, engineers, doctors and men of learning in umpteen fields.

Growth is the order of Nature and so also to overcome its ordeals, tests and trials. For all these to conquer, grit,

determination, hope, strong will power, abundance of patience and a spirit of camaraderie is required. One can be sure of victory when everlasting goodness is the goal of man. Nature has created all the umpteen situations for man and also gives the strength to overcome the same and achieve success in all and any of their endeavors.

Ishwar-Allah**SHOW THY GLIMPSE**

My heart's pangs, sighs and grieving
My million throbs and sleepless nights
My sunken eyes and hallow cheeks
My sorrows and pathos are proof of thy love.
My tears turned red
They fell on sand and lo they turned into rubies
I wept and wept for ages and ages
I burnt and burnt in love of my beloved.
O my beloved! My throat is now sore
I no longer can sing Thy praise
My yearning soul is now ready to soar
Let my flickering candle have thy grace.
O praised one! O the glory of Heaven!
Light of everlasting soul, bless me, bless me
My last dying wish and yearning
Is to heave and leave this coil, with Thy glimpse.

LEAD ME TO LIGHT

Lead me to the light, O Lord –
For deep darkness surrounds me

Blinded with none to show me the way.
 That leads me to safety and your gardens.
 With thorny paths, marshy lands, shallow pits
 Bitterness, cruel ways of tricky world
 O Lord! I seek Thy beaming light.
 For I am desolate and I yearn for Thee.
 Storms and tempests, cyclones and lightning
 Thunder, tornadoes, with grave situations
 Fears abounding with enemies surrounding
 Without any protection or help from anyone
 O Lord! The Merciful and Beneficent
 Show clemency, protect me, and love me!

As we grow, we are made to learn prayers and in our hearts and mind it is inculcated that there is God and we need to fear Him. There is devil, which causes harm and we should avoid all evil. In school we are made to sing “Ishwar Allah tere nam.” Each child is brought up in their traditions and we have two sets of it, one is what is practiced at home and the other is the outside, the secular world. The mind gets used to the regimentation and the set rules and regulations, we are required to follow. It is our common knowledge that the belief, customs and traditions are for creating social order, social control and social action lest humanity goes astray. Policing by itself is not enough and sufficient to bring law and order. Everyone needs to develop consciously respect for law both Divine and manmade so that man lives in peace, solace and contentment.

The religion, I inherited spoke of unseen Divine personality Allah, who hears, sees and answers our prayers and takes care of our needs. The religion preached that the Divine Allah should not be picturized into any images and He is not personified in any form, matter and thing. He is other than all imaginary ‘gods’ of worship, not a terror but Compassionate

and Merciful Being. As a child, we were to practice prayers by repeating the passage from the Holy Book, being the Allah's message to our Prophet. Besides the history connected to the religion, we were to strictly follow the commandments and never to worship other 'gods' of fiction, imagination, mythology and stories but adhere to that Divine Being, who is the Lord of the Universe.. Associated with the belief in One Divine Being was also about the belief in the Creation of first man and woman. Adam and Eve. And how the Satan lured them to disobey God's commandments and they were banished to Earth and later on their repentance God forgives them but the life on the earth is transient, a test of conduct and those with good conduct would be awarded with heaven and those evil doings would be punished in Hell. Thousands of Prophets were sent to correct the erring humanity and last one to be sent was our Prophet. We were made to believe in Saints and virtuous people to be adored and respected but not worshipped.

As we grew, we were made conscious of our soul and that of inner consciousness being of three level-animal, moral and spiritual. All mundane and earthly qualities were associated to animal consciousness like anger, lust, greed, jealousy, hatred, niggardliness and like such evil and negative traits. While moral consciousness pertained to goodness, charity, compassion, forgiveness, humility, patience, kindness, generosity and all such positive traits. The spiritual consciousness dealt with divine feelings of love, contentment, sincerity, which elevated the soul to raise itself to heavenly feelings of joining itself with the Divine; also by completely annihilating ego, selfishness and selfish desires.

Our growth and development had its own psychological stages. It was not easy to grasp the higher moorings. We felt more with mundane feelings, yet we were conscious that we

needed to practice goodness or else harm will result in our daily life. We became morally conscious of maintaining correct conduct. As we reached adolescent stage and teenage, we observed our elders, who were personification of good conduct, virtuous and morally sound. Our teachers made us conscious of secular ideals that governed humanity. But the attractions and desires to achieve something better than others would always nib us. Desires are inherent and part of human psychology and personality. When we grew up, we discovered that non fulfillment of desires lead to frustration and sorrows. The scriptures always made us aware that desires are required to be controlled and weaned and we needed to develop a sound personality unwavering by attractions, glamour and glitter of the world. The negative traits in man would always attempt to have a better say and try to overcome the positive traits. The glitter of the world would over whelm the consciousness and the positive traits. It is here we realize that there is something devilish negative force which always makes man to err and leads to ruination. The crime, wars and destruction exposes the evil nature of man and moral turpitude. It became imperative for society to strength the moral fiber and in this circumstance; religion played a great role to hold on to God.

It required in later period of my life to take to austerities for self-realization. Once this was achieved, I needed to hold to strong moral fiber and moral consciousness. This led to spirituality and to our fore bearer's practice of Sufism, which is nothing but a way to achieve perfection in manners, conduct and to lead a life that would elevate the soul to higher consciousness and divine feelings of love. To nurture love and divine feelings, the Sufis would take to meditation, music and composing divine songs. The Sufis would shun the glamour and glitter of the world and would live a life of austerities,

contentment, indulge in charity and practice everlasting goodness. For Sufis, the manmade barriers of caste, creed and color would have absolutely no meaning. For them the search of Divine and to achieve the feelings of divineness is imperative. I, having realized the essence of the religion was attracted to my forbearers search for truth, love and ahimsa. We may inherit the traits and find an environment but ultimately it is for the individual person to search for truth himself and achieve self-realization. In the Buddhist religion, it is referred to as 'Nirvana' and 'Moksha' in Hinduism. While in Sufism, the term used is 'Fana' and 'Baqha'-to merge in the Divine consciousness, which is not apart from the 'self' but is deep inside one's own soul and heart. By constant practice and meditation and by shunning the ego and the evil nature of man; by elevating the soul to love and everlasting goodness, a Sufi merges with the Divine consciousness.

Several meditative practices are advised in Yoga, Sufism and Mysticism to enable the soul to reach to the divine consciousness. The higher elevated Masters and adepts in all these fields help the initiates to pass through various levels and stages of consciousness. It is of highest importance for both the initiate and the adept to hold to the moral consciousness at all times; to be morally sound and be of impeccable honesty and character.

Rigmarole of Life and Father's Advice

I can look back and see that the life is full of woes, regrets, pain and suffering coupled with joys, happiness, solace and peace. Life can never be full without a measure of both. Life is a tale of meeting and outpouring of woes, sorrows and afflictions, pleasures, joys, mirth and laughter, regrets, repentances, remembrances. Fading memories, future fears, hatred and harrowing experiences, heart's out pouring, mental out bursts, trials, turmoil, fears, tensions. All of it recording themselves in the diary of life.

In the multi-million faceted theatre of life, we watch people's action; their acts of peace or strife. Eagerly looking for action-packed scenes, moments tense and horrific and we scream!

We are called upon, our different roles to play; short ones or long ones, from day to day. The scenes may be sweet, emotional, or shows of strength. After angry arguments, we win or lose at length.

We discover that a civilization is born to give its people culture-music, games, literature, painting or sculpture. Though it aims at pleasure, it's devoid of pain, disease, filth, corruption, amidst stress and strain. Often times, its all sound and fury without light; leaving most of us in a most piteous plight! When

upon our path, even Nature's wrath descends; we search for ideas to counter the maladies it sends! We find the helpless and the weak, expect mercy from friends but they turn up as tyrants. They look for an exit from their miseries they are unable to see. Though, much they ponder how to escape from dangers grave. But yet some laugh at martyrs who die as heroes brave!

My father used to say when always finding us confused, angry and bitter that we need a peg on which to hang the coat, a nail to be driven into a coffin; a shoulder to weep on, a floor for dancing and disarming looks your smiles to win. My father used to point out that man is always at daggers drawn, bitter, cold, sarcastic, and angry and his various traits challenging each other and trying to claim ascendancy. He would say that light of wisdom would seldom dawn on confused minds, which are also disturbed. He would point out that a sober, kind and good person is one who gives rein to his good traits and keeps bad ones curbed. He would also say that man's sins would raise his desires and obstructs goodness.

I had also realized that sometimes I would be moving around aimlessly, hither and thither quit oblivious of other's concerns, carelessly ignoring opportunities, being not serious. I would come suddenly face to face with life's snares and enigmas. I had to mould my life with grace to avoid social conflicts and stigmas. I learnt to time my mind to Sun and shade, rain and storms; struggle and strife of every kind. I then realized life in its multiple forms.

My father would advise in a Socratic way that you are known by the company you keep, you may be innocent person, but if you move about with scoundrels and vagabonds, and then you will be considered as one of them. He would again advise us that company makes or mars a career. So, he would advise us

to be choosy in making the best among the friends. He would also advise never to be an uninvited guest as unexpected visits would not be relished by anyone, He would advise us to be courteous to one who calls on us at an hour undue. He would advise us to be cautious while expressing our opinion, for it may lead to wrong conclusions. He would say that blind criticism is a sure way to lose your friends or it may end in bitter sorrow arguments. He would say that eldest child of virtue is patience and the golden means to peace is silence. He would always advise us that on visiting a house, when they open the door say “peace be yours’. He would advise us to be kind and gentle to one and all, so that your memory is treasured by one and all. My father would say that there should be a basic level at which, one should sink all differences and prejudices and at that level, one should share the pleasantries, courtesies and customary rites and all that level, one should shake hands and hug each other. He would say from his life’s experience that destruction of that basic value is pernicious and harmful to the harmony of society and existence of good institutions. My father in a philosophic way would advise us to accept people as they are and not expect all their traits to please us. He would point out that to create and maintain healthy relations; we all need to put up with the people’s whims and fancies. He would say that sometimes you have to gulp down your anger at insults and humiliations and by forgiving those who are their cause, for “they know not what they do’. He would always advise us to maintain our cool with dignity, with silence and calmness as golden aids. He would say that like Time, forgiveness is a great ‘healer’-a balm to soothe pain and to heal wounds. He would again and again say that a person is occasionally whimsical or at times he may show his idiosyncrasies and behaves atrociously and apishly. There may be some who may in their angry mood or in drunkenness become volatile and mad. He would say that muddy, still waters, if stirred

would spread pollution obnoxiously, so he would advise us never to trigger such a person. So he may shock us by his reaction. He would advise us to just ignore him and turn a blind eye or show compassion and treat him with tolerance. He would share his experience by advising us to always retain our own personality and individuality and not get over awed by glitter and glamour of another person. He would say that we should not get lost in the tempestuous world and be cowed down by over bearing personality of a ‘big brother’,-bear like and bullish, as after a time when life becomes difficult to be carried on with such bullies, you will find that you have no identity left which to create a niche for yourselves. You would discover that you would have become useless and ruined.

My father would always say that one seldom gets sagacious advice, which is profound in wisdom and learning and a sage’s experience in life. He would advise not to ignore such pearls of wisdom. He would advise us to respect men of saintly disposition, for they carry with them the aura of knowledge, and heeding their counsel with awe and obedience may bring cheer and charm into one’s life. My father would share his experience by saying that some people tend to poke their noses into the affairs of all and sundry, posing as wise and learned men, they would give opinions and uncalled for advice freely. He would say that fake doctors are really dangerous as half cooked food is unhealthy. He would say that heeding the counsel of such self-styled sages will lead to pits and pitfalls many.

19

Spiritual Consciousness

Spiritual consciousness in man is achieved by realizing love, kindness, compassion, mercy, goodness and all other positive qualities in him and to shun evil, hatred, envy jealousy, passion and all the negative tendencies in man. Man should express his thankfulness to the Lord for the bounties he has received from Nature and for the fulfillment of his needs. Nature is generous and provides all that man requires and only way he can be thankful is by protecting the Nature instead of being cruel, wicked and going about destroying all that is good, endearing and lasting. It is through love and sense of belongingness that one can sustain himself and exists in peace, solace and tranquility. To love is to keep one self within the bounds and not let loose one's temper and strike at the adversary but be forgiving and tolerant at the deeds though unpalatable to one self. Spiritual consciousness is attained when one takes up to the process of cleansing oneself and attaining purity of mind, heart and by correct conduct. One should have a doubtless mind, serene soul and always have Lord Almighty in his thought and mind then the life's rigmaroles will be light and the troubles would be trifle. The rudder of faith in the Almighty Lord would certainly cut off the turbulence of life. The confusion and meandering thoughts may sometimes dampen the spirits but love is sustaining, it will always be pure and sublime and it

cannot be shattered or curbed by iron or by walls of brick. Love is pure crystalline water and would be able to flow smoothly to soften any hard hearted wicked person. Love and love alone can win hearts and unarm a most deadly enemy. As a seed seeks a safe place to hide, till it gains strength to sprout and grow, so also hearts that are weak or marred by frailties need love to make them strong and pure. Love lives in souls lofty and true and shuns the mighty and haughty. Love can never find a place in hearts that are hard and stony. Love shines and sparkles in speech, never adopting a harsh tone. Love reflects itself and ample shown in songs sung with melodious voice. Although love spells special passion for youth, yet its magic hold entranced, in its spell, and people of all ages-young and old. Neither age nor customs can dim its glory. In love, sympathy flows like a stream, gushing and flowing like ecstasy, like magical springs emitting milk and honey. Love oozes from hearts that are kindly. Although it is sad and painful, the pangs of love, but I have found in the march of life that the pangs are sweet and better far to have loved and lost than not to have loved at all.

Love is a Divine spark, hidden in depths of heart, for man to cherish it till death does him apart. To give meaning to life, love is to be cherished. It is a binder and coagulator. Love is sacrifice and a sincere attempt to give up every lie. It is through love that one can immerse in His thoughts and get drunk in His breath. I have discovered in my life that love is lost and men come to logger heads when one raises his voice in a disrespectful tone; when one loses courtesy and manners are given a go by; when one let loses anger and mind goes berserk; when one loses smile and frown assumes form. I have also found in my life that love makes a hasty retreat and turns sour, when sympathy is flayed and arrogance is praised, when suspicion is raised and allegations are hurled; when nuisance is

created and wrong is tolerated; when a guest is insulted and loved one is humiliated, and when shame is lost and passion is raised.

Love is a celestial gift to mankind. It is a seed of sympathy and goodness, charm, delicacy and tenderness. Love needs a soft and lofty heart.

I have found in my life that simplicity is Divinity profound and in it is sincerity found. In simplicity, shining truth radiates its glory and truth's lustrous lights have its own story to speak out. Simplicity does not admit an iota of lie. It is always calm and gives the tranquility its due and patience is its main virtue. Simplicity is profound in its goodness and it is quick in its forgiveness. It is steady and is also straight in its path. It keeps up all the promises and fills up its cup with knowledge. Simplicity is humble and modest and never bows to pride's behest. Simplicity always remains without fear and it is to everyone, it is always dear.

I have found in the march of life that truth is always crystal clear and it needs no eulogy or praise. Its effulgence and brightness showers on loving and compassionate souls. I have discovered that truth pursed with sincerity and humility, showers its spiritual grace and bliss. Truth is complete only with love, compassion, mercy, charity and justice. Truth is eternal and surpasses all barriers and is beyond nothingness. Truth is infinite and dwells in hearts that are pure, simple, humble and kind. Out of my experience, I found that Truth is a steep mountain, slippery and difficult to climb. It requires courage of conviction. Faith is its foundation and certainty is its wheel. Love is its engine and prayers are its petrol. Truth has to confront obstacles, rough weather. Truth requires sacrifice. It has to face hunger and thirst. Sometimes, Truth loses its face and has to

face humiliation and insults. Truth is let down by one and all. It has to stand above like a scare crow in a rice field. Truth is always simple and most humble. It fulfills all its promises and oaths. It is never deceptive neither it camouflages. It is open minded and open hearted, never secretive or suspicious. It is generous and hospitable and charitable. It is quick in forgiveness and in repentance. It is fearless. It sheds tears for sufferers. One who is truthful reaches eternal light and reality i.e. Lord.

Godly Behavior

When the mercy, compassion
 Charity, tremendousness
 Of the Lord, transcends
 In to the divine consciousness
 A person of purity of mind
 And heart becomes Divine.
 He displays Lord's qualities
 And humanity gets benefitted.
 The tongue of such a person
 Utters profound truths.
 The eye watches Beauty,
 The heart sparkles with love.
 The gait changes to innocence.
 Christ like behavior becomes explicit.
 A Midas touch turns sand to gold.
 A healer, a teacher, a Sufi Saint

Praise be to the Lord the Merciful and prayers and peace be on
 Prophet Mohammad and his Sahabies and his descendants.

Appendix:

Faisla Haft Masla

(Decision on Seven Controversial Religious Issues)
By: Haji Imdad Ullah Muhajir Makki(RAA)

1. PREFACE

Alhamdo lilahay nahamdo wa nastaeno wa nastaghfaro wa nomino beheer wala tawakalo wa naooz billahay min sharoor-e-un fosayna wamin saeyat-e-amalayna min yohdi Allah fala mudil lahoo wa min yohdil lalah fala hadi alla wa nashhadoo an lailaha il Allah wahda hoo la sharik ala hoo wa nashhadoo ana sayedna wa maulana Mohammad an abda hoo wa Rasulo (Sallal laahu alaihi wasallam).

I, Imdad Ullah, Hanafi, Muhajir Makki, Allah's humble servant wish to emphasise to all Muslims in general and my associates in particular that the unity amongst us Muslims is the real key for our worldly progress and for getting the Divinely Blessings. Unfortunately, certain Religious matters have become a bone of contention among the Muslim ummah these days. This is resulting in Muslim scholars wasting their precious time and energy on the one hand and the detonation of Deen of the Muslim Ummah on the other hand. But in actual fact, in most of these so called controversial matters, the differences lie not in the essence but only in the wording and expression.

Being desperately concerned at the frustration these matters have caused to my associates in particular and to our Muslim ummah in general, I deeply felt the need to write and publish a booklet concerning these matters with a firm hope that the present prevailing arguments and controversies will come to an end. Though at present there are many

controversial matters but I have picked up only those in which my associates differ. There are two reasons for this. Firstly, the controversial matters are so numerous that it is difficult to cover them all and that there is least likelihood that my explanation will be accepted by scholars other than my associates. Secondly, the differences among my associates are only in a few matters and there is every likelihood that my point of view will be accepted by my associates.

The matter in which my associates mostly argue are only seven, five of which involve Islamic practices while the other two come under belief. The order of preference in which these matters are being discussed is based upon their level of controversy. I have also mentioned the righteous practice and my practice in these disputed matters. I pray to Allah Almighty that this attempt of mine becomes the tool in eradicating the controversies and quarrels among Muslims. Furthermore, persons other than my associates who also accept it and benefit from it, are requested to pray for me. I also wish to mention that nobody should waste energies in publishing answers refuting my deliberations because I do not want to enter into any dialogue whatsoever.

2. MAULOOD UN NABI

(Sallal laahu alaihi wasallam)

There is no controversy that the Dhikr (remembrance) of the birth of the Pride of Adam and the best of Allah's creation (Sallal laahu alaihi wasallam) is a means of Allah's Blessings and Good Tidings, both in this world and in the world hereafter. The disputes, however, are about fixing of date and time and celebrating in a special manner, under some restrictions, the prominent being the Aqama (standing position) during Salaam. Some scholars forbid this practice on the basis of the Tradition "kulo bidah dalala" (Sahih Muslim, Abwab-ul-Juma) i.e., "every innovation is wrong". But most of the scholars, however allow it on the grounds of great blessings and honour that the Dhikr brings to us. In actual fact and in every fairness bidah applies only if something alien is introduced in the Deen as is apparent from the following Tradition "Mun ahdasa fi amrena haza ma laisa minho fahowa radan" (Sahih Bukhari, Kitab ul Sulhah) i.e., introducing something new in Deen which is not part of the Deen is not acceptable. Thus if a believer considers that his primary aim, the Dhikr of the Holy Prophet (Sallal laahu alaihi wasallam) with respect is Ibadah and

means of Allah's blessings while the conditions are only optional and not obligatory which he follows due to certain interpretations, then this will be far from innovation. If a believer considers that the Dhikr of the Holy Prophet (Sallal laahu alaihi wasallam) with respect is Ibadah and that he can do it at any time though he fixes some time and date like 12th Rabi'ul-awwal due to certain reasons, conveniences or interpretations lest he forgets and misses this (Blessed Dhikr), then there is nothing wrong with it. Talking of interpretations, there are so many of them and that they vary from situation to situation. If one is not aware of them all, one should follow those scholars who have the knowledge of the way the earlier believers would have done in these matters. The specific spiritual practices, meditation, the establishments of schools and Darghas are result of these interpretations. However, if a believer considers all the things discussed above as obligatory (like Salaat and Fasting), then these become innovation. Thus for example if anyone believes that there will be no Divinely blessings if Maulood is not performed on a fixed date or in a position other than Aqama or perfumes and food are not made available at the occasion, then such a belief is certainly wrong because it amounts to exceeding the limits of the Shariah. Similarly considering any Mubah (good action permissible in Shariah) as Haram (sin) is also wrong and amounts to exceeding the bounds of Shariah. In both these cases, considering a Mubah as Wajib (necessary) or Haram will amount to exceeding the limits of Shariah and are wrong. If one does not consider these things as Wajib from the Shariah point of view but follows them because there are certain blessings associated with them and certain desired effects are not attained without adhering to them, then there is no justification to call them Bidah. For example there are certain actions which only produce specific effects and results when performed in standing posture only and that these effects are not possible in sitting posture.. The reason for such a belief is based upon the Kashf (inspiration) or Ilham (revelation) of the initiator of that action. In the same way, based upon one's own experience or on the evidence of the person blessed with spiritual knowledge and Divinely wisdom, if one considers that special effects would not be possible except carrying them out in special conditions like the standing posture, one cannot be accused of Bidah. Belief is something hidden and cannot be known unless asked about it. It is, therefore not right to doubt anybody's Iman from merely seeing some of the outward signs of his actions.

Some people, however criticise those who do not stand up during Maulood. Such criticism is not right because from Shariah's point of view, standing position is not Wajib. According to Muslim Jurists even a Mustahhab (likeable action) becomes Masiat (disobedience or bad tidings) when insisted upon. One should insist only on the Wajib and not on optional actions. But to regard such a critic as the supporter of Qiyam from Shariah point of view is also not right. There are so many reasons on which this criticism could be based. It could be on the grounds of beliefs, customs or habits, which could be religious or otherwise. Sometimes a critic, rightly or wrongly, directs his criticism on an activity, which in his opinion is a symbol of a non-believer's community. Thus if a holy person comes to a meeting and everyone stands up in respect except one person, the latter is criticised not because he has contravened any Wajib of Shariah but on the grounds that he has acted against the Aadab (manners) of the Majlis (association). Another example is the custom prevalent in Indo-Pak Sub-continent, of the distribution of sweetmeats at the completion of *Holy Quran* at the end of Tarawih during Ramadhan. Those who do not distribute sweetmeats at such occasions will be criticised but this criticism is only on the grounds that a good custom was ignored. Sometime in the past saying, "Bahaq" was a symbol of Mutazila (1*) sect. If an ignorant person these days, finds someone calling Bahaq, accuses and criticises the later for belonging to and for possessing the same beliefs as Mutazila will be committing a great mistake. It is therefore apparent that simply on the basis of an action, we cannot regard the critic to be believing in that action as Wajib. If, however, we assume that someone in the community believes that such an action is obligatory or Wajib, it will be Bidah for that specific person only. It will still be permissible and likeable action for those who do not believe this way. Another example is of Rujat-e-Qahqary (2*). If anybody considers Rujat-e-Qahqary as likeable action though not necessary (from Shariah point of view), it will be far from Bidah. On the basis of certain silly actions like reading of week Traditions or singing etc., of ignorant people in some meetings, some scholars give a general verdict of Haram or Bidah on such meetings. This is not justified. If because of some speakers preaching week Traditions or due to the mixed assemblies of men and women trouble shoots out, all religious assemblies will not be banned. There is a well-known saying "Do not burn your blanket because of one bug".

To regard the belief that the Holy Prophet Muhammad (Sallal laahu alaihi wasallam) actually honors the meeting of Maulood by his presence,

as Kufr or Shirk is exceeding the limits and is outrageous. This is possible both rationally and through recorded experiences. Actually it does happen on certain occasions. The doubt how the Prophet (Sallal laahu alaihi wasallam) could know about the Maulood meeting and how he could be present at many places at one time is very weak and baseless doubt. These things are insignificant before the vast Divinely Wisdom and Spiritual powers of the Holy Prophet (Sallal laahu alaihi wasallam) which are supported by right Traditions and proved by people of inspiration and revelations. Besides, nobody can doubt the powers of Allah Almighty who could lift all the veils so that the Prophet (Sallal laahu alaihi wasallam) can see everything while sitting in his own place (3'). In fact, in every respect this is possible. This belief does not mean that Sayadna Muhammad (Sallal laahu alaihi wasallam) possesses Ilm-e-Ghaeb (Knowledge of Unseen) specific to Allah Almighty. One is said to have Ilm-e-Ghaeb when such knowledge is specific and peculiar to one alone without being informed from the outside agency. This type of Ilm-e-Ghaeb is characteristic of Allah Almighty alone. The knowledge given to someone else by Allah Almighty is, therefore not someone's personal knowledge but dependent on The Informer (Allah Almighty). This sort of knowledge is not only possible for the Allah's creations but there are prominent and famous instances of its occurrences, examples of which are Alqa (intuition), Kashf (inspiration) and Wahi (revelations). The belief in something possible cannot be regarded as Kufr or Shirk even if such a thing does not occur, though of course evidence is necessary for its happening. If this evidence is available through one's own inspiration or is informed by "a person of inspiration", believing in such a thing is definitely allowed. However, without evidence, such a thing will be wrong and should be given up. But it cannot be regarded as Kufr or Shirk. This is a brief investigation of this Masla (issue).

So far as I am concerned, I not only participate in the Maulood meetings but also hold them regularly every year as means of blessings and find pleasure and (spiritual) uplift in Qiyam. Since it is a controversial matter in which both the opposing factions have evidences from Shariah, though some of them are weak, the scholars should follow the line which they think is right on the basis of their evidences as is customary in such controversial matters. Nevertheless, they should neither hate nor look down on their opposing faction or call them Fasiq (corrupt) or Gumrah (deviator). They should, rather consider the differences in this matter like the differences of Hanafi and Shafi (jurisprudence). Moreover, both

factions should meet and greet each other, communicate through letters and writings and keep up their love and co-operation with each other. They should refrain from debating and contradicting with each other. They should specially avoid involving indecent and evil people from the public since it is contrary to the dignity of a Muslim scholar. They should, neither give fatwa (definite decision based on Shariah) nor sign or put their seal on any document relating to these matters since it is needless and useless. Furthermore, they should accommodate each other. Thus, if people who support Qiyam happen to be in the company of those who do not support Qiyam, it is better not to insist in holding Qiyam in that meeting. If, however, those who do not support Qiyam happen to be in the company of those who support Qiyam, the former should join the Qiyam. The aim should be to avoid any trouble erupting out. Any objectionable extremes practiced by some members of general public should be pointed out and advised to be given up. This is better done by those scholars who support and are involved in Qiyam and not by those scholars who oppose it. The latter should not talk about it, rather should remain quiet. In brief do not oppose these things where these are in practice but do not invent them where these are not in practice. The case of Hateem (4*) is a good evidence in this matter. Those who support Qiyam should accommodate the opposing faction assuming that the latter's stand is based upon their own interpretation and on the grounds that the public can give up the extremities only when told to stop the activity. Similarly, those who oppose the Qiyam should accommodate the supporters of Qiyam assuming that the latter's stand is based upon their interpretations coupled by being overwhelmed with the love of the Holy Prophet (Sallallahu alaihi wasallam) and that they give permission to other Muslims with good intentions. This should be the line of action of the scholars while the public in general should follow that scholar whom they consider pious and verifier. Nevertheless, they should not criticise people and in particular insult scholars from the opposing faction which amounts exceeding one's limits. Remember jealousy and backbiting destroy your good deeds and therefore refrain from these bad things. Do not let envy and hatred overtake you. (The general public is advised that) reading of books and magazines relating to these matters is Ulama's job and not yours because if you do, these will build up suspicions against the Ulama and worries for you in these matters.

The investigations and the line of action which has been discussed and commented as regards to the above matter are not specific to it only

but are so useful that they can be rightly applied to most of the disputed matters because they are based upon the same principles. Put this to your mind, it will certainly benefit you.

- (1*) Mutazila was a sect in Islam who claimed to be People of Justice and Tawheed. They believed that Man was master of his own fate and destiny and Allah had nothing to do with it.
- (2*) Rujat-e-Qahqary is walking back without turning one's back on the Holy Kaaba. Some people insist after Tawaf-e-Widah(farewell circumulation of the Kaaba), when walking away, one should not turn one's back to the Kaaba. They believe it is a great disrespect and therefore a sin. Though it is a wrong belief, yet anyone who hasn't got this belief but does it as a mark of respect only cannot be blamed to be doing an act of Bidah.
- (3*) until the time of the author, radio, television and Telecommunication systems were not invented and some readers could not easily conceive the idea how the Holy Prophet (salallahu-ho-alehay-wasallam) could receive messages from his Ummah from around the globe. Modern technology has enabled us to communicate, receive and send messages and pictures live through thousands of miles in a flash of a second. This is happening every day and every sane person believes in it. Is it not conquering the world of unseen or Ghaeb for a person sitting in London and talking to a person in Canada, thousands of miles away? None of the Islamic Scholars have called this thing a Shirk. If any scholar does, he will be considered as ignorant and stupid. When every Muslim believes that the Holy Prophet (Sallal laahu alaihi wasallam) is alive in his grave and even Wahhabis believe that the Holy Prophet(Sallal laahu alaihi wasallam) can listen to the salaam and Duroods of everybody visiting his grave, why one cannot conceive the idea that Allah's most beloved Prophet (Sallal laahu alaihi wasallam) bestowed with great Spiritual Powers from Allah Almighty, supported with the army of Angels can receive the Messages, Duroods and Salaams of his Ummah from around the globe irrespective of distances. Are Allah Almighty's powers less than modern technology?
- (4*) Hateem(Original inside portion of the Kaaba now left outside the building)

The Holy Prophet (Sallal laahu alaihi wasallam) said “If the Muslims were not close to Kufr (being newly converted to Islam), I would have ordered to demolish the building of Kaaba and got it rebuilt including Hateem in it”. Accordingly, Hadhrat Abdullah bin Zubair (Raddi Allahu Unho), in his time, got it rebuilt including Hateem in it. After the martyrdom of Hadhrat Abdullah bin Zubair (Raddi Allahu Unho), Hajjaj bin Yousaf, rebuilt it in the original design. Hadhrat Abdullah bin Zubair (Raddi Allahu Unho) did something which the Holy Prophet (Sallal laahu alaihi wasallam) and the four righteous caliphs did not do. It cannot be called Bidah since he did it in good faith just to fulfil the wishes of the Holy Prophet (Sallal laahu alaihi wasallam). Nor the action of Hajjaj bin Yusuf be considered a sin for demolishing a part of the Holy Kaaba since he wanted to bring it back to the same design as was in the time of the Holy Prophet (Sallal laahu alaihi wasallam). Therefore every action should be judged according to the circumstances and should not be right away stereotyped as Bidah or otherwise.

3. THE PREVALENT FATIHA

This matter be dealt in the same way as the Maulood Sharif discussed in the previous chapter. In principles no faction denies sending blessings for the departed soul. Even in this matter, if anyone considers the blessings of Fatiha restricted to specific conditions as are prevalent these days or considers them necessary or obligatory, these cannot be permitted. However, if one does not consider them necessary but follows them only to make Fatiha convenient, there is no reason for any objection. In the same way many Muslim jurists have allowed specific Surahs to be recited in certain Salats like Salat-ul-Tahajad due to certain reasons and interpretations and these have been customary of many Mashaikhs. Pondering over how the prevalent Fatiha took the present shape, it appears that in the beginning the poor and destitute were fed with the intention in the heart to pass on its thawaab (blessings) to a certain soul. Afterwards, someone thought to express the intention in words as well just like in Salat the intentions in heart and in words were considered better for general public, though of course the intention in heart is quite enough, so it might have been thought that transferring the “Thawaab” in words publicly could be better. Then someone thought that the intention would be better concentrated, if food was put in front during “Dua” (supplication). Further, it might have been thought that reciting the *Holy*

Quran at the occasion could enhance the chances of acceptance of the “Dua” because of two “Ibadas” being carried out together, i.e., getting two rewards from a single act. Consequently, short Surahs carrying big “Thawaab” started being recited. Realising that raising hands for Dua is Sunna, raising of hands for Dua at these occasions became a custom. Considering that serving of water with the food to the poor people is a great “Thawaab”, provision of water at the occasion also became a habit. This is how the prevalent form of Fatiha took its shape. Regarding fixing of date, our experience tells us that fixing a date for an event reminds us and helps us to hold the event without fail otherwise we may not remember it for many years to come. Though there are so many reasons, excuses and interpretations for such things but I have mentioned only a few, the rest an intelligent person can follow. In addition, there are certain spiritual secrets involved in them. It can be therefore, concluded that there is no harm in adopting a certain form of Fatiha due to reasons mentioned above. If, however the general public exceeds the limits, it should be advised and corrected but there is no need to try to stop the actual event. If the general public commits excess in anything, it does not mean that the action of men of knowledge (Ulama) is wrong. “Lana Amalayna walakum Amalakum” (For us are our actions and for you are yours.)

Some people refer to Fatiha as “Tashba” (5*). Tashba involves a very long discussion, though it is enough to understand that “Tashba” applies only when a certain custom of a nation is so specific to it that any outsider who practices it either wonder strikes its community or is considered to be one of them. If, however such customs spread so widely in other nations that they become common in all, Tashba ceases to apply. Thus we see so many customs and habits of other nations have infiltrated in the Muslim Ummah that even the Ulama and “Dervish” (pious people) could not escape (6*).

All such things are not considered bad. The case of “Taha’rat” (cleaning of the anus) by Ahle-Qaba (7*) is a testimony to this effect. If, however a custom has not become general internationally but is specific to an alien nation only, its following comes under “Tashba” which is not allowed. Therefore, the form of sending “Thawaab” prevalent these days is not specific to any one nation. Thus the “Ghyarwi Sharif of Ghaus-e-Azam, 10th, 20th, 40th days (Chehlum), quarterly and annual Fatihas, “Tosha” of Sheikh Ahmad Abdul Haq Rodlavi, “Shamani” of Hadhrat Bu Ali Shah Qalander, the “Halwa” on the “Night of Shab-e-Barat” and other means of passing Thawaab are based upon the same principles. My

practice in these matters is that I do not follow the specific forms but do not criticise those who do. This matter be acted upon the way as been described in Milad Sharif, i.e., both the factions should live with each other in harmony without entering into arguments and discussions. They should not call each other Bid'atis or Wahhabis. They should stop the general public from following extremes and from fighting with each other.

(5*) TASHBA means to do an activity similar to a non-Muslim nation. There is a Tradition about it: “Min Tashba biqoomay fahowa minhum” (18).

(6*) The celebrations of national independence days, father's days, birthdays, anniversaries, labour day, May day, wearing of suits and neckties, etc., are some of typical examples.

(7*) TAHARAT: The case of Taha'rat (cleaning of anus) of Ahle Qaba is referred to in this Ayat: “Fihay rijalun yohiboona anyatahharo wallaho yohibul muttahaayreen” (Sura Tauba, Ayat 108), meaning, “In it (Masjad e Qaba) are men who love to be purified, and God loveth those who make themselves pure”. It is mentioned in Masnad-e-Ahmad that the Holy Prophet Muhammad (Sallal laahu alaihi wasallam) visited Masjad-e-Qaba and told his Companions who used to pray in that mosque that Allah Almighty had admired their Taha'rat. The holy Prophet (Sallal laahu alaihi wasallam) asked them about the special Taha'rat they practiced for which Allah Almighty admired them. The Companions (Raddi Allahu Anhum) replied that having known from the Jews, they had started washing the anus with water after toileting. The Holy Prophet (Sallal laahu alaihi wasallam) endorsed their action and advised them to follow that way of Taha'rat. There is enough evidence from many Traditions that washing with water was the custom of non-Muslims. The Muslims were initially commanded to use pieces of earth for Taha'rat. The use of water was adopted by ANSAR Muslims, it no longer remains under TASHBA, rather had been greatly admired.

4. URS AND SAMA

The word URS is derived from the Tradition “Num Kanuma tal arus” i.e., “after death, a pious person is told to go to sleep like a bride” (Abwab-ul-Khabaer, Tirmazi). The death of Allah's beloved people is in fact their meeting with Allah Almighty and therefore, termed as “Wisal” or union with Allah. What more pleasure will there be for a person having union

with Allah? The reason behind holding the Urs have been to pray for “Thawaab” for the soul which is very likeable action particularly for those holy people to whom we owe so much for giving us spiritual benefits and bounties. Besides, we get an opportunity to meet other mureeds of our Sheikh which in addition to bringing good tidings and blessings, enhances our love for each other. Moreover so many Mashaikhs attend such meetings which help the seekers of Allah’s love to choose a sheikh of their choice. In this way, all mureeds of a spiritual order assemble and meet one another on one fixed date in addition to offering and gifting “Thawaab” of reciting the *Holy Quran* and of distributing the food, to the holy person in the grave. This is why a specific date is fixed for the occasion. But why this date be the date of passing away from this world. There are certain reasons behind it which are not necessary to be revealed out.

There is a custom of “Sama” or singing in some spiritual orders which was introduced to enhance spiritual delight, ecstasy and love for Allah. This is the true picture of “URS” and there seems nothing wrong with it. In fact some Ulama have proved it through Traditions. The Hadith “La tat khizu qabri Eid” i.e., “do not make my grave a place of Eid or fair”, creates some doubts about it. But the true meaning of this Tradition is that luxuriously decorating my grave, making it a place of merry making or holding a fair on it with pomp and show are forbidden. This is because the visiting of graves is meant for reminding, correcting and warning people of the short comings of this wordily life and not for luxurious living which would otherwise lead one to go astray from the real path. The Tradition however, does not mean that gathering on the grave is forbidden otherwise visiting of the pilgrims to Madina Munawara to the shrine of the Holy Prophet (Sallal laahu alaihi wasallam) would also have been forbidden. In fact, visiting of the graves, alone or in company is both allowed. Further the remitting of the “Thawaab” through reciting of the *Holy Quran* and by the distribution of the food (to the destitute) and the fixing of a specific date due to certain reasons, are all allowed. Regarding the objection that everybody reciting *Holy Quran* so loudly contravenes the Ayat, “Wa Iza Qare ul Quran fastameu lah wa ansatu laallakum turhamoon.” i.e., “when the Quran is read, listen to it with attention, and hold your peace, that you may receive mercy”, Ulama have mentioned two things. Firstly listening to the *Holy Quran* after Salaat is Mustahhab (likeable action) and not Wajib (necessary) or Fard (obligatory). Therefore, it is not that objectionable if a Mustahhab is not

followed, otherwise, learning of the *Holy Quran* by the children in Islamic Schools (where each child is reading Quran very loudly) will be objected to. Secondly, if someone believes that listening of the *Holy Quran* is Wajib under all circumstances, one should advise people to recite the *Holy Quran* quietly instead of objecting to the URS itself. The same rule applies to the reciting of the *Holy Quran* loudly on the “Soyam”, the Fatiha ceremony on the third day of the departed soul. One should, however, never attend those gatherings where objectionable things like dancing of girls and prostration to the graves take place.

Sama or singing, by itself, even without instruments is a disputed matter. However, the Islamic Research Scholars maintain that if it is carried out under controlled specific conditions, ensuring at the same time that no trouble will erupt out, it is allowed otherwise not. These conditions have been discussed by “IMAM GHAZALI” (Rehmat Ullah Ale) in “Ahya ul Aloom”. There are also different opinions about Sama with instruments (called Qawwali). Some scholars (permitting the use of instruments) have given interpretations of instruments forbidding Traditions and have used the reasoning from “Fiqh” to support their interpretations. Qazi Sana Ullah Pani Patti has mentioned those in his magazine “SAMA”. Nevertheless, all agree that certain “Aadab” (respectable behaviour) and conditions (8*) are a must which are not observed in many meetings these days. Allah did not create five fingers alike. The above Traditions, however, are “Khabar-e-Wahid” (narrated by one or two narrators from the beginning to the end) and their interpretation, though a bit difficult, is possible. Besides, these people (who attend with instruments) may be considered to be overwhelmed by ecstasy under which conditions it is very difficult to criticise them.

My way in this matter is that every year I remit “Thawaab” to the soul of my Peer-o-Murshad (Sheikh). In the first place the *Holy Quran* is recited. Sometimes, if the time permits Maulood Sharif is held. Then the food is distributed and its “Thawaab” is remitted. I do not do anything other than these. I never had a chance to attend “Sama”, neither with or without instruments. Nevertheless, I do not object in heart to people of “HAL” (in the state of ecstasy). But to pretend to be one in that state is cheating which is extremely bad though to blame someone to be a cheater without a proof based upon Shariah is also not right. Therefore, both the opposing factions should act in the way discussed above. Those who do not participate be considered to be highly fond of Sunnah while those who participate be taken as “Ahle Muhabat” (the people of love). Do not

criticise each other and try to stop the excesses committed by public with kindness and love.(8*)

SAMA (singing) or Qawwali as it is commonly called is generally allowed in CHISTI TARIQAT but there are some conditions which should be adhered to which are:

- i) Permission from Sheikh because for some SAMA could be beneficial while for others it could be detrimental. The Sheikh should preferably be present and lead the SAMA.
- ii) The Time: SAMA should be attended when it does not conflict with the time of the obligatory prayers, there is no confusion in thoughts nor any fear of losing concentration, the mind is intoxicated with the Dhikr of Allah and the heart is overwhelmed with His love
- iii) The Place: It should be such that it is not a thoroughfare, it does not cause any trouble to the participants or public, it is not a place of recreation or a place where fairs are held but a place of tranquility suited to meditation and Dhikr-e-Allah.
- iv) The Association : All the participants in the meeting of “Sama” should have similar spiritual taste and thoughts, not overpowered by the demand of their egos, have control over their evil habits and are Mutaqi and pious... They should not be hypocrites, cheaters, treacherous, proud, lover of worldly power and glamour. They should come with Wudu (ablution) with the intention of getting Allah’s Noor and Blessings.
- v) The Qawwals or singers: They should be pious and Mutaqi, fond of Allah’s Dhikr, followers of tenants of Islam (Salaat, Fasting etc.), not greedy and be with Wudu.
- vi) According to Mashaikhs, the attendance of “Sama” in which above conditions are not adhered to is not acceptable and should not be attended.

5. CALLING UPON SOMEONE OTHER THAN ALLAH

To have the real conception of this matter, one should know that there are varieties of aims and objectives of calling (someone other than Allah). Sometimes, it is to express someone’s fondness, sometimes to express

grief while at other times it is to send a message. Therefore, calling someone from a distance, either for remembrance, desirous of union or anxiety of separation, just like a lover calls his beloved, to give consolation to his heart, is not a sin. The example of this is the case of “Majnoon” as given in “Masnawi” (of Maulana Rumi):

“Someone in the desert saw Majnoon sitting alone in his vast barren world of grief and despair, writing letter to someone using his finger as a pen and sand as paper. When he was asked, “ O, love-torn Majnoon what is all this? To whom are you writing this letter?” Majnoon said,” I am practising the name of “Laila” to give consolation to my heart.”

This type of call by the Companions (Raddi Allahu Anhum) is found in so many traditions whose fact is known to those who made a thorough study of the lives of the Companions (Raddi Allahu Anhum). The other sort of calling is where the caller wishes that the called one actually hears the call. In this case, if the caller, through the cleanliness of his heart is seeing the person called spiritually, such a call is permitted. If however, the caller does not see the called one but believes that the called one will receive his message through some means supported by evidence, even then the call is permitted. The typical example supported by Tradition is the Angels take and present our Durood Sharif to the Holy Prophet (Sallallahu alaihi wasallam). On the basis of this belief, it is quite in order to say, “Asalato-wasalam-o-Aleka-Ya-Rasool-Allah” (see also footnote 3, chapter 2). However, if someone calls a “Wali Allah” (Allah’s friend) from a distance but is neither witnessing, nor wishing to send a message and does not have any evidence from Shariah for its means, such a call is prohibited. Such a belief is distrust in Allah Almighty, claiming of “Ghaib” (knowledge of unseen) and resembles Shirk. It is, therefore advised to refrain from such unnecessary calls. However, stereotyping it right away as Kufr or Shirk is outrageous because there is a possibility that Allah might inform the Wali Allah, believing in something which is possible is not Shirk, even though the thing which is possible may not happen. Nevertheless, the call which is in Tradition, “Ya Ibadah Allah Aeenooni “ i.e., “O servants of Allah help me”, is accepted by all factions.

The above explanation is for the general public. Different conditions and rules apply to people of ecstasy for whom such an action actually becomes “Ibadah”. The people with ecstasy will understand this point and will not need any further explanation. From this we get the permission of

the Wazifa :” Ya Sheikh Sayed Abdul Qadir Sheun Lillah”. If anyone considers that the Sheikh can help with the power he possesses of his own, it will be tending towards Shirk. But if the Sheikh is considered as “Wasila” (means) or these words are uttered with an empty mind considering them to carry “Barakats” (blessings), then there is nothing wrong with them. This is the true interpretation of this matter. Some Ulama forbid this sort of calling on the grounds that a lay person cannot maintain distinction between these rules even though their intentions may be good. “Ina-mal-amal-e-bin-niyate “, i.e., “verily actions are dependent on intentions”. The best way to handle this issue is, if a caller is knowledgeable, he may be considered right. If the caller is ordinary ignorant person, he be stopped if there is anything wrong in his belief in this matter. But it is not good at all to stop from the very act in all circumstances. One thing which is worth remembering and which is useful is that there could be so many situations in it. If any person is involved in wrong action and it appears certain from his circumstances that he will not give up that action, he should neither be told to stop since it might lead to trouble and enmity, nor he be left alone because it is against Islamic affection and brotherhood. He should be given permission for that action but be corrected in the things wrong in his action. With this attitude, there are more chances of acceptance. Allah Almighty ‘s command is “ Ud ou ila Sabile Rabeka bilhikmate wal moezatil hasnate... Sura Nahl, Ayat 125” i.e., “O Prophet (Sallal laahu alaihi wasallam) invite all to the way of the Lord with wisdom and beautiful preaching”.

A study of how laws of Shariah were put in practice during the early days of “Jahalia” (ignorance), reveals that the above code of conduct was applied. As far as I am concerned, it is not my practice to make such calls though in some poetic verses, overwhelmed with ecstasy, I have made some calls. Nevertheless, the attitude in this matter should be the same as in the other three matters discussed above.

6. SECOND CONGREGATIONAL SALAAT

(This is about the second congregational Salaat after the first one has already been performed in the mosque). There have been different opinions about this matter from very early times. Imam Abu Hanifa (Rehmat Ullah Ale) does not like the second congregational prayer but Imam Abu Yusuf (Rehmat Ullah Ale) permits it under certain conditions. There are evidences for and against this matter. There is no use dragging

this discussion since one can follow any option. The best thing is to combine the statements of both factions. This would employ that if the first congregational Salaat has been missed through sheer laziness, the second congregational Salaat in such a case be regarded as “Makruh” (a disliked act) to serve as a warning (for future guidance). Those who declare such a Salaat as “Makruh” also base their reasoning on the fact that the attendance of the first congregational Salaat will be severely affected if unconditional permission is given for the second congregational Salaat. If however, due to a reasonable excuse, the congregational Salaat is missed, joining the second congregational Salaat is better than to pray alone. There is no point in stopping a person from joining the second congregational Salaat, if he is so lazy and ignorant that he gets no warning from it, rather considers praying alone as a booty, performs his Salaat quickly like hitting his head against the ground and walks away. At least he will pray his Salaat with peace and satisfaction in the congregation. Even in this matter both the factions should exhibit love and respect for each other since there are evidences in favour of both of them. In mosques, where second congregational Salaat is not allowed, do not try to hold one of your own, rather say your Salaat individually. If however, the second congregational Salaat is being held, join it and do not object to it.

The above (five) matters (discussed hitherto) involve practical activities while the remaining two are educational (and relate to belief) are being discussed in the following pages.

7. IMKAN-E- NAZIR AND IMKAN-E- KAZAB

(Imkan-e-Nazir i.e Allah creating replicas of someone. Imkan-e-Kazab i.e Allah is capable of lies)

If anyone wants to investigate these matters in details, one cannot do it without grassroots research of the underlying wisdom of the various facts relating to these matters. Since the matters are very delicate, one should believe in two things. The first is the Ayat, “In’Allah ha a’la kule Sheyin Qadeer... Sura Nahl, Ayat 77” i.e., “Allah hath power over all things”. The second is Ayat, “Subhan Allah he ama yasayfoon... Sura Muminun, Ayat 91 “ i.e., “Allah is free of all defects and vice”. The nearest meanings

(which apply here) are not to contradict one's own statement or give information about something which in reality does not exist etc. etc. (9*)

It is not our responsibility to investigate which things come under first Ayat over which Allah be considered to have the power nor about things which come under defects and vice from which Allah be considered to be free under the second Ayat, specially when the evidences are conflicting. In view of the delicate nature of these matters, it won't be surprising if discussions or investigations in these matters is forbidden. Take for example the matter of "Fate". The Holy Prophet (Sallal laahu alaihi wasallam) has strictly forbidden to discuss this matter because of the complications involved in it. On the same basis, when these matters are so complicated because of the opposing intellectual and written evidences, there would be no justification for permission to talk about or discuss these matters. One of my associates had a dream relating to these matters which I really liked very much. There is no other better way of resolving these matters. If, anyone has the habit of discussing these matters, one should do in privacy. If someone wants to do written arguments, it should be done through letters and not through books or magazines. If someone is very fond of writing, he should be doing in Arabic so that the general public does not get frustrated. It is imperative that these matters are not discussed in public.

GLOSSARY OF TERMS

Aadab: Manners

Ahle Sunnah: The biggest sect of Muslim Ummah following Quran and Sunnah under the Jurisprudence of Imam Azam., Malik, Shafi and Hanbal (Rehmat Ullah Aley)

Almohajroon: The Muslim group in U.K. organised and run by Umar Bakri.

Ashab: The Companion (Raddi Allahu Anhum) of the Holy Prophet (Sallal laahu alaihi wasallam).

Awliya: The friends of Allah Almighty.

Chehlum: The Fatiha ceremony for the departed soul on the 40th day.

Deobandi: Those educated in at Darul Alum Deoband and followers of its founder, Moulvi Abdul Qasim Nanotvi.

Dervish: pious people.

Fajir: One with bad character.

Fasiq: Corrupt, Adulterer.

Fatwa: Decision by Ulama based on Shariah.

Fitna: Trouble, sedition or disturbance.

Ghalaf-e-Kabaa: The covering of the Holy Kabaa.

Gumrah: Deviator.

Hadith: Tradition of the Holy Prophet (Sallal laahu alaihi wasallam).

Haft Masla: Seven (disputed religious) matters.

Hanbali: The followers of the jurisprudence of Imam Hanbal (RA.)

Humphery: The British spy who played a major role in establishing the Wahhabi Saudi Kingdom.

Haram: sin

Hujra: A cabin or a cubicle.

Ilham: Revelation

Ilm-e-Ghaeb: The knowledge of unseen.

Kafir: The non-believer.

Kashf: Inspiration.

Khariji: Those who broke off from Ahle Sunnah, opposed Hadhrat Ali (Raddi Allahu Unho) and labelled the Traditions about Idol Worshippers on other Muslims.

Khatum-un-Nabien: The last Prophet (Sallal laahu alaihi wasallam) of Allah Almighty.

Khilafat-e-Rashida: The period of righteous four Caliphs after the Holy Prophet (Sallal laahu alaihi wasallam).

Miraj-un-Nabi: The ascent of the holy Prophet (Sallal laahu alaihi wasallam), in body and spirit, to the Heavens to have audience with Allah Almighty.

Makruh: a disliked action in Shariah.

Mashaikh: The holy people.

Masiat: Disobedience or bad tiding.

Maulood Sharif: The remembrance of the birth of the holy Prophet (Sallal laahu alaihi wasallam).

Mutazila: It was a sect in Islam who claimed to be the people of Justice and Tauheed. They believed that Man was the master of his own fate and destiny and Allah had nothing to do with it.

Muezzin: The one who calls Muslims for prayers.

Mubah: Action permissible in Shariah.

Munafiq: Hypocrite.

Mutaqi: God conscious.

Mushriq: Polytheist, worshipping God and Idols.

Mustahhab: Likeable action.

Mutta: Temporary marriage which is practised by the Shi'a sect.

Najdi: The Wahhabis because they have origin from the place called Najd in the Arabian Peninsula.

Qiyam: Standing posture

Riwayat: The relating of the Hadith.

Salih: Righteous, noble.

Salat-e-Istasqah: The prayer for rain in an open field.

Samadi: The place where the ashes of a Hindu dead body is buried.

Thawaab: Blessings, good tidings.

Ashabs: Those Muslim ancestors who had the honour of seeing the Holy Prophet's (Sallal laahu alaihi wasallam) companions Raddi Allahu Anhum).

Tableeghi: The Deobandi sect and followers of Moulvi Eliyas who go out in groups to spread their teachings.

Tarawih: Prayers after Isha during Ramadan.

Traditions: Hadiths of the holy Prophet (Sallal laahu alaihi wasallam).

Ulama: The Islamic Scholars.

Ummah: The Muslim Community.

Wasila: Means.

Wajib: Necessary.

Ziarats: The Islamic holy places, the tombs, buildings and mosques.

'Faisla Haft Masla' was written in the late 19th Century by a well known and renowned personality of that period namely Haji Imdad Ullab Muhajir Makki. Haji Imdad Ullab migrated to Macca after the 1857 Indian Mutiny to avoid his capture by the British, since Haji Imdad Ullab had played a role in the mutiny movement.