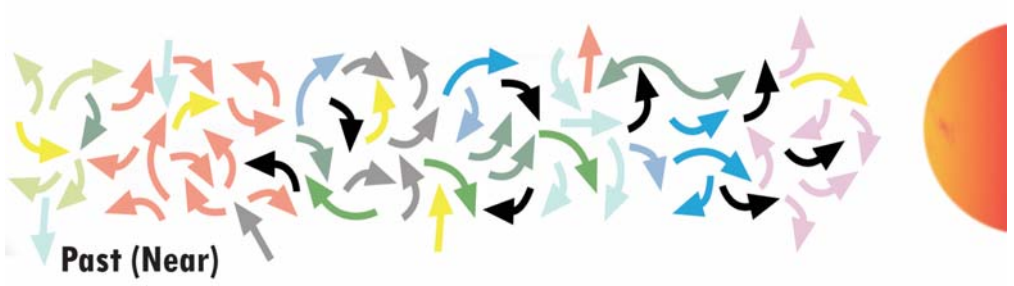
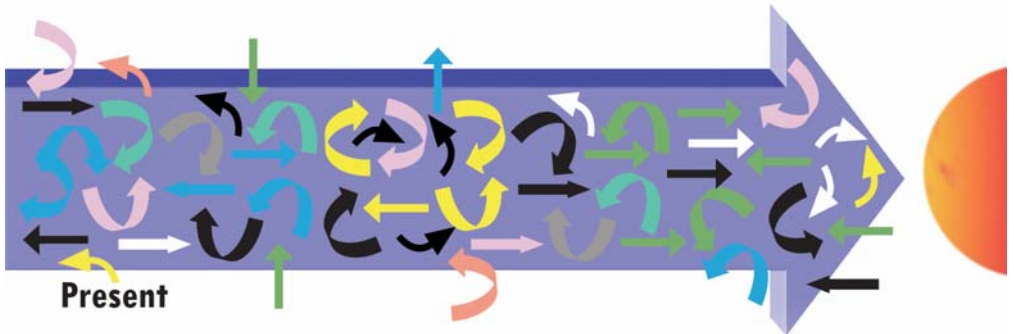
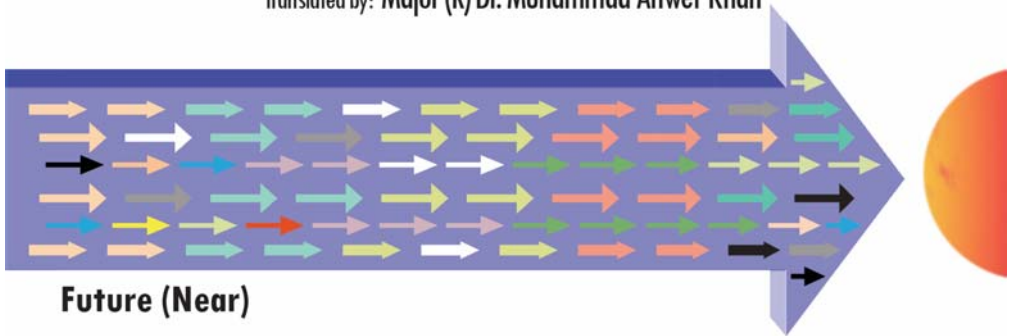


Guidelines for Managers

Compiled by: Muhammad Basheer Juma

Translated by: Major (R) Dr. Muhammad Anwer Khan



Time Management Club

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Guidelines for Managers

A collection of Historic Sermons,
Wills and Guiding Scripts for Eternal Peace
for Supervisors, Managers and Leaders
Working for Private, Public and Not for Profit
Organizations

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Guidelines for Managers**This is a translation of Urdu book- Shahrah-e-Aafiat**

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Dedicated to
those in search of safety and
success here and Hereafter

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Dear Readers

There are many things you can do.

This book comprises the historical pieces of advice and the wills. These writings are meant to set up the life on fresh lines; to make headway for the progression and for achieving success.

Is it not appropriate that on behalf of you, your organization or to commemorate someone, this book and its scriptures be sent to your friends, relatives, community members or your family members or your staff members as a gift-an invaluable and memorable one.

You can

- Distribute it at special events in your masjid, educational institution, or business organization
- Give it as a gift to your customers. Earn rewards in the Hereafter as you promote your sales.
- Place it in libraries, educational institutions, clinics, hospitals and waiting places.

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Action Plan for Self Progression

These Wills and other set of the Advices act as reflecting mirror for us. By studying them, we can look into ourselves quietly and in secrecy. These 'writings' afford us an opportunity to know our inner- self as well as identify it. We can improve ourselves and also rise by selecting the relevant portions out of these collections as per our circumstances and make an implementation plan accordingly. Obviously, things that appear to be good may be acted upon; so you may underline all the important actions as per your priority side lined in the margin. Bear in mind that you have to prioritize in line with your personality and the life objectives.

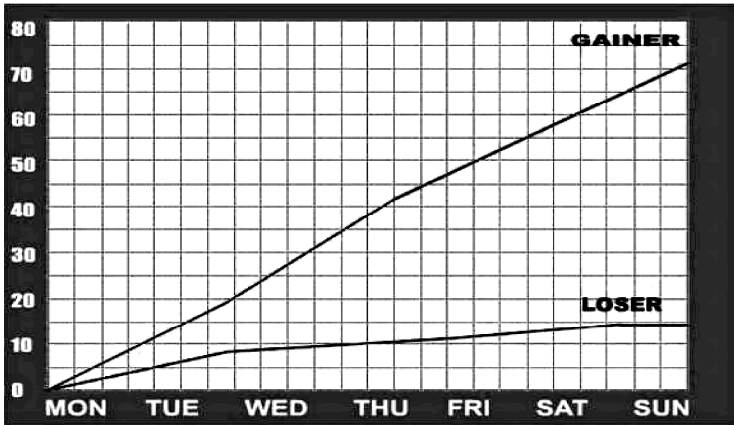
All the items you want to implement may be categorized A, B, and C; ('A' being the Top Priority). Likewise, all the undesirables items reflected in the writings may also be picked out; these are the things to be given up and as such be also underlined. Prioritize the same as X, Y, Z; ('X' being at the top priority to be given up).

At the end of the book, charts are given for compliance or non compliance/giving up. These charts also suggest the Action Plan:

What actions require implementation or giving up?	(What)
Why do you need to do it?	(Why)
How would you do it?	(How)
When would you do it?	(When)

While studying this book, keep a pencil/pen/ball pen handy; it is an exercise of few hours and take a start now; maybe you do not get the opportunity again in life. After the exercise, keep a check of the ongoing assessment. It is expected that your future moments will be better than the past ones.

من استوى يومه لا فهو مغبون



He whose two days are equal
(in accomplishments) is a sure loser.
(Sunan Al Daylami)

Preface

These are some of the historical scripts and guidelines based on the knowledge and experiences full of sincerity and love to attain betterment in the life.

Initially these should be read when alone, coupled with personal assessment and concentration on the aspects having a direct bearing on your personality. With the help of charts given at the end of book, prepare an action plan to reform your personality. So you must go through these charts before embarking upon the book study; all this is to reform yourself for a better tomorrow.

The Prophet (peace be upon him) said,

من استوى يومًا فهو مغبون

(He whose two days are equal (in accomplishments) is a sure loser. (Sunan Al Daylami))

After study of this book, try to implement its injunctions with the hope to create a change that would creep in – a change promising a betterment for here and hereafter.

When you feel a change in you, it is obligatory for you to make your own family and friends know about it and try to create awareness in them to also reform their life. If feasible, form a 'Reforming Club' and bring the people together on the rails of eternity. A feedback with regard to a self-change progress as well as the efforts to reform the society may please be advised and communicated to the following address:

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1

Hazrat Ali's (Allah be pleased with him) Will to His Son

1.1

□ A will of an old father – a helpless man fed up with this world on way to the grave with a broken heart addressing his young, promising and a dynamic son.

1.2

□ O my son! I am constrained to host my apprehensions about the life hereafter in view of the unpredictable events, changing times and of the betraying world in which I live. I am the most worried person foreseeing all the ups and downs particularly when I view the hard and true facts of this world. That makes me write this will for you whether I live or die as I do not see any difference between you and myself; you are my life – and you happen to be my soul. If a misfortune comes in your way, I shall be its first victim; your demise in fact will be my end.

1.3

□ Son! I caution you to fear God and comply with His commandments. Enrich your heart with His name; hold His rope-line firmly as there is no other bond of relationship stronger than it between you and God provided you think of it.

1.4

- ❑ Son! Enliven heart by the advice; kill its lust with fear of God; strengthen it with conviction; enlighten it with wisdom; command it by thought of death; convince it about being mortal; alert it by reminding the misfortunes; caution it of the worldly glamour; narrate to it legends of the past people; deter it with the tragedies of their devastation; go about the ruins of their villages and buildings to question your heart.
- ❑ What all these people did? Where have they gone and vanished away? Where are they now settled? By doing this, you will come to know that they parted away from their near and dear ones to settle down in the ruins and in no time you are also going to meet the same fate.
- ❑ So, set your course right; do not bargain eternal life in return for the worldly ambitions here; give up speaking amidst a state of misdoings; avoid unnecessary talking; keep away from the path which leads you astray; it is always better to check your steps rather than being trapped by disasters.
- ❑ If you profess virtue, you would turn virtuous. Pronounce the vice as vice and keep away from company of the wicked. Strive to struggle in the path of God the way it ought to be; do not care for the people who condemn you while following His path. Learn how to endure the hardships of life as strength of endurance is the greatest of all powers. Strive in search of God's shelter for yourself in all matters; this will make you strong and invincible.
- ❑ Do not call anyone else but God as He alone is the Divine Controller of the universe to give or not to give. Always seek guidance from Him when in doubt or faced

with uncertainty by means of 'Istikhara' (To know God's Will through supplication) Try to listen carefully to what I say and do not turn face away from it. It is only the right thing that can fetch any benefit. Seeking unproductive knowledge is pointless and its pursuits uncalled for.

1.5

□ Son! It dawned upon me that I am at the fag end of my life; getting weaker day by day, so I had to hurry up to write this will. I was apprehensive lest I should pass away or like my physique, my mental faculties are exhausted; may be you are surrounded by the life intricacies or you may turn out to be unruly like a wild horse. Mind of the young is like a barren land which accepts any kind of seed when sown. With this consideration I immediately took up to write it before it is too late for you to understand it due to hardening or turning away of your mind. Based on this experience and research, you may be saved from the pitfalls of the way. You are directly receiving all for which we had to struggle in life ourselves; which, perhaps, remained out of our sight as well.

1.6

□ Son! I do not see my life prolonged as was enjoyed by my predecessors; yet I pondered deep into their life style and events to carry out a research until I became so familiar that now I find myself as one of their contemporaries.

□ This is how I have become aware of all the pros and cons of their life; out of that I picked and chose all that was good for you and rejected the rest of it that was meaningless or unnecessary. So being an affectionate father I have thought of providing you this treasure in

your tender age when your mind is transparent and receptive.

❑ At first, I had a mind to educate you about The Book of God, its explanation and methodology with regard to 'Pure' (Halal) and 'Impure' (Haram) but later I feared lest you should be lurching in chaos and confusion as had been the practice of many ambitious people being self-centered about this world. So, I decided to pass on this will to you wishing; may God provide you the guidance of the right path!

1.7

❑ Son! Of all your actions what would please me the most is that you become God-fearing and do not shirk the responsibility of discharging your duties and follow the path of your elders. What you see of yourself today; the same way they used to analyze about themselves. At last they learnt through their hard experiences to follow the right path and abstain from aimless things.

❑ However, if all this does not appeal to you and you insist to undergo the experimentation yourself, then you are welcome to do it but with your mind and wisdom without being in doubt or suspicion. Before you set on this course; solicit God's help avoiding all the misapprehensions as that may be misleading. After you are sure that you have mastered your heart and soul; nerves are under control; mind has acquired full concentration; it is only then that you should step in this valley; else it would be futile to embark upon such a project prematurely – in that case it is better to keep away.

1.8

❑ Son! Understand my will properly and be it known that the Controller of life and death is none else but God; it

is He who puts you to test and also retrieves you out of it.

❑ Be assured that principle of life set by God is that once you are blessed with the bounties then you will have to undergo tests with it and finally your fateful result will be announced on the Doomsday. In case you are unable to understand a thing; do not refute it but try to look into it; ponder over it to learn but do not be hesitant to accept the facts.

❑ Do not forget that you were born in a state of unawareness and it was through the process of gradual learning that you one day acquired that knowledge. However, you can't imagine as to how ignorant about other things of life you may still be; things which bewildered you and your wisdom failed to conceive about them. This awareness came from the above; so you should be dependent only on Him Who created you; fed you and out of you made a complete person. You should be praying and bowing only before Him and none else.

1.9

❑ Son! None but the Holy Prophet (PBUH) has provided the guidance and the knowledge on God in the most befitting way, so make him your guide just like a compass.

❑ I am not hesitant to advise and be assured that you may not be able to mediate as much as I have for the sake of your betterment.

1.10

❑ Son! Had there been another God; his messengers would also be coming; signs of his domain would be visible; his doings would also be evident but Nay! He is the only God; the one and the only one as He describes about Himself; no one shares His domain; He is

Omnipresent; always existing and would remain so. He is the First Ever with no origin or the beginning; He is the Last of All but infinitive with no ending; He is Too High; Too Great to be imagined or visualized neither by any mind nor by any eye.

❑ Hence your act should be like that of a person who has a small status; lesser in power but is seeking God's obedience; is fearful of His punishment; scared of His annoyance yet has a high degree of dependence. Remember God orders you to perform good and forbids you to do any wrong.

1.11

❑ Son! I have unveiled the world globe before you apprising fully about its non-permanence and betrayal; the scenario of finality is also in front of you along with its reward and return. I have explained to you with examples as a deterrence for compliance by you.

❑ Those who have conceived the real picture of this mortal world never get worried to part with it. They are like the travellers who are migrating from an unfavorable and famine stricken territory towards an ever-green fertile land; they happily face the hardships en route; endure the separation of their near and dear ones; suffer the difficulties of the journey; bear up the improper food in order to arrive at an open and comfortable destination. They do not take into account any such problem; do not worry about any type of expenditure and keep taking a forward step happily. However, those who are attached to this world and can not stand its separation are like a passenger who is parting away from the ever-green land on way to a famine-stricken area; for them this journey will be dreadful and the worst of all not to be reconciled in any form.

1.12

□ Son! Set up a scale – a balance between you and the others. Select for others the same which you prefer for yourself and what seems undesirable to your own person, be rejected for the others as well. Do not be cruel to others as you would not like any one else to be cruel to you, be polite to all like you wish others to be towards you. What you do not like to see in others; detest the same when found in yourself. If people reciprocate to you the way you do to them — assume them to be right. Do not utter without knowledge even if you have very little of it. Do not say any thing about others which you may not like to hear about yourself from them.

□ Self-appraisal is absurd and killing for you. Mind your own business; follow the right path and do not unnecessarily probe into the affairs of others. When God spiritually enlightens you, then fear only Him and none else.

1.13

□ Son! You have a long and laborious journey ahead; in this journey it is imperative to follow up demand gracefully. Let burden and load of the journey not increase as it would become unbearable to travel if it is more than what you may sustain. So even if you come across hungry men eager to bear your burden until the kingdom come, first feed them well and then let them bear the burden. This good gesture will be preserved and you may benefit from it tomorrow when you need it badly. If some one during your good days asks for a loan; extend it so that you may get its return on the Doomsday when you may need it.

1.14

□ Son! You have an un-passable valley ahead; in this valley a light weight fellow is better than the heavy one; likewise a slow-moving is worse than the fast one. To pass through is imperative for you as beyond it lies the heaven or hell. So before reaching the fag end, you must preempt to send something ahead for it. Before the Doomsday, you must set your place right, as after death neither any pardon may be possible nor return to this world.

□ Be assured! He who owns all the treasures of the skies and earth has allowed you to seek from Him and He has also promised to grant whatever you ask. He has promised to pardon and be kind to you if you ask for His pardon; He has no barriers or the guards between you and Him nor does He need anyone's recommendation for you. If you break your promise He does not deprive you nor takes any revenge from you. When you return to him in repentance; He does not condemn you nor He exposes you despite you deserve it. He does not hesitate to forgive you when you repent before Him; He does not disappoint you; instead He considers your repentance as a noble deed. He counts a single evil committed by you as one but counts a single virtue done equal to ten. He keeps the gate of repentance open and listens to your call and appraisals. You beg of of Him; open your state of mind before Him; tell your woeful stories and miseries to Him; ask for His help in your crises; ask for your long life; ask to keep you healthy; widen your subsistence; ask Him the bounties which none but He can give. Just think over; He has permitted you to beg of Him; in fact He has granted you the keys of His bounties; the doors of bounties can be opened up through your prayers to get them showered upon you. But if there is delay in the acceptance of your prayers; then do not be disappointed as its acceptance is based on your intentions. Sometimes the

delay is caused to give more credit of bounties and blessings to the caller. It may also happen that a man demands and apparently is deprived but is blessed in excess of his demand sooner or later. However, sometimes it is good for him to be deprived; not knowing that there are so many demands the fulfillment of which may not prove favorable to him towards the finality. So let your prayers be for that which is good for you and may not turn into what is bad. Remember, wealth is not the only big thing; neither the wealth may stay back for you nor you may for the wealth.

1.15

❑ Son! You have been created for the finality [Aakhirat] and not for this world; you are mortal and not immortal. You have been kept in a place of uncertainty and that of preparation; this is the way to your destiny of finality. Death is chasing you and you cannot escape by running away from it; one day you have to fall prey in its hands, so beware! You may not encounter the death while you are still thinking of regret and repentance and it intervenes. If it so happens, then you are doomed.

1.16

❑ Son! You should always be mindful of the death and thereafter. You should not be caught unaware, instead be fully prepared to receive it with every thing updated around you.

1.17

❑ Son! Never be betrayed by the glamour of the worldly people or by the desire to excel them. Reality of this world has been exposed not only by God but by the world itself by unveiling all the vices around. The people having the lust of this world are like barking dogs, like the beasts

anxious to attack each other. The powerful are ready to engulf the weak, the big ready to devour the small. They are like camels; some of them tied up – unable to harm and others are at large who cause a lot of damage around having little wisdom. They are lying on the unknown paths, wandering in the uneven valleys to graze the crises and misfortunes with no guard or a care taker.

□ The world has driven them in dark passages from where they can not catch sight of the lighthouses; they are trapped in the puzzles of the world and are fully submerged in its lust. They have taken this world to be their master and are busy in it playing together. Alas! They have absolutely neglected the life that has to follow. Soon the darkness is going to disappear and the caravan will arrive at its destination. Time of day and night is fast moving and along with it are the people; all are on the move even when they appear static; they are travelers even when housed.

1.18

□ Son! You cannot attain all that you wish; can not live more than your life. You are on your way on the same path that was downtrodden by your predecessors, so keep up a balance in your demand. Do not exceed a safe limit in your earnings. Remember! Some of the desires lead a man astray; neither every caller gets what he asks nor everyone having an ego is deprived. Save yourself from every kind of humiliation; may it be very attractive or lustful as you can never get back your respect in return. Do not become slave to others as God has created you free. Remember! Virtue never comes through the path of the vice; and a wealth is no wealth if it is earned through means of humiliation.

❑ Behold and beware! The lust and ambition may not drive you to the ruins; let none else intervene as benefactor between you and Allah, as far as possible. Rest assured! You will definitely get what is ordained for you. Whatever is given by God is much greater and nobler than given by the creature; may it look in excess, though all what the creatures have is given to them by Allah alone.

❑ The ills effected by silence are easily curable as compared to the ones resulted by a dialogue; do not you see that water can be stopped by closing the trap of a water-bag. It is better not to spend own money than asking others for help later. The bitterness caused by despondency is far better than asking others for help. Earning through hard labour is superior than earning by wickedness.

❑ A man can best conceal his own secrets by himself. Sometime he is at a loss due to his own doings; whosoever utters more, errs excessively.

❑ Adopt the company of the noble; you will become noble. Keep away from the bad; you will be saved from the vice. To eat impure is the worst eating. Oppressing the weak is the biggest tyranny.

❑ When softness turns into hardness, hardness becomes softness. A medicine may turn into a disease and a disease may act as a medicine. Sometimes one wishing bad for you may act in your favour and a well-wisher may cause you harm. Do not bank upon feeble hopes; this is the way of the unwise. Remembering one's experiences is wise. The best experience is that which bears a moral with it. Strike the opportunity before it is lost. Everyone who tries may not necessarily succeed and the one who passes away never returns. To waste the money and spoiling the destiny is the biggest disorder. Everything has an end and

whatever is ordained for you, will be before you sooner or later. A tradesman in a way is like a gambler; sometimes the meagre swells up to become more.

❑ An insulting supporter and a bad-wishing friend bear no good. As long as this world supports you, you should also be supporting it. The greed should not turn you blind and enmity should not make you unwise.

❑ If a friend breaks up, you should reunite. If he keeps distance, try to be near him. If he acts hard with you, be soft with him. If he defaults, try to find a plausible excuse for him. Treat a friend as if you are a slave and he is your master, but beware such an interaction must not be out of place. Do not become incompetent with an incompetent one.

❑ Do not be friendly with a friend's enemy, lest that friend also becomes your enemy. Be straight to advise a friend when necessary, whether he likes it or not. Control the anger; I have not found a sweeter drink than it. Try to be soft with the one who becomes hard to you, and he will become soft too. If it becomes imperative to leave a friend, then keep some of the links intact; maybe it would help to reunite if so desired later.

❑ Do not let down the one who holds you in high esteem. A friend has his rights over you so under the cover of friendship do not usurp them, as by doing so you will lose him.

❑ Do not behave in a way that your own family gets a sense of being deprived because of you. Do not be inclined to the one who ignores you. A friend breaking the relation and you reuniting it cannot be alike; you should be excelling in your way [in virtue not in vice].

❑ Do not be aggrieved because of the oppression by the cruel, as he is damaging himself and benefiting you instead. Do not hurt the one who pleases you.

1.19

❑ Son! Livelihood is of two kinds; one that you search for, the other which searches you. So if you give up the search, it will come to you by itself. You have only so much share in this world with which you can settle your final end (*Aaqibat*). If you brood over what has gone out of your hands, then you should also not be brooding over what you never got. Future be treated differently as compared to the past. Do not be like those on whom condemnation has more effect than advice. A word of caution is enough for a wise man but the cattle mend their way only when beaten.

❑ Neutralize ambitions and superstitions by patience and conviction. Whosoever exceeds the limits of a balance, gets astray. A friend is like a relative and the real friend is the one who fulfils the obligations even in your absence and shares your good times as well as bad times. There are some relations who are worse than strangers and there are strangers who are dearer than relations. Homeless is the one who has no friend.

❑ Whosoever leaves the right path, strays into a narrow alley. One who remains within his limits maintains his honour. The strongest relationship is the one between man and God. One who does not care to shield you is your enemy. When you hope [wish] for death, you may be disappointed in life. Every weakness cannot be exposed nor every opportunity be exploited. Sometimes, a person having eyesight stumbles and the blind stays on the right course. Keep the vice away as it returns too easily when you ask for it. To avoid a fool is like making a wise friend.

- ❑ When you rely on upon this materialistic world, it will betray you and instead of giving you more space it will make you fall into a ditch. Not every arrow can strike the bull's eye. The world around you changes when a ruler replaces another. Before you embark upon a journey, carefully watch your fellow travellers; likewise, check the neighbours before moving into a residence.
- ❑ Beware! Your conversation should not be non-serious; not even a a funny quote. Respect your kin beause they are your wing with which you fly, hand with which you fight and the rock on which you firmly stand.

1.20

- ❑ Son! I assign to Allah your life here and Hereafter and pray for your success and betterment in both the worlds.

2

Will of Hazrat Ali (Allah be pleased with him) to Maalik Ben Ashtar

2.1

□ This is the will, with commandments of Hazrat Ali (Allah be pleased with him), Caliph of the Faithful, addressed to Maalik Ben Al Haris Ashtar who was appointed Governor of Egypt to collect the revenue of that land, to fight against its enemies, to take care of its residents and nourish the land there.

2.2

□ Maalik has been ordered to fear Allah, obey His commands assigned through His Book and Sunnah. The success of humankind lies in its compliance and its negligence invites trouble and misfortune.

□ He has been ordered to remain active in support of Allah with heart and soul, his hands, and his tongue since Allah has promised to support the fellow who stands up for His cause.

□ He has been ordered to crush his ambitions and block the rebellious act from within his heart as it always tends to take him towards the vices but for the mercy and protection by Allah.

2.3

- ❑ Thereafter, listen O' Maalik! I am sending you to a country which has seen many rulers before you; both cruel and fair as well. The people will be watching and commenting on your period in the same manner as you used to do for their rulers and predecessors.
- ❑ You should understand that a noble person is identified by the words of the public that Allah makes it utter for him. So your favorite treasure should comprise the collection of good deeds. This treasure you can only procure if you can harness your ambitions. Keep away from a thing which is not pure and fair despite its full attraction.
- ❑ Try to do justice with your heart by rejecting its attractive yet repulsive demands. Fill your heart with mercy, love and decency for your subject and behold! Do not behave like a dreadful beast to them.

2.4

- ❑ There will be two types of people under you; your brethren of the same religion or the those who, being similar to you, are also creatures of Allah. Being human, they are prone to committing error intentionally or unintentionally; you should extend your forgiveness on their follies the way you wish Allah to forgive you.
- ❑ Never forget that you are placed as ruler over your subjects; the Caliph is your superior and Allah is the ultimate sovereign over and above your Caliph. The Caliph has selected you as governor for the reforms and upgradation of Egypt.
- ❑ Never be cross with Allah, as a human can never escape from His wrath and you cannot do without His

blessings and allowances. Never be sorry in forgiving others, do not take pride in punishing the people, do not start running in rage but as far as possible save yourself by controlling it.

2.5

❑ Beware! Do not pronounce in front of your subject that you have been made ruler over them or that you are all in all to be obeyed by everyone. By this intention mind is polluted with malice, religion weakened and it is like asking for trouble.

❑ If because of the rule you start becoming proud, then look up to Allah over and above you Who is the Greatest of all the kings having full command over you which you do not have even on yourself. By doing this, the mischief in your heart will die down and the wandering soul will return to its normalcy.

2.6

❑ Beware! Do not challenge the greatness of Allah and do not ever doubt His terror as Allah downtrodden the cruel and the proud.

❑ Be fair and just to yourself and in the cases of your relations whom you keep dearer among your subject. Do full justice with Allah and His fellow-beings, else you will begin oppressing them.

2.7

❑ Remember! Whosoever becomes cruel to his fellow-beings, then Allah takes the side of His fellows against the cruel to punish him unless he mends himself and offers repentance. To be cruel is like challenging the blessings of Allah and asking for His punishment. Behold! He listens to the oppressed and earmarks the tyrant.

- ❑ Among your company, the remotest of all and the most cursed person in your eyes should be the one who remains in search of the weaknesses of the people around. Undoubtedly, people do have weaknesses; it is the job of the ruler to overlook them. Do not dig out the hidden secrets of the people instead assign their hidden weaknesses to Allah for His judgment; let them remain hidden. If you do that, Allah will cover up your secrets which you want to hide from the public.
- ❑ Try and eradicate all those causes which produce malice and hatred among the people; cut the roots of the enmity and slander. Beware! Never be in haste to accept the stance given by the one who indulges in slander because such a person is generally disguised as a well-wisher.
- ❑ Do not have counseling with a miser as he would stop you to help others in fear of the poverty.
- ❑ Do not include a coward too in your counseling as he is going to weaken your spirit for the adventures; do not listen to the greedy as well, since he would inspire you to snatch and collect the wealth by way of oppression.

2.8

- ❑ Remember, miserliness, cowardice and greed all are separate characteristics but opposed to the will of Allah.
- ❑ The worst of the ministers is who supports the wicked and shares their sins too, do not keep such a person as your minister because such people are supporters of the sinners and companions of the cruel. You can always find their substitute equivalent in wisdom and planning without much loads of the sins. These are the people who would not support the cruel in oppression nor join a sinner in his act of sin. Such people will not bother you much but

prove the best supporters by cutting their relationship with the undesirables. Take these people as your assistants both in your private sessions and in your common courts.

2.9

- ❑ Do remember, among such nobles keep those dear to yourself who can talk straight to you even the bitter most facts and would refuse to support you in the acts that Allah forbids.
- ❑ Keep those in your company who are fearful from God and are truthful. Train them so that they never indulge in praising you falsely as it is bound to make the man proud.

2.10

- ❑ The noble and the evil-doers be not alike in your eyes as this would discourage the former and make the latter resort to highhandedness. Always assign each person what he rightly deserves by virtue of his actions and performance.
- ❑ You should understand that the subject can be the well wisher of the ruler only if he is kind and affectionate, helps them in their crises and may not be demanding things out of their access. This principle will suffice to create loyalties among them which may save you from several hardships.
- ❑ Never abrogate a good constitution enunciated by the predecessors which keeps the people united. If you break up such a constitution, then its credit will go to your predecessors whereas the discredit will be attributable to you because you eliminated a right way.

2.11

- ❑ Look! Be tactful with regard to the affairs of your military; select only those officers who in your opinion are the well-wishers of Allah's Prophet as well as of your Imam (leader); are clean hearted, seasoned, and do not lose their temper so quickly. They take mercy on the weaker but are hard enough on the tyrant; neither they lose the balance being too hard nor bog down due to a weakness. For the military, select personnel with good family background who have a clean past, are well versed with valor, bravery and generosity. Nobility and virtue may be found in such a group of people.
- ❑ Take care of your military personnel like parents do of their children. To strengthen and upkeep their condition, do all what you can by extending help in care-taking. This way they will adore you and also become loyal to you. Do not ignore their petty needs on the plea of taking care of their big issues. Your small favours will be a solace for them and for the bigger needs they would still be dependent on you.
- ❑ Keep only those military commanders closer to you who help their military personnel the most, help the soldiers and their children with earnings of own hands so that the entire military become one united force with singular aim to fight the enemy. Your special attention to the military commanders will turn the hearts of the entire force towards you.
- ❑ The ruler feels satisfied if he himself imparts justice and the subject also displays love for him openly. Love of the subject is not evident till its hearts are clean and without a true love; a subject can never wish well of the ruler lest it should consider his rule to be a burden or wait anxiously for its downfall.

2.12

❑ Try to acknowledge the good deed performed by any one and do not attribute the good deed of a fellow to someone else and do not be negligent in rewarding. Do not exaggerate the ordinary work of some one due to his family status; likewise do not degrade the good job done by a fellow because of his low family position.

❑ The doubtful cases beyond your wisdom and comprehension may be attributed to Allah and Prophet (peace be upon him) as Allah for the guidance of the Muslim says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“Believers! Obey Allah and Obey the Messenger, and those invested with authority among you; (*Al-Nisa* 59)”

(attributing the matter to Allah means to attribute it to the Decisive Book and its specific commandment; attributing it to the Prophet (PBUH) means to follow the authentic Sunnah instead of the controversial one)

2.13

❑ To impart justice, select those people who are the most competent in your eyes; those who are not worked up due to the rush of cases, may not be adamant on their own mistakes and do not uphold the wrong in spite of the right when fully exposed; are not greedy, are habitual of looking deep into their judgments and put the same on hold when in doubt. They give importance only to the reasoning and arguments and do not get fed up of the debate between the complainant and the defendant. Do not shirk to go down into the bottom of the cases, are outspoken and straight to pass a decision once the facts are brought to the lime light. These are the people who are not moved by listening to

their own praises nor lip service effects them, however, rarely such a category of people becomes available.

❑ It is your duty to keep a check on the judgments passed by your judges; they should be paid generously so that their needs are adequately met and need not depend on any one else for assistance. Place them in high esteem at your courts so that no one among your staff dares to pressurize or damage them. Judges should be free from all types of fear and scare. You should be extra careful in these aspects as the religion in the past got into the hands of people who were slave to their ambitions and used to earn at its cost.

2.14

❑ You have also to keep an eye on the matters handled by the government executives. They should be appointed purely on merit and not because of undue favors or without consultations since doing so would open the doors of oppression and lack of trust. Select personnel coming of good families, the ones who waited on Islam, are experienced and civilized due to their moral values caring much for their honour and esteem, are not greedy and have farsightedness to look at the end.

❑ The executives be given good pay packages; with it they would keep themselves upright and yet remain indifferent towards the government funds handled by them. In spite of that, if they still disobey or indulge in misappropriation, you have all the justification to punish them. However to keep a watch on the affairs is essential; try to plant some noble people over them, as they would be cautious to perform their duties more efficiently on knowing that they are being monitored. Despite that, if someone out of them still indulges in a malpractice and your monitors confirm it, then it should be taken as valid

evidence. You may then out rightly punish them physically besides recovering the dues and such mistrusted be defamed publicly without hesitation.

2.15

❑ Take care of merchants and industrialists both locals as well as hawkers because they are responsible to increase the country's revenue. They fetch the goods from remote areas by land, sea, plains, deserts, rivers and across the mountains to provide the utilities of life. They retrieve these goods from inaccessible areas where others can not reach.

❑ The merchants or industrialists are generally peace-loving without any danger of mischief or disturbance. However, it is essential to keep a watch over them too, both within and outside the country because most of them are narrow-minded and miser. They tend to monopolize and rob off the people in their business transactions. Prohibit the monopolization as it has been forbidden by the Prophet (peace be upon him); however the trade be carried on pleasantly, scales be accurate, rates be fixed so that neither the seller nor the buyer sustains the loss. After prohibition, if monopoly is still resorted to, then the defaulter be taken to the task but moderately.

2.16

❑ Among the menials, there are people who have nothing to fall back upon; poor and pauper, disabled and helpless. Out of them, some extend hand to ask for, yet there are others who do not, but you can always make out from their faces.

❑ For such people, you should be vigilant to discharge your duty assigned by Allah and do not lose this opportunity. Fix their share out of the official funds and

wherever there are returns from the Islamic assets, do not forget to keep their share in it. Do not discriminate in them on the basis of being far or near; they all have equal rights and you owe this responsibility to each one of them.

2.17

Look! Do not turn your eyes away from these poor fellows due to power intoxication. Your slight negligence in their case will not be forgiven, so do not deprive them of your attention and care, being proud.

❑ There may be some among them who may not get access to you; as people look down upon and are allergic to them. It is your job to take care of them. Select some trustworthy people for them who should be God-fearing and humble at heart. They should put up the cases of such helpless people to you for helping them out so that you are not embarrassed when confronted before Allah. Remember there is none else among the subject more deserving than them meaning thereby that pay each one the due share always.

2.18

❑ Take care of those who are the care-takers of the orphan and those who are too old, have no support and are unable to even beg.

❑ These small and petty affairs may appear heavy to you but bear in mind that all rights have their own weight for the rulers. However, Allah makes them lighter and easier for those who are conscious of the finality and keep their hearts firm even against the odds of life. These are the people who have firm faith in the promise that Allah makes with His noble fellows.

2.19

❑ You must allocate a specific part of your time for the complainants and make it a point to meet them setting aside all other jobs. On such occasions, your meeting should be open to all; whosoever wishes to see you, should boldly walk in and you should act as a servant for the sake of Allah in such sessions. Keep the military, police and other officials away from such gatherings, so that the incoming people be able to talk their heart out to you. I have heard from the Prophet (peace be upon him) that a nation can not flourish where the weak are not given their due rights violated by the strong.

❑ Do not forget that such meetings will be full of the common public who may be discourteous to you or may not be able to express their stance clearly; so do not be annoyed, bear up and do not scold them proudly. Allah will shower His blessings and reward on you for the obedience, if you act upon my advice.

2.20

❑ Be generous in giving to someone so that the recipient feels happy but if you are unable to give them it should be with justification.

❑ There are certain affairs which are to be handled by you alone; one of them is to reply the letters received from the notables in your own hand as your steno cannot do it.

❑ Another matter is that of disbursing the money to the deserving the moment it is in your hand; this may make your staff unhappy because of their vested interests.

2.21

❑ Finish your work everyday as the workload of the day is important and being in number is to be disposed off the

same day, else it may become difficult to catch up with the backlog.

- ❑ Allocate the best of your time to Allah; indeed all times belong to Allah, provided the intention is fair and peaceful for the subject.
- ❑ While assigning the religion purely and exclusively for Allah, keep in mind that duties are done without any disruption to the best of ability. These duties exclusively for Allah and there is none else to share in them.

2.22

❑ And look, when you lead the prayers, do not lead in a way that the people standing behind you get exhausted nor in a manner that an important part of the prayer is left incomplete. Remember, among them there may be all kinds of people; healthy and sick or the needy ones. I had once asked the Prophet (peace be upon him), when I was being assigned to Yemmen as to how should I lead the prayers? I was advised, while leading, your prayer should be like a fellow who is the weakest among you and prove yourself to be kind to the believers.

2.23

❑ Beware! Do not ever give any land to a colleague or a relative; if you do that, then these people would oppress the subject under your name, get all the benefits themselves and you will get a bad name for their misdoings here and hereafter.

2.24

❑ A fair judgment, may it be against any one must be enforced; may it be against your near relation or a stranger; you have to be firm and expecting the good from Allah.

❑ The iron hand of the righteous may fall even on your own relations or the dear colleagues which you will have to accept willingly. Undoubtedly you are a human-being and you may feel the pinch of it but you should be looking at the bright end and be assured, it will end up well in your favour.

2.25

❑ Look! When an enemy calls you up for a truce as per Allah's will, never refuse it. Truce is good for your army and it is sign of the peace and devoid of worries for yourself.

❑ However, after the truce be very vigilant as the enemy may betray you under its cover and be extra cautious not to have blind faith in such matters.

2.26

❑ When you enter into a pact with enemy, then keep the promise even at the cost of your life; you must keep the words as the people unanimously believe in it; even the infidels consider it to be most important despite they are far behind the Muslim, or may be, their experiences foretold them that the consequences of promise-breaking are fatal.

❑ So never go against your promise, your commitment and the words; do not deceive the enemy as doing so amounts to disobedience of Allah — an act done by the fools and unwise.

❑ What is a commitment? It is in fact a declaration from Allah about the enforcement of peace and safety; a promise is the domain of Allah — one seeks shelter in it and advances towards it.

2.27

❑ Beware! Do not cheat in making a commitment or pact. The written terms of such a pact should not be ambiguous or in a round-about way with frequent interpretations. If it so happens, never try to exploit or mould such terms in your favour.

2.28

❑ Remember! After an agreement if you face the odds, do not cancel it unnecessarily. Facing the odds is better than breaking an agreement. Allah will account for breaking a promise and you will not be able to escape the accountability in the life here and Hereafter.

2.29

❑ Behold! Do not cause bloodshed without justification as there is nothing more unfortunate than it. Allah on the doomsday will be sorting out first of all the cases of bloodshed to pass the judgment. Remember, a rule can never gain strength because of the bloodshed but it gets weakened.

❑ Do not boast about the favors extended to the subject and do not exaggerate to show off what all you intend doing in this regard because by doing so the favors will lose their value. To exaggerate a virtue is to lose its sanctity and Allah is displeased on such betrayals and so do His beings. Allah says:

كِبْرُ مَقْتَبَاعِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

“It is most loathsome in the sight of Allah that you should profess what you do not practice. (*Al-Saff-3*)

2.30

□ Look, hold your rage, anger, your hands and the tongue. Keep a sentence or a punishment pending until you cool down and then you will be in a better position to decide what you deem appropriate. However, you can not overpower yourself unless you become conscious of the fact and be convinced that ultimately you have to return to your Allah.

3

Imam Maalik's Letter Addressed to Haroon ur Rashid and His Minister Yahya Barmaki

3.1

- ❑ All praise is due to Allah, peace be on the head of all prophets Mohammed and his descendants.
- ❑ Thereafter, in this letter to you I shall not restrict my instructions nor I shall be miser in giving you my pieces of advice. I shall be performing this task by thanking Allah and paying the due reverence to the Holy Prophet (peace be upon him). So you must concentrate to ponder into it with all your wisdom, eyes, ears and heart. Do not deviate your mind to any other direction but keep it alert. By doing so, you will get the due reward from Allah in the life here and Hereafter.

3.2

- ❑ Remember the miseries and treacheries of the death along with what is going to happen on the Doomsday; for instance, presenting yourself before Allah, the accountability, everlasting heaven or the hell — all these must be borne in mind. Before presenting yourself before Allah, you must equip yourself with deeds which help overcome these situations peacefully. Just visualize the

people who after having earned the annoyance of Allah would be subjected to various kinds of punishment and revenge. They will be in a state of hew and cry from the hell, with their mutilated faces, long spell of grief and sorrow, being dragged with faces down; unable to listen and see but would be calling for death again and again. Over and above all this, Allah would turn His attention away from them to their utter disappointment, and order them:

قَالَ اخْسِئُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

“Keep quiet and stay wherever you are!” (*Al Mominoon:108*).

- ❑ So, in view of the above, nothing in this world should appear to you glamorous or valuable if you really want to be in peace from all the dreadful things, then you will be ready to put everything at stake assuming it to be very convenient against all the odds enumerated above.
- ❑ As compared to the above, if you observe the people who are obedient to Allah, they would look as blessed, with faces fresh having honour and esteem. Noticing all this will make you love things which are dear to Allah and hate all others disliked by Him. Do not deceive but scare yourself from all attractive things by accountability before facing death. You have enough time and the power to gain these values before the Doomsday but if you do not, then you will not be able to save yourself on the Day of Judgment. You must devote a part of the day and night to worship Allah. Perform twelve rakats of the additional prayers (*ishraaq*) during the day with recitation from the Qur’an. These you may say collectively or in parts as the Prophet (peace be upon him) said, “Allah will keep a house for such a fellow in heavens who performs twelve rakats of nawafil during the day.” At night, offer eight

rakats of prayers late in the night (*tahajjud*) with recitation from Qur'an. Your bowing (*ruku*) and head down (*sujood*) be prolonged; perform every rakat diligently and the best is to say this prayer in twos, the Prophet (peace be upon him) advised to offer eight rakats of nawafil and three rakats of *vitru*. Observe fast on the 13th, 14th and 15th of every month of the Islamic calendar as the Prophet (peace be upon him) said, "The one who observes fasts on these days is like fasting on all the days." At the end of each year, pay off the mandatory charity (*Zakat*) willingly and do not postpone it; it should not be paid to the non-Muslim and be paid to those for whom Allah has ordered to pay. The Prophet (peace be upon him) said in this regard, "Allah will not accept any charity unless it is disbursed among the deserving people who as per Qur'an are as follows:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَبْدِيِّنَ عَلَيْهِمَا وَالْمَوْلَى لَقَدْ قُلُّو بِهِمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَجْنَ السَّبِيلِ

"The poor, orphans, employees (for zakat collection), slaves, debtors and travellers (in the Way of Allah)" – (*At taubah: 60*)

❑ Proceed to pilgrimage out of the money you earn purely through legitimate means as Allah likes only the pure assets and He says,

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۗ لِمَنِ اتَّقَى

"The one who quickly gets back from there in two days, there is nothing wrong and if someone stays for little more time, again it is not wrong" – (*Al Baqarah: 203*)

3.3

❑ Order the people to obey Allah, and forbid them to act in His defiance. The nations who gave up ordering the

right and stopping from the wrong (Amar bil Maroof – Nahi anil Munkar) ended up in destruction; particularly the saints and the sufis gave up this duty, so before you fall victim to the punishment, you must do this duty. By doing this, neither the death will be delayed nor there will be any reduction in your livelihood. Treat the under command decently over whom you have been placed by Allah.

3.4

□ It has been said in a hadith that on one occasion the Prophet (peace be upon him) turned to the fellows after a prayer saying, “The sky is shuddering as there is no space even equal to the four-fingers where no angel is putting its head before Allah. So whosoever has a slave, he should treat him nicely. He may replace if he dislikes him but he should not maltreat him. O’ people! do not tease Allah’s creature; try to fulfill the obligations of those assigned to you for the upbringing and training. The Prophet (peace be upon him) said, “Do not be negligent in upbringing your own family members and ask them to fear from Allah alone; do not bow before the people, attract the people towards Allah by treating them most decently. The Prophet (peace be upon him) narrated Hazrat Noah’s will and said, “I order you to do two things and also forbid to do another two things; I order you to recite *لَا إِلَهَ إِلَّا اللَّهُ*” and *سُبْحَانَ اللَّهِ وَبِحَمْدِهِ*” as these two verses are the means of access to Allah who decides about your livelihood. I stop you from the two things; one from committing polytheism (shirk) and the other from being proud as both these evils become cause of the partition between the person and Allah.” On this someone asked Noah, “Is it a sign of pride to ride a good transport, wear best and beautiful clothes and to feed the people?” Noah replied, “No, being proud

is to reject or eliminate the virtue and humiliate the people.”

3.5

❑ Save yourself from being proud and praising your own self as Allah dislikes both these acts. Some scholars have said, “The proud would be raised as ants on the doomsday and people will be running them over because of their pride. Do not trust the people who do not fear Allah as once Hazrat Omar, Allah be pleased with him said, “With regard to the religion, consult those who fear Allah.” Save yourself from the company of a bad friend as the Prophet (peace be upon him) said, “Be it a Prophet or a Caliph, he has two types of companions; one who emphasize on the virtue as well as stop the vice and the others are the opposite of it.” The one who saved himself from the bad company or a bad thought, he is virtually safe. Love passionately the noble and the God-fearing people and respect the guest as it is your duty to do so. Take care of the neighbour’s obligations by treating him well and do not cause any trouble to him. The Prophet (peace be upon him) said, “The one who believes in Allah and the doomsday, he should talk sense, else be silent. Abstain from the gossip.” Hazrat Abdullah bin Masood (Allah be pleased with him) said, “I caution you not to indulge in useless conversation; be friendly to a fellow who likes to be your friend and then maintain the friendship and do not be angry but for the rights of Allah. The results of propagating the virtue and forbidding the vices will be evident, so give up all those practices which are of no use. The Prophet (peace be upon him) said, “The sign of true Islam in a person is that he should part with all such aimless practices.”

3.6

❑ Try to connect up with the fellow who breaks up with you, forgive the one who oppresses you and give away to the one who deprives you. The Prophet (peace be upon him) said, "All the three things are the sign of good morals. Do not laugh too much as it is the sign of foolishness." The Prophet (peace be upon him) used to smile but softly. Do not cut jokes as you may face humiliation. In this regard, the Prophet (peace be upon him) said, "I do create humour but do not lie and say what is right and truthful."

3.7

❑ Do not indulge in things which you forbid others to do. Speak briefly whenever you talk as the Prophet (peace be upon him) said that it is because of the loose tongue that people will be thrown into fire. Do not act proudly but be soft and pleasant. The Prophet (peace be upon him) said that heavenly people are those who are kind, soft and pleasant, mixing up freely. Do not hide for doing acts which you would not like to do openly. Refrain from doing acts which may result in slander in your life and religion. The Prophet (peace be upon him) said, "A person who believes in Allah and the finality should not visit a place which may bring bad name to him. Do not state your needs to the people but little as it may also cause humiliation. I have learnt that the Prophet (peace be upon him) advised a person to refrain from asking favors from others to avoid embarrassment. Your stay mostly should be at home or in the mosque as the mosques are the homes of God-fearing people, so unless very essential, try to stick to your homes. I have learnt through the Prophet (peace be upon him) that there are six places which are in Allah's protection; moving out for the sake of Allah, in the

mosque, while looking up a patient, or in Jumah congregational prayer, in funeral prayer and when in the company of a religious and just leader who enjoys high respect.

3.8

❑ Be courteous and respectful to your family members and to those who respect you as this pleases Allah, creates love among your family members, adds up to your assets and eases the death. Some scholars and Companions of the Prophet (peace be upon him) narrate the advice that being courteous to the people may save you from their abuses and slander, Allah says,

أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

“Does any one of you like that he should eat up the flesh of his dead brother?” (*Hujraat:12*)

3.9

❑ Moreover, do not abuse the people; keep away from the menials, loafers and the dirty as I have learnt that Abdullah ben Masood said, “Identify the people from the company they keep as a person keeps the friends whom he likes.” (*Sahi Muslim14/247*) Have mercy on the orphan and treat him with affection and kindness as the Prophet (peace be upon him) said, “Whosoever for the sake of Allah brought up an orphan; he and I would be close to each other in the heavens as the two fingers of a hand (he joined up the fingers of his hand to demonstrate). Try to recognize the rights of a traveller and remember the commandment of Allah in his case. Help the oppressed as much as possible; hold the hand of the oppressor and prevent him from oppressing. The Prophet (peace be upon him) said, “The fellow who strives for retrieving the right of an oppressed, Allah will make him steadfast on the day

when others would be on a loose footing. Save yourself from following the ambitions as I have known the Prophet (peace be upon him) saying, "I feel the danger of two things about you; firstly, obeying your ambitions and secondly, to have long hopes: the former blocks your way to the righteousness and the latter makes you forget the day of finality.

3.10

❑ Be just and fair to the people as far as possible as I have learnt through the Prophet (peace be upon him) that three actions are the best of all; remembering Allah all the time, helping brothers through your assets or sharing their grief and be fair. Close your eyes on all those practices forbidden by Allah. Hazrat Ali, Allah be pleased with him said, "The first sight on the forbidden (muhaaram) is excusable but never cast your eyes the second time."

3.11

❑ Harmful and impure food, drink or dress be avoided as their effects do not fade away. Allah commands you to eat pure things and do the good deeds. The Prophet (peace be upon him) said, "Allah will give a fellow that much share of fire to eat as much as he eats up the share of his brother; the fellow who defames his brother in this world, Allah will defame him on the doomsday; a fellow who wears the dress from the share of his brother in this world, Allah will make him wear the dress of fire. Accept the excuse when a fellow presents to you as this has been advised by the Prophet (peace be upon him) that if a Muslim puts up an excuse to another Muslim brother and the latter does not accept it, then it becomes a standing liability. Whenever dealing with a partner, you should be at the giving end, as the Prophet (peace be upon him) said, "The upper hand (giver) is better than the lower(receiver).

Make the good ones as your friends as they would support and cooperate with you in the matters relating to Allah as the Prophet (peace be upon him) said;

“Out of the two persons who keep friendship for the sake of Allah, the one who loves more is superior to the other.”

3.12

❑ Be kind to your relatives even if they try to be unkind and don't pay back for their vice as it has been narrated that

“A fellow came to the Prophet (peace be upon him) and said, ‘I have relations whom I forgive and ignore but they oppress me; I try to join them whereas they believe in cutting the relationship; I do favour to them but they are unkind towards me; should I do in retaliation the same?’ Replied the Prophet (peace be upon him) — leave them alone at that state, if they try to oppress you, you extend favour to them as by this way, Allah will keep helping you”.

3.13

❑ Take mercy on the helpless, orphan, needy traveller and try to help them as much as you can, for Abdullah Ben Abbas (Allah be pleased with him) said that every good deed is a charity. Be kind to the beggar; return him decently either by giving something or by regretting in a good way. The Prophet (peace be upon him) said, “Keep the condemnation of beggar away from you as the head of bird is thrown away while eating it”. Extend the virtue to the one whom you know as well as to the one whom you do not. The Prophet (peace be upon him) said, “Keep doing good to the people even if it is with your bowl of water putting into the water pot of another. What ever good you do, seek the pleasure of Allah swt through it.

3.14

❑ Avoid showing off as the action of that person is not acceptable to Allah swt who does it with the intention of showing it off to the people around. As far as possible, try to do a noble action for the sake of Allah's knowledge alone. The Prophet (peace be upon him) said, "Allah will keep that fellow happy who listened to my advice, kept it in mind and conveyed to the others as well. (*Tirmizi*9/260) Sometimes, it so happens that those who are absent remember well than the present ones and some people have better understanding of the religious matters than the scholars.

3.15

❑ Mind of a Muslim must not be unaware of three things: will to do the good deed only to seek Allah's favour, well wishing of a just and fair ruler and well-wishing for the common Muslim as these three things are the base for preaching and inviting people. Avoid being discourteous as ultimately it takes you to disobedience of Allah. I have received from the Prophet (peace be upon him), that good among you is the one who has good morals. When praying alone, put your heart and soul into it, as the Prophet (peace be upon him) said, "Once, Gabriel (peace be upon him) came to me and conveyed Allah's greetings and gave me two options from Allah: 'would you like to become an Angel-Prophet or a Human-Prophet' which means to be courteous to others; so the Prophet (peace be upon him) never took his meals with his back supported as it would indicate a discourtesy."

3.16

❑ Do not be cruel to the people; else Allah place them above you. I am told that one of the Prophet's Companions

said that oppressing someone who calls Allah for help amounts to oppressing one's own self. Never tell a lie, as it soon brings the punishment. The Prophet (peace be upon him) said, "The instant reward is for the virtue of extending kindness to all around and the quick return is for the vice of a false oath-taking due to which the family homes get shattered.

3.17

❑ Do not take oath on anything but Allah as the Prophet (peace be upon him) forbade to take oath of the ancestors. Take oath on God or be silent. Don't swear frequently on every aspect as Allah says:

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْسَارِكُمْ

"Don't use Allah's name so frequently in your oaths" (*Al Baqra: 224*).

3.18

❑ Have mercy on the people, Allah will be kind to you; the Prophet (peace be upon him) said, "Allah does not take mercy on the one who is not kind to the people." If you are obedient to Allah, He will love you and make you the loved one amongst the people. Allah said to the Prophet (peace be upon him):

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

"Tell the people, if you love God, then obey me, Allah will start loving you." (*Al-e-Imran:31*).

❑ The Prophet (peace be upon him) also said, "Allah has made salaah (prayer) soothing for my eyes." Some of the scholars have said that a fellow who keeps a secret, gets covered up with virtues by Allah and if a fellow does not keep a bad secret, Allah wraps him in the sheet of vices. Be dignified during a conversation, while attending a meeting

and while riding because once, on a similar occasion when people were converging over the Prophet (peace be upon him), he told them to act “with dignity and peace!”

3.19

❑ Give the animal its due when you ride as this is the directive of the Holy Prophet (peace be upon him). Try to turn your eyes away from the undesirable acts and overlook the follies. Don't chase the fellow who has been troublesome to you and don't also take the revenge from him as this brings the blessings for you here and hereafter. The Prophet (peace be upon him) in this regard said, “Allah likes the fellow who controls anger, bears good moral character and has patience.”

3.20

❑ Repel the vice in a modest way. The Prophet (peace be upon him) said, ‘O’ Muslims! Save yourself from disobedience and act of severing the relationship as both of these in the world are the cause of defaults and will place you remotely from God in the finality. The Prophet (peace be upon him) said, “The bond of relative and relationship once complained to God against the fellow who breaks it and Allah replied, “Don't you like it that I join the fellow when he reunites and I keep away from the fellow who breaks up.”

3.21

❑ When you try and control your rage this entitles you to a big reward; you must remember this as Allah describes the features of the believers:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ

“They restrain their rage and forgive the people.”(Al-i-Imran:134)

❑ I have learnt that the Prophet (peace be upon him) said, " One who holds the rage only for the sake of Allah, will get whatever he wishes from Allah on the Doomsday."

3.22

❑ When you make a promise in obedience of Allah, then do not break it and when you talk of a thing to please Allah, then fulfill it and do not compromise on it. The Prophet (peace be upon him) said, " The fellow who promises to own up six actions, I guarantee him the Paradise:

- Not to tell a lie
- Not to break a promise
- Not to mistrust when entrusted.
- Keep his eyes low
- Protect the chastity
- Hold the hand from causing agony to others.

❑ If you promise on oath something against the command of Allah, you must break it but pay compensation (*kaffara*) for it as the Holy Prophet (peace be upon him) said, "There is no commitment where you defy Allah. While you fix a promise on oath and think that there is yet another thing which is better than the former than resort doing the better one and make a compensation (*kaffara*) as told by the Prophet (peace be upon him) who directed not to exaggerate and always avoid telling a lie. He (peace be upon him) said that Allah will not even look towards three fellows — the ruler who lies, the beggar with a fresh face and an old man indulging in fornication.

3.23

❑ Be good to your parents and pray for them in each prayer. Initiate the prayer of forgiving about yourself first

as Hazrat Ibraheem (peace be upon him) said in his prayers, 'O' Allah, forgive me and my parents. The Prophet (peace be upon him) said, "A fellow who wishes that Allah should let him have a long life and more of livelihood, then he should fear God and should extend kindness to his relatives. Be thankful to the people for their favour they extend to you and if possible, return the favour in the same way as the Prophet (peace be upon him) said, "The one who does not thank the people will not thank Allah swt as well". When you ride a transport, say Bismillah (Allah's name) and when you get seated on it, then say,

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٧٧﴾

"He is pure who made it under our command, otherwise we wouldn't be able to do it and we have to return to our Allah." (*Zughruf: 13*)

❑ This was the way adopted by the Holy Prophet (peace be upon him) while riding an animal. Start the meals with the name of Allah and if you forget to do so at the start of meals, then say it, whenever, reminded of it, as Abdullah bin Masood (Allah be pleased with him) said, "if you take the name of Allah whenever you are reminded, this way you will be saved from the company of Satan during eating of the meals who vomits later. When you finish eating say,

الحمد لله الذي اطعنا وسقانا وجعلنا من المسلمين

"All the praises for Allah, who made me eat and drink and made us among the Muslims"

❑ The Prophet (peace be upon him) said the same after eating and drinking. When others are eating with you, then you should be eating in front of you and with your right hand; never take the meals from the middle of the

dish nor eat from the front of someone else. The Holy Prophet (peace be upon him) passed to a fellow all the above directives besides forbidding to drink by the left hand. He said additionally, "Satan eats with the left hand."

❑ If possible, embark upon journey on Thursday as the Prophet (peace be upon him) used to travel on this day. Whenever you are in crisis, recite:

يا حي يا قيوم برحمتك استغيث

"This was the Prophet's way for a difficult time."

3.25

❑ Save yourself from the fellow who is nagging as the Prophet (peace be upon him) said, "Cursed be the fellow who curses his parents, the fellow who alters the boundaries of a land and the fellow who indulges in nagging."

3.26

❑ Don't over-hang your lower garment down to your ankles as the Prophet (peace be upon him) said, "The fellow who lowers his garments being proud, God will not look towards him on the day of judgment." While obeying Allah, if you disobey people, it does not matter but do not disobey God in the course of obeying the people as the Prophet (peace be upon him) said, "To obey people by disobeying Allah is unfair". Whenever you are confronted with grief, illness and hunger, say these words three times:

الله ربي لا اشرك به شيئاً

The Prophet (peace be upon him) used to give this directive in such difficulties. Be patient over the crises and misfortunes of this world, as Allah says:

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿٥١﴾

“Those who are patient will be rewarded infinitely” (Az Zumur:10)

- ❑ Don't quarrel with anyone, even if you are on the right. Allah says,

فَلَا رَفْثَ وَلَا فُسُوقَ ۚ وَلَا جِدَالَ فِي الْحَجِّ ط

“There is no abuse, nothing unfair while performing pilgrimage” (Al Baqra: 197)

3.27

- ❑ Whenever you intend to start a worldly work, then look at its end. The Prophet (peace be upon him) said, “Do concentrate over the end product of a project; if the end result appears good, do it, else withhold yourself”.

3.28

- ❑ Avoid being nude even when in privacy as you should be modest before Allah. The Prophet (peace be upon him) said, “I don't like to be friendly with a fellow who is not modest in his privacy before Allah, be wrapped up in a sheet when you enter together with others in a bath. If you can't do it, then close your eyes as the Prophet (peace be upon him) said, “It is not fair a fellow to go naked in the bath if he believes in Allah and the day of finality.

3.29

- ❑ Spread ‘Assalamu Alaikum’ profusely. If you can initiate the greetings, then you must do it; doing this will add to your honour and respect in the eyes of other people. Hazrat Abdullah Bin Masood said, “As-Salam is one of the names of Allah, so keep it with you as well as spread it among the people; when a fellow says, “Asslamu Alaikum” ten virtues are written in his credit.

3.30

❑ Teach your children and those you patronize the best mannerism so that they become respectful like you and become your aides in the course of Allah's religion and His obedience. Hazrat Abdullah Bin Masood said, "Every civilized person desires that his values and mannerism be adopted and followed." Allah's value is the Glorious Qur'an. Whenever, someone consults you; you have the option to give your conselling or be quiet but you must ponder over it. This is what the Holy Prophet (peace be upon him) advised. Whosoever shares a secret with you, don't divulge his secret as it is trust given to you by making you its trustee. However, at times, it may be for his good to disclose the secret and you do it in good faith for him, then there is no harm in disclosing it.

3.31

❑ The Holy Prophet (peace be upon him) said, "A Muslim has a right over the other that whenever he asks for a consultation, it should be given to him with all the best intention."

3.32

When you seek knowledge for the sake of Allah's obedience, then it is essential that it should have reflection on you, i.e., endurance, patience, and dignity/grace, as the Holy Prophet (peace be upon him) said, "Scholars are heirs of the Prophets". (*Tirmizi 9/296*)

❑ Must reply a letter, as replying a letter is mandatory like responding to the greeting of Assalamu Alaikum! As Allah says,

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ

“And whenever, someone greets you, then return it in a better way or at least return it in the same way”. (*An Nisa:86*)

- Hazrat Abdullah Bin Abbas said, “I do it as I consider it very important.” Adopt modesty as the Prophet said, “Everything has a moral and Islam’s moral is modesty.” When you embark upon a journey, pray like this:

اللهم انى اعوذ بك من وعشاء السفر، وكابته المتقلب ودعوة المظلوم و
سوء المنظر فى الابل والجمال والحدوب بعد الكور

“O’ Allah! I take your refuge from the difficulties and complexities of traveling, also from the cries of an oppressed, from the bad days of my kith and kin and from a miserable death”. (*Sunan Nisai 1-103*)

3.33

- The Prophet (peace be upon him) use to recite it while embarking upon a journey. Do not oppress a fellow who is weak and a fellow who has none else except Allah to seek help. The Prophet (peace be upon him) said that there are three fellows whose prayers are not rejected by Allah: a just and fair king, one who fasts until breaking it, and the oppressed; these prayers reach the sky. Allah in turn says, “I swear upon my honour and esteem that I will definitely help you even with a little delay”.

Pray for a traveller at the time of parting:

“May you travel with fear of God; may Allah facilitate your way wherever you go. May He protect your religion and the trust; may He bless you with a good ending”.

- The Holy Prophet (peace be upon him) used to advise his Companions (Allah be pleased with them) in this way. If you are confronted with a problem resulting into disobedience of Allah and you are unable to resolve it,

then get away from it and don't share it anyway. The Prophet (peace be upon him) advised that having known the right facts, nothing should prevent you from saying the truth, may it be people's fear or their condemnation.

"Be regular in using brush to clean your teeth as it is the practice of the prophets (peace be upon them)" (*Subulussalam 1-103*) (Innassiwak Min Sunanil Mursaleen)

❑ Give away charity as it is the means to keep the vice and misfortune away and also saves you from a tragic death. This charity must be out of the pure and true assets as Allah likes the purity. The Prophet (peace be upon him) informed that Allah may even accept a single piece of date from your pure income; he then rears it up as you bring up a calf until it gets as big as a mountain. Whenever, you are involved in a worldly crisis, you should divert all your attentions to Allah. The Prophet (peace be upon him) said, "By doing so Allah will help you out to resolve it."

3.34

❑ Don't lie down on the belly (face down), neither in a routine nor in sleep, as it has been forbidden by Prophet (peace be upon him) because it invites Allah's annoyance. Keep the promise as Prophet (peace be upon him) emphasized it considerably.

3.35

❑ Whenever, an executive visits you, recommend to him the right way and avoid speaking much before him. However, if you do, then you should do it keeping in mind Allah's will. The Prophet (peace be upon him) said, "A fellow, not realizing the consequence, says something which annoys Allah, this annoyance is registered till the doomsday. Another fellow talks with Allah's concurrence and the same is also recorded till the dooms day. Try to

keep the charities as secret as doing so will cool down Allah's rage, said the Holy Prophet (peace be upon him). Avoid a situation where you take pleasure on listening words of own praise and admiration. A fellow praised another fellow in presence of the Prophet (peace be upon him), on which he said; "You broke his neck; he would never succeed, had he listened to it." Avoid talking high of the people on their face as the Prophet (peace be upon him) ordered to fill their mouth with dust. Keep your clothing pure by not disobeying Allah. The interpretation of Allah's order "Wa siyabaka fatahkir" is that these (impure clothes) should not be worn under any circumstances.

3.36

□ Don't select for others something which you don't like for yourself because the Prophet (peace be upon him) asked Hazrat Jarer Bijli to make a commitment on the welfare of Islam and for every Muslim to keep that spirit up. Avoid being jealous or greedy as both these practices prove destructive for a person over here and Hereafter. Prophet (peace be upon him) said, "You can envy two kinds of people; a person who has been blessed with assets and he spends it in the path of Allah, and a person whom Allah has blessed with knowledge and he is educating others and he is taking decisions with the help of that knowledge." In all your matters, follow those who are God-fearing and just, as the Prophet (peace be upon him) said, "The better among you are those youths who follow the old; and wicked are those old who try to resemble with the young. Don't keep anyone closed (in custody). Avoid bad company as it is better to remain alone rather than being with a bad person.

3.37

❑ Create in you the noble and decent morals and save yourself from the bad immoralities. The Prophet (peace be upon him) said, "Allah likes the high morals and dislikes the bad ones." Whenever you come across a person who is inferior to you in religious level or the worldly gains, thank Allah as Allah adds more to the blessings upon the person who offers thanks and gratitude on Allah's reward". Don't put on yellow clothes as the Prophet (peace be upon him) forbade it. Whenever in rage and anger; sit down if you are standing; and if already sitting, lie down. The Prophet (peace be upon him) said, "Whenever you see or hear something bad, do not draw any future inferences out of it. When amid such a situation, pray to Allah, saying:

لا حول ولا قوة الا بالله

"O' Allah! You are the master of the virtue and it is you who can keep the vice away"

❑ This was the practice of the Prophet (peace be upon him) to advise, whenever he saw a fellow in such a situation. Don't take ablution with drinkable or eatable items; don't rub them on your body while bathing as it is something highly undesirable. Don't apply scent of saffron unless its effect is nullified. The Prophet (peace be upon him) said, "A fellow adorning two such sheets was walking proudly when suddenly he started going deep down into the sand and he would continue in this state until the Doomsday. Don't stain your hands and nails as it is unbecoming of graceful persons.

3.38

❑ Don't swear using words of 'talaq' and 'attaq' as these are oaths usually taken by the wicked and bad people.

Hazrat Umar (peace be upon him) is quoted to have said, "There are four things which are valid to be spoken: talaq (divorce), attaq, wedlock (nikah) and commitment to donate in way of God (nazar) and yet there are four other things on commission of which Allah curses a fellow every morning and evening; those men who adopt or take up to resemble with women, those women who try to resemble the men; those who indulge in intercourse with animals and those who perform the action of people of Prophet Lut (peace be upon him).

3.39

❑ Don't use coloured fragrances. The Prophet (peace be upon him) said, "The scent for men has smell but no colour whereas perfume of women has more of colour and less of smell."

3.40

❑ Have fair opinion, talk good and follow the middle course in life. Abdullah Bin Abbas (Allah be pleased with him) said, "A good opinion is one of the twenty five components of the Prophet-hood. If possible, put on turban and long sheet for Jumah and Eid prayers as the Prophet (peace be upon him) wore the same. The Prophet (peace be upon him) says, "Allah has honoured Islam with turban and the colours (flags)." If anyone from you applies antimony (surma) in the eyes and it spreads, there is nothing wrong in it because it had been a practice by some of the scholars. If someone likes it for the women, it is just the right way. When you become impure, there is no harm to first clean the impurity, having a bath and then offering the prayer. Abdullah Bin Abbas (Allah be pleased with him) was asked, "Can a person enter a bath tub in a state of impurity to bathe himself?" He replied in affirmative as the water does not get polluted due to the abomination.

But if you have to spit in the mosque, you must bury it. Some scholars have advised that spitting is a default but burying is its compensation (kaffarah). While going to bed, recite:

“O’Allah! You are immortal and You will never have the downfall. All has been created by You and there is no one besides You to be worshipped. You have the knowledge about every thing without being told. O’Allah! Forgive me as there is no one except You to do it.”

□ The Prophet (peace be upon him) advised some of his Companions, “Do you recite what Ali Bin Abi Talib (Allah be pleased with him) recites?” And then recited the prayer above.

3.41

□ When you go out to relieve yourself, do not sit facing the House of Allah nor sit with your back towards it and do not wash the abomination with your right hand. The Prophet (peace be upon him) furthermore advised not to use a bone or a piece of dung to clean it.

When had offered your prayers, recite:

“O’Allah! I ask you all the good (virtue) that I know or know not and I ask your shelter from all the vice known as well as unknown to me. O’Allah! I ask you for that good that had been requested by the noble and I also ask your shelter from the vice which had also been requested by the same. Grant me the virtue in life here and hereafter; protect me from the punishment of fire.”

Abdullah Bin Masood (Allah be pleased with him) said,

“This prayer is so comprehensive that no prophet or a noble fellow has ever prayed to Allah but the words mentioned above”

3.42

❑ Do not slander about fornication in respect of your slave or the slave-girl. The Prophet (peace be upon him) said, “A fellow who commits false allegation against a slave-girl, a free woman, or a Jew or Christian woman is liable to be whipped in this world; if he is not punished here then he will be whipped eighty times on the Doomsday.”

3.43

❑ If you want to take ablution when on a journey, lightly wipe your socks (masah; instead of washing the feet). You may do so in a journey for three consecutive days and nights. When moving about locally, this allowance is for one day and night only. It has been verified by the Prophet (peace be upon him) and also reiterated by Hazrat Umar, Ali and Abdullah Bin Abbas (Allah be pleased with them).

3.44

❑ If someone shakes hands with you do not withdraw your hand until he withdraws his hand. This was directed by the Prophet (peace be upon him). When someone is talking to you, pay attention while he talks. When you sit with someone or someone sits next to you, do not get up from in between and your knees should not be extending beyond the knees of that fellow as this was the way of the Prophet (peace be upon him) as he sat in line with the fellow beside him. When you feel oppressed at the hands of your chief (Ameer), say three times “Allah is Great” and “Almighty Allah is the Most Honorable. He is greater than the one I fear from. I take the shelter of Allah Who holds

the sky, not letting it fall on Earth, against the fellow who is cruel to me. O'Allah! Be sympathetic towards me, to support me against so and so and his wickedness lest he should do any excess on me or oppress me. You are the Highest, the Noblest; your neighbour is respectable and there is none else except You to be worshipped." He should repeat it three times as Abdullah Bin Abbas (Allah be pleased with him) used to do it himself besides advising others.

3.45

While writing a letter to a non-Muslim, do not write Assalamu Alaikum but greet as follows:

"Assalamu Ala Manittabaal Huda" (peace be on him who follows the Right).

The Prophet (peace be upon him) used to do the same.

3.46

❑ Say slowly "Al Hamdu Lillah" (All Praise be to Allah) when you sneeze. Do not apply oil to the utensils made of gold and silver; also do not use them to fill water for cleaning the private parts as the Prophet (peace be upon him) forbade us to do so. Do not sleep on silk as it is meant for women and it is also forbidden for men by the Prophet (peace be upon him). When you notice your family members or a close friend doing something that needs to be changed, decide among them justly and do not be partial as the Prophet (peace be upon him) advised to help a brother; be he oppressor or the oppressed.

3.47

❑ Whenever you intend to do a thing in God's obedience, do not wait for an opportunity as some untoward incident may cause an obstruction. However, if

you want to do something contrary, delay it as long as you can; maybe God will make a way out. If you are asked to do something wrong, do not feel shy to decline as God never feels shy in declaring what is right.

3.48

❑ When you hear the call for the prayer, repeat it along with the caller and when he calls out, “Hayya Alassalah...Hayya Alal Falah” (Come to the prayer...come for the success); respond by saying, “La Haula Wala Quwwata Illa Billah” as this has also been advised accordingly by the Prophet (peace be upon him). “Do not sit alone with a marriageable woman (ghair-mehram) in privacy as the third one is Satan between the two,” according to Hazrat Umar (Allah be pleased with him).

3.49

❑ When the leader (imam) during the congregational prayers says, “Aameen,” you should repeat it after him in a low tone and not loudly as he ought to say it at the end of Surah Fateha. This has been advised by the Prophet (peace be upon him) as along with the leader, angels say “Aameen,” so if someone says “Aameen” in line with the angels, all his former and the latter sins are condoned. After you are done up in a toilet, wash it off with water. The Prophet (peace be upon him) once addressed the people of Quba:

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

“There are people there who like to live pure and clean and Allah loves those who stay clean” (At Taubah:108)

“This verse has descended about you; which is that purity, God has praised you about?” They replied, “We all men and women after having eased, wash it with water first.

On this the Prophet (peace be upon him) said, "You must keep this habit up and continue doing so."

3.50

❑ After finishing your meals you may find part of it stuck to the finger-tips, so you may lick it up; if there is some of it stuck in the teeth, try and remove it. The Prophet (peace be upon him) said, "Angels detest a praying person who has any food particles sticking to any part of his body." On landing or getting down, recite this:

اعوذ بكلمات الله التامات من شر ما خلق

"I take shelter by means of God's verses from the wickedness that has been created by Him." (*Sahi Muslim 13/231*)

Because the Prophet (peace be upon him) said, "On getting down a place recitation of this prayer will save you from the misfortune of that area until you leave it."

3.51

❑ Receiving any cost or consideration of a thing is unfair if its eating or drinking is not fair, as the Prophet (peace be upon him) advised about Liquor that its drinking and business both are impure; so is the case of medicines falling in that category. Do not sell or buy such item; neither consume it yourself nor feed it to others nor drink it; do not also treat the animals; big or small with such an item. Some of the Companions (Allah be pleased with them) state that one of the camels was praised before them but its hiring was in terms of liquor, so one of them exclaimed, "By God! I will never hire it in consideration of the liquor." Do not eat the flesh of the beast as it is forbidden; nor that of the bird which catches its prey by its claws as the Prophet (peace be upon him) forbade that to eat. If you have nightmares recite:

اعوذ بكلمات الله التامات من غضبه وعقابه و من شر عباده و من شر الشياطين
وان يحضرون

“I ask for shelter by the words of Allah against His anger, punishment and the wickedness of Satans when they appear in my sleep) (*Tirmizi 1/435*) as the Prophet (peace be upon him) asked.”

3.52

❑ When you give an oath to someone that he must do a job or favour to you and he does not do it, then you owe a compensation (*kaffarah*) for it. Likewise, you urge any one to do something by using the word of oath or witness (*shahadat*) and he declines, again the onus of compensation lies upon you. Similarly, while giving such an oath, if there was a cut-off time fixed for doing the needful but it was not done up by him in that stipulated date and time, again compensation will become due.

3.53

❑ Do not say “*Assalamu Alaekum*” to a non-Muslim. However, if he says “*Salam*” to you, say in return “*Wa Alaikum*”, as advised by the Prophet (peace be upon him). There is no harm to consume the meals in a state of abomination (impurity) provided the hands are first washed; ablution is not obligatory. Do not say “*Sallallahu Alaihi Wasallam*” for anyone indiscriminately except Prophet Muhammad (peace be upon him) because Ibn-i-Abbas (Allah be pleased with him) said “*Assalat*” is specific for the Prophet (peace be upon him) and it is not fair to attribute it to any one else. Do not utter, “May I be sacrificed upon you” to anyone. Hazrat Zubair (Allah be pleased with him) had once used this expression in respect of the Prophet (peace be upon him) during his ailment but it was not liked. Some of the scholars on this issue argue

that no one should sacrifice himself for anyone except God. In a state of abomination, it is fair to shake hands with people or attend a meeting, because Abdullah Bin Masood (Allah be pleased with him) advised that four things are not affected by the abomination: teeth, water, cloth and the soil. Shaking hands with a Jew or a Christian or sometime saying the prayers in their homes is allowed. Do not exceed forty whips to warn or punish someone as the Prophet (peace be upon him) advised not to exceed the limits fixed by God for the punishable offences. When you love someone for the sake of God, you must let that person know. In this regard, a person once told the Prophet (peace be upon him), "I love so and so." The Prophet (peace be upon him) enquired if he had informed him about it but he replied in negative, on which he was advised that it must be communicated. So, the directive was complied with and that person in turn remarked, "May God love you because of whom you love me!"

3.54

❑ Do not approach or make recommendation for a fellow who has been sentenced to "hadd" after having been produced before an Imam. However, there is no harm if you initiate a recommendation before that stage. It is stated that in a theft case, one of the Companions (Allah be pleased with him) forwarded recommendation for a thief and he was retaliated, "In spite of being a Companion (Allah be pleased with him) you are recommending a thief. At this he replied, "It is fair before the case is put up to the Imam." When it reaches the Imam and even if he condones, God is not going to forgive.

3.55

❑ Be silent; the Prophet (peace be upon him) said, "The faith of a fellow is never apt, unless he keeps the tongue

under control. Recite the following on entering a city or a village:

اللهم ادرنا خيرها واصرف عنا وبياءها

“O’Allah! Grant its blessings and keep its wickedness away from us.”

The Prophet (peace be upon him) used to recite this prayer on entering a town or village.

الحمد لله

Say “Alhamdulillah” whenever you sneeze, as this was the practice of Hazrat Ali (Allah be pleased with him). Moreover, he used to say:

يهديك الله ويصلح بالك

“May Allah bless you with guidance and the righteousness”

Abdullah Bin Masood (Allah be pleased with him) would respond to the sneezing fellow to say:

يرحمتنا الله واياك

“May God take mercy on us and you as well!”

At times used to say: “*Yaghfirullahu Lana wa Laka*” (May God forgive us and you as well); this is the right of a Muslim over another to answer provided the fellow says “*Alhamdulillah*”, as this is the directive of the Prophet (peace be upon him).

3.56

❑ Respect your elders and be kind to the young; the Prophet (peace be upon him) said, “A fellow can not be part of our company who does not pay respect to the elder and is not merciful to the young.” Do not shake hand with a woman who is neither your wife nor the slave-girl; she

should not touch any part of your body; nor you should do that to her. She is also not supposed to kiss your hand or any other part of your body; she should not also hug any stranger. Do not hug a fellow who is not your close relation, however, you can do so with a close relative. The Prophet (peace be upon him) embraced Jaffar Bin Abi Talib (Allah be pleased with him) on his return from Ethiopia and kissed his forehead.

3.57

❑ Do not speak loudly in the mosque and also do not move about in it carrying a weapon as the Prophet (peace be upon him) forbade it.

3.58

❑ It is your option to become a witness for someone, once you are taken as a witness, it will not be fair for you to withdraw. If you do a favour or any good to someone, do not announce or agonize the person to spoil it:

لَا تَبْتَطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

“Do not waste your favors/charities by way of agony or declaration” (*Al-Baqra:264*)

If you cannot pay back a person who has done a favour to you, then admiring him also amounts to a virtue. The Prophet (peace be upon him) said, “If a person cannot pay back or return the favour done to him by someone, he should admire him for the favour as it is also like paying back and not doing so amounts to non-gratification of the blessing.

3.59

❑ Make the fellows of your company join you at your meals. The Prophet (peace be upon him) said, “There will be apartments in heaven transparent from within and

without." Someone enquired, "Whom these apartments will belong to?" He replied, "They will be meant for those who feed the hungry, fast regularly, talk decently and get up to say prayers late in the night when others are fast asleep."

❑ Whenever you think of doing something to please God, do it in a befitting manner as God said:

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط

"This is so with a view to testing you as to who does better among you". (Hood :7)

❑ Do not penalize anyone in haste nor keep it pending without a valid reason. The Prophet (peace be upon him) said, "Be modest as far as possible before God." The people asked as to what was the right way of being modest and how to go about it. They were replied to save the head and belly and whatever is therein them; remember the misfortune and the death and give up the worldly glamour and glitter.

Recite this prayer when you get up in the morning :

اللهم لا اله الا انت وحدك لا شريك لك، لك الملك ولك الحمد لا شريك لك

"O'Allah! You are the only and lonely; no one is associated with you; all the kingdom is yours and so is all the admiration for you alone and none is like you".

Recite it ten times as the Prophet (peace be upon him) advised, "Whosoever recites it ten times in the morning, he will be guarded by the angels until evening; if he recites at night, two angels are assigned to protect him."

3.62

❑ Bathe yourself on the two Eid days, on Friday and on the day of Arafah. If you do not get a chance to take a bath,

then perform ablution. One fellow asked Hazrat Ali (Allah be pleased with him) about the bath (according to the Sunnah) and he advised as mentioned above. When the new moon is sighted, recite this:

الله اكبر، الله اكبر، الحمد لله اسئلك من خير هذا الشهر وعودتك من
شر القدر وشر يوم المحشر

“Allah is great, Allah is great, all the praise for him;
I ask for the good in this month and take shelter
from the vice of here and Hereafter”

3.63

Do not give shelter to anyone in some other person's house, on someone else's behalf without his express permission. This was directed by the Prophet (peace be upon him”).

3.64

❑ Do not expect the people to stand up for you as the Prophet (peace be upon him) said that the fellow who expected others to stand up to respect him would end up in hell.

3.65

❑ Do not reject an invitation. The Prophet (peace be upon him) said that accepting of a wedding invitation is necessary and also said, “If I am invited to a feast of animals feet, I shall accept that too.” If you take an oath for a thing and your parents do exactly the opposite, then break the oath and feed your parents a full meal unless it is something sinful. When you are visiting a patient, do not stay too long.

3.66

❑ There is nothing bad if you march ahead of a coffin (or bier). The Prophet (peace be upon him), Abu Bakr and

Abdullah Bin Masood (Allah be pleased with them) used to march ahead of the coffin. If you are riding; neither remain ahead nor disembark unless the coffin is taken off the shoulders. Some of the Companions (Allah be pleased with them) are reported to have stated this practice.

3.67

❑ Do not blow in the food or in the water at the time of consuming them as it is against the etiquettes. Raise and lower your hands (per form rafa'a yadein) on seven occasions: at the beginning of the prayers while saying takbeer-i-tahreemah; when additional takbeers are uttered on the Eid prayers; while saying takbeer for dua-i-qanoot; at the time of kissing the Black Stone (Hajar-i-Aswad); on the day of Arafah; at the Safa and Marwa and at the time of stoning of the Satan (Rami) in Arafaat.

3.68

❑ Never gamble as the Prophet (peace be upon him) has cursed the gambler and forbade gambling. Do not chew the gum or any such thing when fasting and do not hang garments lower than your ankles. Do not remain unmarried; and refrain from abortion as it was the practice of the Prophet Lut's accursed people.

3.69

❑ At the time of fast-breaking (iftar), have some other people around to take food along with you. The Prophet (peace be upon him) said, "A fellow who invites another to break the fast, gets the same reward as that of the one fasting but there is no reduction in the reward of the latter."

3.70

□ You should understand that these pieces of advice that I have rendered had been ordained by God. They can earn you the heavens. So prepare yourself to act upon this letter with a view to obeying God and achieving His nearness and do not turn your back towards it. If you hold them firmly for compliance, you will not lag behind in His obedience as He facilitates the paths of virtue and ultimately one has to return to Him.

Note: Few contents of this letter may be controversial with regard to the view points enunciated by some of the scholars. (The Compiler)

*Tahir Ben Al Hussain's Letter
Addressed to his Son*

Great scholar Abdur Rahman Ibne Khaldoun writes in his Muqaddama about the matters of routine and recreation (Muqaddama Ibne Khuldoon 1/166): "We have an old but excellent memorandum, the letter of Tahir Bin Al Hussain to his son Abdullah whom the Abbasid Caliph Maamoon had appointed as the governor of Raqqah and Egypt, and the land spanning the two places. In his letter Tahir advised his son on the matters that he needed to know during his tenure. These matters pertained to moralities of the religion, morals, politics of Shariah, governance, etc. He has drawn his son's attention to purity in the mannerism, and good habits which even the greatest of kings as well as an ordinary citizen needs to know.

Historians say that when the contents of the letter were made public, it became an instant talk of the town. When read to Maamoon, he said about it, "Indeed Tahir has overlooked nothing, and has advised on everything whether it pertained to the worldly affairs or to the religious. He has taught planning and the politics to reform the state as well as how to establish and secure the state with its sovereignty, placing due emphasis on obedience to the caliphs." On Maamoon's orders, copies of the letter were made and sent to other government officials

so that they would follow it in letter and spirit. The text of the letter is reproduced as follows:

In The Name of God, The Most Magnificent, The Most Merciful; Thereafter!

4.1

□ Look, fear God Who is unique and alone; He has no associate; keep cognizance of his anger and annoyance so that you may concentrate on the care-taking and pondering over the subject. When hale and hearty, do not lose sight of the finality. Be conscious of the time that has to come and concentrate on those aspects of your concern which you will be asked to explain. You should not only concentrate but implement all what is good. God is going to protect you and also save you from any of His painful or the miserable punishment. Be it known! God has been extremely kind and gracious to entrust you with the care-taking of His fellow-beings; making it mandatory for you to deal with them justly and equitably. Keep them fixed on the rights and limits laid down by God. Try to relieve them of their crises and the calamities, safeguard them fully in respect of their honour and esteem, their rank and status, their lives and the tribes besides being responsible for their rest and recreation.

□ Remember, God is going to make you accountable for all those actions which were mandatory for you and you will be paid back for all what you had been doing. So consolidate all your understanding, wisdom, vision and other faculties and no other business should prevent you from doing it. Keep it at the top priority; you must endeavor to correct the state of affairs as you will be called upon to account for it on rising before any thing else. First of all, make yourself accustomed to saying of the five-time prayers regularly in congregation and do not neglect the

Sunnah, e.g. start by the name of God to take ablution properly ensuring that no washable organ remains dry. Recite Qur'an deliberately with pauses; do not be in haste when in Ruku (bowing with hands on knees), Sajdah (placing forehead on ground) and Tashahhud (sitting with hands on thighs) but stabilize your body to concentrate in the prayer with your heart and mind. Those in your company or subservient to you be called upon to act upon these good acts as a habit. The prayer comes in the way of every vice and the wicked practice. After observance of the mandatory duties adopt the way of Sunnah, learn the manners of the holy Prophet (peace be upon him) and also follow the footprints of those after him. Whenever in difficulty, take up 'Istakharah' (referring the matter to God for guidance and to know the fate). Be God-fearing and follow strictly the injunctions laid down by the Qur'an about 'Fair' and 'Unfair'

4.2

❑ Do not ignore the Hadith and accordingly formulate your action-plan. Whatever step you take that should be to please God and do not be unfair or unjust due to your likes or dislikes or due to your near and far. Learn Fiqh (understanding of the religion); learn the religion and respect the religious people. Study the Qur'an, understand it and respect those who have its knowledge. Remember! The most befitting quality for a humankind is to learn Fiqh, teach it and continue to pursue it. Keep striving for every thing that brings you closer to God, as this is the sign of His virtue and guides you to the right way saving you from the sins and disaster. With God's blessing, the path to reach Him keeps opening up on the humankind. His greatness gets seated deep in the heart to make one deserving for the high ranking in the hereafter. Consequently the people are going to obey you heartily,

will be scared of your anger and annoyance as soon as your virtues get an exposure to the public. They will become fond of you and repose trust in you being fair and just. Be balanced in your affairs as there is nothing more beneficial, peaceful, secured, preferable and with elderly nobler sign than this; carrying you to the tranquility and nobility. Nobility is the sign of endorsement from God — a guideline towards the virtue as the Sunnah and the religion are also dependant on this balance and so is the betterment of this world too. Do not neglect to invest for the hereafter; make a habit to earn the reward by noble deeds, character, morals, welfare of others, helping people, sympathizing and striving to do maximum good to them. Always keep in view the will and consent of God in whatever you do and for the hereafter wish to be in the company of God's friends.

4.3

❑ Don't you know that a balanced approach in the worldly affairs blesses you with honor; saves you from the sins and rectifies your affairs more than any well wisher or adviser. So, you must adopt a balanced approach to seek guidance from it; your affairs will be set right and your jurisdiction will increase; your ordinary and extraordinary objectives will be streamlined. Trust in God and your subject will bow before you. For all your affairs, look up to God and upon you His blessings would continue.

4.4

❑ Whenever you assign a task to any one, do not look down upon him unless you investigate about the facts because to blame the innocents or misapprehend about them constitutes a big sin. So be optimistic about your comrades and uproot all the pessimism from your heart so that they may perform the assigned job with hard work

and concentration of mind. Do not let God's enemy Satan mislead you as he exploits your small weaknesses by manifesting the misunderstanding in your heart and thus spoils the good taste of your life turning it into a bad one. Remember being optimistic you will feel a sensation of strength and satisfaction; your affairs will be resolved as per your expectation and people will be obliged to adore you. However, it does not mean that by being optimistic or soft-spoken you should not look into or investigate about their dealings or keep aloof or be negligent about their state or the needs. The burden of your subject's obligation should be easier than the responsibility of other matters as it maintains the originality of religion and enlivens Sunnah as well.

4.5

❑ Listen once again that sincerity of intentions is required in all the matters; without it there is nothing. Get so much involved to correct yourself as if it will be only you on the Doomsday to be questioned about your actions. You will be rewarded about your good deeds and held responsible for any wrong done by you. However God has made the religion a means of protection and prestige and the one following it will get his level raised. Those who are under your jurisdiction or dependent on you in any way, be guided towards the religion and the right path but do not neglect yourself as well.

4.6

❑ Convict the criminals for their crimes and faults. Do not ignore the punishment nor be lenient or defer it as any of such weaknesses will affect your optimism. Follow the Prophet's (peace be upon him) way, i.e. Sunnat-e-Nabvi, and avoid the bad habits or superstitions. Thus your religion will remain secured and your honor, esteem and

chivalry maintained. Stand to your commitments by fulfilling the promises. Remain inclined towards the good and the vice be returned by the virtue.

4.7

❑ Overlook the weaknesses of your subject and do not tell a lie or indulge in slander. Turn away from naggers. The first bad sign of your life here and hereafter would be when you encourage the liars to sit with you or tell lies.

❑ Lying in fact is the beginning of a sin and nagging or slandering its end. The one who listens to the evils of nagging or carping loses a friend; the nagger is deprived of a supporter, thus putting affairs into a complete disorder. The skilled and the truthful people be adored heartily, respect the noble, console the weak and be kind to the relatives; keep in mind the will of God in all such acts; be hopeful of the reward from Him for the Hereafter. Save yourself from the bad thoughts and cruelty and keep advocating the same to your subject. Be just and always do the right. When in rage, control your temper and never give up the patience and piety.

4.8

❑ While at work, do not indulge in self projection, anger or haste. Never say on any occasion that you are the sole judge and you can do whatever you desire as this would reflect on your weak faith and the lack of trust in God. Be it known that every thing belongs to Him; He grants and takes away from whomsoever He desires. You may not find so sudden a deprivation of the blessings or God's anger on any one but the well to do people as they usually become His target. It happens only when such people persistently become ungrateful and take undue advantage of His bounties and blessings. Save yourself from greed or

lust and adopt the fear of God as your heritage. Helping the oppressed, their welfare, protection of their life and property should be of high importance to you.

4.9

❑ Bear in mind that wealth when accumulated in the treasures never grows. However, when invested in the welfare projects of the subject or spent to redress their rights or protect them from the dangers, the same wealth not only multiplies but gets pure. The country turns green, prosperity prevails and there are openings to restore profiteering graceful status. The utilizations of the assets should be for spreading Islam and its welfare. Fulfill the rights of the companions of your predecessors and do not affect any deficiencies in their share and look after their economic living. By doing that, you will find an increase in God's blessings; facilitating to collect taxes and dues from the subject who will obey your command willingly provided you confine yourself to the laid down perimeters by actively participating in it.

4.10

❑ Remember that wealth when utilized in the way of God lasts. Recognize the rights of the thanking people and fulfill them. Behold! Let the luxuries and the lust of this life not make you negligent towards the discharge of your duties as negligence to the duty brings misfortune. God has been extra kind to you; so whatever you do, attribute it to Him for its reward and return. Be thankful to him and He will add to your blessings as that is His way. Do not consider a sin to be little; do not turn to the jealous; do not take pity on the wicked; do not interact with a thankless person; do not be negligent towards the enemy; do not take a nagger to be true; do not trust a malingerer; do not be friendly with a wicked; do not follow the misled; do not

appreciate a hypocrite; do not take others to be inferior; do not turn away a beggar without giving him; do not appreciate the falsehood, do not keep the jokers in your company; do not break the promise; do not be proud; do not lose temper, do not break the hope; do not walk proudly; do not neglect anything which may improve you hereafter; do not look up to the nagger; do not close your eyes being scared of the cruel; do not ask the reward of the hereafter over here and seek advice from the scholars.

4.11

❑ Develop the habit of forbearance; learn from the experienced, the wise and the people with conviction and wisdom. Do not include the luxurious and misers among your consultants, nor listen to them as they may do more of damage than good. Remember that miserliness quickly brings disorder in the society. If you are greedy, you may receive more but it will be upsetting your working system sooner or later. Your subject may adore you if you pull back your hand from its assets and give up being cruel to them. Be kind and hospitable to your real friends. Do not be miser as this is the first sin committed by the humankind in disobeying God. Nearness to the sinful is like that of the fire to the flame; God says,

وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

“Those who avoid being miser will achieve success.” (*Al-Hashar:9*)

Be generous on appropriate occasions as generosity is the best of all deeds and try to benefit all the Muslim; have a firm belief in it.

4.12

❑ Examine the army offices and its ranks; give them with open hand by making them economically well off;

this way they will remain loyal and helpful to you. When the good and bad are exposed to you; you should act upon the good and God will make you succeed. Be certain when all the tangible factors do not work, it is the will of God that is supreme as this is how the balance of this world is maintained by Him. To keep and maintain justice in the matters sets the life; God bestows peace and safety; religion gets established; Sunnah and tenets of Islam are put into practice.

4.13

❑ Strictly act upon the commandments of God; keep away from the quarrels and affray and order to fix the restrictions /limits laid down by Him. Do not perform work hastily; keep anxiety, narrow mindedness and restlessness away and be contented on your fate. Benefit and maximize on your own experience; your silence be meaningful; conversation straight and truthful. Be also just to the enemy; think hard when in doubt and vet thoroughly the reasoning and argument. Do not let friendship or favoritism intervene in the affairs of your subject; don't worry about being blamed. Be patient to remain at ease; take up pondering. First observe, think, understand and feel the deterrence. Bow down before God and behave affectionately with your subject and be self constraint. Never be hasty to kill as killing anyone unjustly is the greatest sin in the eyes of God.

4.14

❑ Supervise the dues and taxes being the back bone of the subject's economy as well as a source of honour and esteem for Islam. God blesses the tax payers with generosity and forbearance — an eyesore for the enemies of God and the believers; so be just and impartial at the time of its disbursement amongst your companions. Do

not absolve of a noble due to his nobility, a rich due to his richness, a writer because of his writing and do not discriminate a special or a common. Do not burden a fellow more than his capacity. Put all of them on the right and they will remain hale and hearty.

4.15

❑ Let it be fully understood that you, since assumption of the office, are their cashier, caretaker, supervisor and guardian. Your under command are said to be the subject because you are like a shepherd for them. Out of the assets whatever they give you, reinvest it on their needs and to reform their works. Appoint supervisors over them who should be capable planners, experienced, seasoned, well versed with governance as well as politics and the master of practical fields. Pay them well as it is an important life aspect for which you will deserve bounties from God. Your city will be blessed to flourish in populace and will turn green making your army strong. A common man will be pleased with you as he will be well off through your policies. Even the enemy will be constrained to admire your diplomacy and justice. Power and dignity will be reflecting all over the country. So act upon this advice with full zeal and vigor; God willing! All your actions will bear fruit.

4.16

❑ In every city of your area, employ your trustees who should keep you well abreast about all your functionaries so accurately as if you are viewing each one of them in person. Before you issue any order, you must concentrate to think over it; if you foresee peace and safety or appears to be good and helpful; enforce it otherwise defer it to consult the wise about it; once finalized then go for it. Many a time, a man thinks of something; weighs it and

puts it into action but is faced with failure; so you must calculate it; visualize the consequences, put in all your wisdom and right at the very outset seek God's help and then concentrate on it with full strength and confidence; you must refer to God for all what you plan seeking ultimate guidance through 'Istikharah'.

4.17

❑ Never put off till tomorrow and do what you can do today. If you put off today's work until tomorrow, you will not be able to catch up because of the accumulative workload: possibly you may fall sick due to overburdening of the work. If you work regularly every day, you will feel comfortable bodily as well as mentally. Those who have stood by you through thick and thin; select them as your dependable friends and be extra kind and helpful to them so that they do not have to look towards anyone else other than you. Pay attention to those poor, destitute and helpless people who can not have access to you or are ignorant about their own rights. Assign this task to the consultants available to you out of your subject so that they convey to you the details of such needy people apprising you of their circumstances; by this you can extend help to them financially from the treasury in the form of scholarships or financial assistance. By this act, God is going to turn their days and bless you with his bounties. Fix the scholarships for the blind and the disabled; put the names of the Qur'an-Bearers and Huffaz (who remember Qur'an by heart) at the top of list. Open up dispensaries for the Muslim patients and appoint affectionate caretakers besides capable doctors to treat their diseases and also provide them with necessities of life. Be mindful that treasury should not be overburdened by being spendthrift as the people will continue to be

greedy and keep asking more even if their needs have been met.

4.18

□ Frequently, the supervisors also get fed up of the unnecessary and greedy demands of the people and become upset. A man who is fond of justice in this world recognizing its reward of finality can not equal a fellow but is inferior to the one whose sole desire is to get the nearness of God through justice and has no other ulterior motive.

□ Give an open call for the public attendance and meet frequently but be rational during the session. Be kind, polite, courteous, helpful and generous to them. Do not disappoint them nor boast about your favors extended to them. This is a rewarding trade and God willing is going to benefit you the most. Try to learn lessons from the events of the old kings and caliphs; in all your circumstances, always trust in God. Act upon His orders and the way of His Prophet (peace be upon him). Disseminate His religion and His book refraining from the practices which may become the cause of God's anger and annoyance. Keep a watch on the earnings and expenditure of your functionaries. You should never indulge in the illegitimate earnings nor be a spendthrift. Sit in the company of scholars; you should have the wish to obey the way of the Prophet (peace be upon him) and also widely spread it in the world around; adopt good and elderly morals. Your friends be at liberty to tick you off on your faults and shortcomings if they are you real well-wishers and sympathetic towards you.

4.19

□ Fix a time for all your functionaries; each one of them should come up to you at a pre-designated time with all the details of his domain; you should be examining each report with all your senses to look into the matters deeply. Do what the justice demands you to do; seek God's blessings and the case that appears to be doubtful or unjust must be re-investigated until you are satisfied. Whatever good you do; do not boast about it to impress upon your subject or any one else; do not have any expectation from any one unless somebody acts with you sincerely and peacefully to extend maximum help to the Muslim in their cause; so you should also reciprocate with the same spirit.

4.20

□ Concentrate on the contents of my letter and act upon the advice. In all your affairs, trust in God and seek help and virtue only from Him. Your biggest desire should be that God is pleased with you and the religion gets established in the world at large. Those professing the religion should command respect; justice, mutual respect and the good morals should prevail among the nation; I pray to God for His support and assistance to you; may He bless you with the divine guidance and good luck, Wassalam!

5

Will of Khattab Ben Mualla to his Son

5.1

❑ O' Son! Be God fearing and obedient to Allah. Keep away from all those things declared impure (Haram) by Him by implementing Prophet's (peace be upon him) way (Sunnah) and his injunctions. By doing this, your faults would be rectified; eyes would get cool; nothing is hidden from God. I am indicating a way to you; if you keep it firm in your mind and act upon it; the emperors will realize your gravity and the poor would become subservient to you taking you as model of morality. So obey your father and pay full attention to the advice with your heart and soul. Avoid involving yourself in the indecent conversation, big laughter, exchange of jokes and gossiping with friends as it belittles the honour and breeds enmity. Carry yourself with poise and dignity but not being proud or arrogant. Greet both friend and foe broad-mindedly and do not cause any agony to them but neither droop low nor be scared of them. Be modest in all your dealings; do not drag your feet when walking and do not hang your attire lower than your feet.

❑ Do not put together your sheet and the neck; do not gaze in one direction nor you should be looking around too frequently. Do not keep standing with the people; do not sit in bazaar and do not start talking while in bath.

❑ Do not show off and do not quarrel with the fools. Be brief when talking; be sober while cutting jokes; sit with legs crossed. Do not join the two fingers of your hand to produce cracking sound. Avoid fiddling with the beard, finger ring or the point of sword. Avoid the use of toothpick; insertion of finger in the nose, warding off the flies time and again, too much of yawning or stretching, etc. by which not only you get belittled in the eyes of the on-lookers but they may resort to finger-pointing; your meeting session should be exemplary and educative; talk on variety of topics. Listen carefully when someone is talking sense but do not be bewildered nor ask again.

5.2

❑ Do not admire your own son, maid, horse, and the sword in front of others. Do not describe your dreams to them because if you show keenness in the above, the fools will not only get greedy but would start building up castles in the air, and may as well start commenting on your wisdom and understanding. Never get made up like the women; do not be dirty like the slaves; do not pull out your beard, nor should you shave off under the chin. Do not resort to excessive hair shaving or picking out of the grey hair. Also avoid more use of the antimony and oil, however, you may use the former on alternative days. While demanding a thing from any one, neither cling too much nor droop too low. Do not disclose to your wife and children accurately your assets because if they underestimate the same, you may get devalued; if in excess, it will be difficult for you to meet their demands. Besides your wife and the kids, it should not be divulged to any one else as well. Treat them politely, despite your capability to be harsh. Do not indulge in loose talk with your slave-girl. On confronting any one, keep in mind the grace and do not prove to be an ignorant, illiterate or jitter

but talk intelligently. Be graceful to observe the patience when dealing with a superior; do not resort to frequent hand-gestures and do not walk on your knees. Refrain from losing temper and being in haste. Bear it up even if you are called a fool and resume talking only when cooled down.

5.3

❑ Protect you honour and the family; do not indulge in unproductive talks. If you get access to a king, keep with in a limit. If he becomes informal, be cautious that he may change; so treat him softly as you do with a child and talk to him as long as he desires to do so. His kindness or that of his staff should not make you interfere in the matters relating to his wife, children or the military even if you are being heard and accommodated. This is because an intervention by an inferior in the matters of the king or his domestics may result in such an embarrassment that it may be difficult to retrieve later.

5.4

❑ Whenever you promise, fulfill it. Speak always what is right; neither speak so loudly as if talking to a deaf nor so low like talking to a dumb. Search and sift for the better out of a conversation. When talking of hearsay, make a reference of its originator. Refrain from talking rubbish or objectionably which does not appeal to the mind or is alarming. Avoid repeated use of the words 'Yes' or No' or words to that effect while talking.

5.5

❑ When taking ablution, clean your hands properly preferably with a soap as is done to clean the teeth with a brush. Do not spit in a vessel. Spray water on the face with pauses and do not spit out water to splash on the side-

fellow. It is undesirable (Makrooh) to dip a half eaten morsel into the curry. Do not find faults when food is presented by a king. Do not put a thing in confinement as is done to a prisoner; do not be a spendthrift like proud fool. Take care of the rights of the needy out of your assets and that of a friend's prestige. Remain at a giving end for the people; let them be dependent on you. Asking from others may cause humiliation and may result in strained relationships; prevention from it may still make you feel above board with self confidence. A man should know his worth as it relates to one's fames and reputation. Getting oneself out of one's shoes ditches him dangerously. Truthfulness is an essence while the falsehood is slur; truth makes the truthful sensitive quickly. Oblige a liar by the favour soon he may become subservient to you. Enmity of a tolerant fellow is far better than the friendship with a fool. A bad wife is like an impairing ailment. Wedlock with an old woman fades away glow of the face. Subservience to the woman makes a wise full of shortfalls.

5.6

❑ Endeavor to become like the wise, you will soon become one of them. Strive for the honour and dignity, you will achieve it. You should know that a man is known by the level of the status he maintains; he is attributable to his working skill and is known by the company he keeps. Keep away from the bad companions as they not only betray but aggrieve those who get attached to them. Their closeness may turn out to be more dangerous than the disease of scabies and to abandon them is like getting to the peak of mannerism. Asking refuge from a refugee amounts to meanness. Haste is a bad omen and a bad planning is the sign of weakness. Friends are of two types; firstly, who guard you against the crisis, and secondly, who are with you in the days of prosperity. The former be

remembered but keep away from the latter as they are big enemies.

5.7

□ Whosoever becomes slave of his ambitions ends up badly. Don't be surprised over the ignorance of the people. Do not think low of person even if he is as weak as a toothpick because a humankind comprises two little components, i.e., heart and the tongue and he maximizes on both. Keep away from an affray even if you happen to be in the enemy territory. Do not bow down before the inferior unnecessarily; do not value the wealth more than your selfrespect. Refrain from being over made up and attractive as this is the way of the women. Do not try to be over-smart only to flirt with women. Utilize your spare time judiciously. Closeness with respectable people be your methodology. Take care of your needs; be steadfast when under attack. Act upon the maxim, "Do in Rome as the Romans do." Be conscious, lest a slander be attributed towards you. Do not embark upon a project unless you have deeply thought over it. Think of the return before you take a step forward. Once a month, make use of the lime for cleanliness but not for cleaning the armpit. Brush your teeth breadth-wise. Exchange the gifts as it is the best trade. Cultivation is better than cattle-farming. Altercation with a miser will make him greedy about you. A fellow who guards his honour commands respect from the people. It is better to be condemned by an ignorant rather than being admired by him. To identify the right (Haq) is the sign of the best morals. A good friend is like a cousin. The one who facilitates the others is made big. Talk briefly before you are turned away. The one trying to come towards you may dominate you. A long journey causes fatigue. To have too many ambitions is misleading.

5.8

□ A missing fellow has no friend; the dead may not have the affectionate over it. To be a guest of a chieftain is troublesome. Striking or beating up a slave is unfortunate. The wicked may become a chief and the ill-mannered a minister. The one having endurance may be driven around by the fool as the Foolishness is a disease without a remedy and to forgive is the best supporting tool. Religion is the most sophisticated of all the things; ugliness is the sign of foolishness. Intoxication is a satanic act and the dialogue of a tipsy is absurd. Being poetic is kind of a magic. Rebuking is a sign of anxiety; to be a miser is unfortunate; valor is the sign of life. Giving a donation is one's inner morality and it promotes the love. The one who initiates a virtue is like giving a loan and that should be without coaxing. A hypocrite may become generous and to be good even being hypocrite is far better than committing a vice publicly. The blood takes a person to its origin. A habit may become one's attitude permanently. Return of a good is good and that of a bad is bad. Breaking a promise breeds contempt; inclination towards a king may become a cause of lying. Running away is a shortcoming; to initiate a step is like endangering oneself. Most of the diseases are due to miserliness. The wicked may fall sick more frequently. Greeting with an open heart ends up the enmity. Talking politely is a sign of good manners and morals.

5.9

□ O' my son! A man's wife brings him solace; differences with her may turn life miserable. When planning to enter a wedlock, investigate about the family as the pure and good roots produce sweet fruit. You should know that women are in multiple varieties more

than the fingers of a hand; so refrain from those who are talkative and sadist. Women are of various categories; firstly, is the woman who likes herself too much and cleverly deals with her husband; when given respect, she starts considering herself to be superior — does not believe in being thankful for a good thing and not contented with a lesser quantity. Her tongue is too sharp like a sword and is too shameless to have modesty on her face; she is neither shy of being without a veil nor she cares to be modest even before her neighbour; she is more like a barking, snatching and biting bitch. Her husband carries an injured face and feelings; she does not care for the religion or world around. She is also not caring for the husband because of his friends and too many children. Husband of such a woman is in such a precarious state that his clothes are torn, body exposed with troublesome mornings and evenings; nothing seems to be in order. All the drinks and eatables are bitter and bad in taste; children spoiled; house ruined; clothes dirty; hair of the head upset; laughter turned mild and the talking is under compulsion. His day is like the night and night all the more difficult to pass; his woman stinging him like a poisonous snake or scorpion.

□ The second category is that of an old woman with wrinkles on the face, tallish but with extremely poisonous expression who moves into the wind and flies with all kind of breeze. She is always opposed to the husband; if the man says 'No', she would say 'Yes' and vice versa as if she has been created to humiliate the men. His belongings, whatsoever, are of no value to her and she gives them a bad name, thus rendering her husband helpless before others. Consequently the peace vanishes away and the children are fed up. Life seems without any charm and a total waste; friends abandoning one after the other and his

condition turned so miserable that the neighbors start taking pity.

❑ The third woman is very foolish, out of place and unreasonably proud, speaks mincing the words and working against her skill. Contented over the man's love and happy over his income; eating like a hungry donkey, keeps lying in bed until sunrise and does not care to clean up the house. Her house meals are stale, utensils unwashed, dough sour, water dirty, paraphernalia too scattered to pick up a thing; beats up the servant and quarrels with the neighbor.

❑ The fourth woman is the one who is kind and loving to the man, producing blessed kids, extremely respectable, popular among the neighbors and admired for her external as well as inner qualities. She is great admirer of the husband, very generous, having low sound and keeps the house clean. Her servant is well off and the children properly dressed up. Her virtues are everlasting and the husband a gentleman, popular among the public and admired for his chastity and the good deeds.

5.10

❑ O' Son! May God enable you to acquire the habits to be followed up by others. Be God fearing; keep away from the rage and adore the will of God. May God be your custodian in all matters as He has the power and strength; innumerable blessings and peace be upon the Prophet.

6

Directive of Amanat Bint Haris for Her Daughter

There was a king of Yemen whose name was Haris Ben Amr Alkandi. He heard about the beauty of Auf Kandi's daughter who was extraordinarily pretty and beautiful. The king sent a woman namely Assam of that tribe to find out the situation. The woman approached mother of the girl named Amanat Bint Harsa and explained the purpose of visit. She was taken to the girl and the mother said to her, "This is your aunt who has come to see you and find about you. Have a session with her to talk openly without hiding any thing." The woman was highly impressed by the beauty and mannerism of the girl and reported back to the king with all the praise.

On this report, the king sent the proposal to her father and she was married to him. At the time when bride was about to part, the mother gave her pieces of advice, saying:

6.1

□ O' daughter! If an advice was to be ignored due to the wisdom or high status of someone, I would have done it by hiding it from you but it is imparted to remind the wise and caution the un-wise; hence the need to advise you.

6.2

❑ O' my daughter! If a woman was to feel proud of her parents' wealth and their love, I would have been the most careless one towards my husband but it is not so. Like the men have been created for the women, similarly the women are for the men. O' daughter! You are proceeding to an unknown environment away from the homely surroundings to join a partner who is a stranger to you yet he is going to be your master; so be a maid to him and he will become your slave. In this context, remember my ten points:

6.3

❑ Lead a life with him being content and simple.

6.4

❑ Listen to him carefully to obey; as contentment keeps the heart at peace and a master (husband) is pleased due to compliance and obedience.

6.5

❑ Never do a thing against the desire of your husband.

6.6

❑ Your husband should find you neat and clean in fragrance. O' my daughter, in the absence of a perfume, water is the most fragrant; bathe with it, do the make up and to add to your beauty you have antimony with you and there is nothing better than it.

6.7

❑ Be punctual about his meal time.

6.8

❑ Take care of his rest when asleep as the urge of hunger is severe and awakening suddenly from the sleep causes anger.

6.9

❑ Look after his property and the assets.

6.10

❑ Take care of his relatives and the family.

6.11

❑ Do not disclose his secrets, and

6.12

❑ Do not defy his order, as you will not be spared from the punishment if you ever disclose his secret and non-obedience is going to flare him up.

6.13

❑ O' daughter! Do not be glad when he is unhappy and avoid looking sad when he is in high spirits as the former state indicates an act of omission whereas the latter reflects contempt.

6.14

❑ You should know it fully well that these things you will not be able to achieve unless you accord preference to the will and consent of your husband over your own likes or the dislikes. May God do it better for you and shower His blessings upon you!

6.15

❑ So, she joined her husband and acted upon the advices of her mother and was greatly honoured.

Khurram Murad's Bequest

Khurram Murad visited Great Britain for his treatment in 1996. He wrote a detailed will in February 1996 which was delivered to his children on December 19, 1996, after his death. He authorized his children to publish it for the good of common people. It is being reproduced here.

7.1

□ The Prophet (peace be upon him) said, "No two nights of a Muslim should pass away without the contents or matters relating to a will or words to that effect (Aau Kama Qaala Sallallahu Alaehi Wasalam)." I am writing this will in compliance of the same directive.

No one can escape death which may occur any time, any where; may be all of a sudden; may also occur when no body is around and if around, they may not be the family members; even if they are there, may be you do not get a chance to pass on what you had thought to do:

إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۚ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤٠﴾

"Indeed, when the time fixed by God comes, it can not be put off; alas! If you could realize it"
(Nooh:4)

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

"Hence, they will not be able to leave behind a will; nor return to their homes" (Yaaseen:50)

❑ While the death occurs, all the links or ties get broken; there exists no control over anything; all the resources materialistic or otherwise are abandoned and no control or the authority over any thing exists any longer. That is why it is advised that a will should be kept ready so that all the matters and affairs are resolved amiably; fulfillments of the rights and obligations may be possible; the trusts are handed over and remaining issues settled as per one's desires.

❑ Keeping a will ready at all time puts a person on the toes to realize that the life is most uncertain; may it be there or not beyond this day. This reminder helps develop a state of mind which is best advised by the Prophet (peace be upon him) in these words :

“If you get to see a morning, do not hope for the evening and if you find an evening do not expect the morning; be like a passenger in this world.”

But alas! Despite knowing all this, lethargy and habit to put off things dominated; so many of the mornings and evenings went by; moment to write the will eventually has come now when sixty three years of my age have already passed by. The death which was never that far away is continuously getting closer — too close to reduce the will in black and white. This negligence was not relating to the will alone but remained prevalent on all the misdoings and omissions in life notwithstanding the prior knowledge of every aspect resulting into the loss of a major segment of life.

❑ However, it may not be exactly so that I remained ignorant about the death or writing of the will, instead it remained on my mind since long, particularly after 1982 a bit more. Strangely enough, for the past five years, I have been pondering over in isolation to worry whether the

next breath I shall be able to take as it may not be possible unless ordained by God. It is also not known whether the heart beat will keep its pace; if it does, it will also be by God's will alone. While going to bed, I do recall the death but if I forget, I pronounce this:

ان امكتها فارحمها

"If you had it, take mercy on it!"

□ I am a witness to it that God granted you all the more whenever I asked and that makes me hope that in future too, He would not only accord approval to my wishes but also reward your efforts bestowing much more in life here and hereafter. I keep this world foremost as it is the gateway to the finality and God has also accorded precedence to this world in the prayer;

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

"Our Lord, grant us what is good in this world and what is good in the world to come, and protect us from the chastisement of the Fire." (*Al-Baqrah:201*)

7.2

□ As regards the world, the first thing that I asked God is that He should keep your heart indifferent to the wealth of this world and it is indeed the real asset as well as the source of all the virtue. The root of all evils also lies in this world. I have a feeling that God has approved my prayer as you all seem to have been blessed with that state of the mind to an extent. This makes me hopeful about my other prayers which might as well get through.

□ Value the wealth you have obtained; guard it and try to increase the same by compensating the deficiency or filling a gap. Abandoning the world is not the goal but to give up the lust of world is worshipping. Do amuse or

benefit from the bounties but do not be slave to them. Do not stick your heart with any thing; eat and wear well; live gracefully with wealth too; do earn it but do not get your heart deeply involved into it. To have or have not should not make much difference to you, so keep striving to achieve that state. Accept heartily when God grants the blessings and when subjected to the hardships, yet thank him for the same. Whatever you are given; may it be a delicious meal, a dry bread or hunger, take it to be His blessing and amuse yourself whatever state you are subjected to. You may be saved from defiance of God when you become indifferent to this world and that is actually what you need for your body and soul. In that state, you will never feel aggrieved on any loss or deprivation. So, never buy annoyance of God for a worldly gain; do not take any worldly thing to your heart or put your life at stake.

7.3

□ As regards this world, another thing that I ask God is that He should not make me dependent on His creature but on Himself; there should not be any occasion that I ask others except Him to help me. The Prophet (peace be upon him) had once asked few of his Companions (Allah be please with them) to make firm commitment not to ask anyone except Him for the help; so much so that he would pick up the fallen whip by himself after getting down from the horse-back but not ask any one else for help. Though I could not act upon it myself, yet it has been my ideal, however, I would urge you to act upon the same as far as possible. The best way of doing it is that all your expectations be attached to God and cut off all your connections from others :

واجمع الياس مهابى ايدى الناس - اللهم اذف فى قلبى رجاءك واقطع عنى رجاء فى من سولك

“Get disappointed from whatever the people possess in their hands; O’ lord! Make me attach all my expectations to yourself alone and make me cut off from every one except you”.

❑ Most of the upsets of human relationship or displeasures are the result of disappointments. This way, the relationship will be devoid of the upheavals and you will also get rid of the displeasures.

7.4

❑ The third thing that I have asked for is that He may bless you generously with legitimate earnings; at least it should be good enough to meet your needs; to be happy and content sharing the pleasures of life.

❑ This much of the worldly gain is inescapable to secure the religion. So, don’t be negligent to seize this much of share from the life as this is a part of worshipping and considered essential to sustain the other practices in a befitting manner. However, it must be remembered that you will get whatever has been ordained for you and you can never get more even by resorting to the unfair means; always bear in mind :

واجبلوا في الطلب

“Demand but gracefully” (*Mustadrik* 2/5)

7.5

❑ All the deeds relating to this world, job seeking, fulfilling the obligations and other similar category of affairs are like a trust; carry out all these like a trustee but do not give up the honesty. Take up your assignment with full responsibility and try to complete it in the most befitting manner; do every job with full zeal and vigor and to achieve the highest level of success. Religion does not

ask you to become careless about the world; any life business when conducted for the sake of God with purity becomes part of worshipping.

7.6

❑ The real and the only ambition which is the base of every thing is to become slave of God with all the sincerity and conviction. Worshipping is but to submit to God's will by obeying his commandments to do or not to do most willingly; it includes those actions which are not mandatory yet he gets pleased if His fellow-beings act upon them. Dedication and love is to obey even on a wink of the beloved's eye and understand the desire without any expressed command by keeping a focus all the time. This state is well indicated by reiterating thrice at the end of each prayer:

رضيت بالله رباً وبالاسلام ديناً وبمحمد نبياً صلى الله عليه وسلم

"I concede to God, The Sustainer and to Islam as the religion and Mohammed (peace be upon him) as the prophet"

Whosoever achieved this state, he successfully found the real taste of faith; "Zaaqa Tamal Imaan." (*Sahih Muslim 1/137*)

ذاق طعم الايمان

On the other hand, accept gladly whatever He ordains; do willingly whatever is asked and be contented in whatever state you are kept; "Raza bema Qasamtu li" is the state which should be expressed in these words after the prayer :

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير
اللهم لا مانع لنا أعطيت ولا معطينا لنا منعت

7.7

❑ Be His sincere fellow-being; there should not be any worldly deed including eating, drinking, sleeping, laughing, against the prophet's directive as he did not do a thing which was against worshipping. Most important of all the actions is to keep the will of God supreme and attribute them to God alone :

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ط

“On the other hand there is a fellow amongst the humankind who lays down his life for God's will” (*Al Baqra 2:207*)

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ؕ

“He does this only for the sake of God” (*Al-Lail:20*)

❑ Without this aspect in view, any thing of the religion like the religious pursuits, the prayers, Qur'an, appearing as witness and spending all become only the worldly affairs. Whereas, the matters however small they may be, can be most valuable if done with sincerity. If you succeed in maintaining sincerity and dedication, you will have the essence and colors of God in your life. You will notice that there is acute shortage of 'sincerity' all around; be it in the heart, a public life, mutual relations especially in the religious pursuits.

❑ Pure intentions attributable to God alone with persistent effort is the short and easy formula of the entire religion to transform life in accordance with Islam. This will facilitate to remember God all the time and every time — an admiration unending!

7.8

❑ If you keep in mind all the time that every act will be presented before Him and will be acceptable only if it is as per His will, then every action may become easier to do. Besides that, keep an eye on the heaven as well as the hell as there is a commitment of reward and punishment, i.e. greed for the heaven and fear from the hell-fire; both these aspects will serve as your two strong arms :

يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

“They call up their God with fear as well as greed”
(*Aa Sajdah:16*)

- ❑ That’s why the Prophet (peace be upon him) was sent as messenger of happiness as well as that of caution so that the minds are prepared to worship with both hope and scare.

7.9

- ❑ Be firm in remembering God, and prepare for it in every way, all the time at dawn, dusk day or night in every posture even while sitting or lying. It is only with His admiration that hearts remain in peace:

أَلَا يَذْكُرُ اللَّهُ تَطْبِئِينَ الْقُلُوبِ ط

“Behold! It is with the remembrance of God that minds get set in peace” (*Al-Ra’d:28*)

7.10

- ❑ Remember, He is with you all the time, wherever you are, (i.e. Wa howa ma akum Aaena Ma kuntum);

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ط

- ❑ If you are the two, He is the third watching and listening to every thing. He is even aware of all that lies deep into your hearts and He fully knows what is to happen the next day,

(*Al-Baqrah:231*) إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ط

(*Al-Baqrah:30*) إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ط

(*Al-Baqrah:107*) لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ط

(*Al-Baqrah:284*) اللَّهُ مَانِي السَّمَاوَاتِ وَمَانِي الْأَرْضِ ط

7.11

❑ Behold! It is He and none else whose command that works in the universe; all belongs to him; every thing is subservient; He is in full control being the sovereign and nothing is beyond His reach as stated in Surah Yaseen, Ayah 82:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

“Whenever he thinks of any thing, he says, “be” and it is done accordingly”

7.12

❑ Remember, every blessing is from Him, so the admiration and thanks are also due to Him; (*Nahal-53*)

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَبِئْسَ اللَّهُ

❑ If you get to know the real meaning of admiration (Hamd) and thanks (*Shukr*); considered of every acquired assets to be from Him and also learnt how to thank him for all this, then be sure you successfully found the reality of faith. This act of praise will fully accredit your book of accounts. If you are given a little of the worldly benefit; may it be a morsel or a sip or you are saved from a loss; happen to perform some good or manage to utter ‘Al hamdo Lillah!’ then you owe thanks to Him for all of these blessings and you must do it on each and every thing. Your morning should commence with the anthem of His praise and your heart beat should play the same note all day long till the night falls. You can never imagine how much peace, tranquility and happiness will be there in your life; how immensely God is going to adore your life style; He likes you if you are thankful to Him as has been said in *Surah Zumur (Ayah:7)* in the same context, “if you thank Him by doing the right deeds; why at all He should punish you?” Be thankful with His praise till He is pleased

and if He gets pleased; then it is such an everlasting blessing for which you can't thank Him enough!

لك الحمد احدى ترضى ولك الحمد اذا رضيت

7.13

❑ Bear in mind, that you have to meet Him and you may receive the call for it any time; so the life span is in fact preparation for the same session as stated in the Qur'an :

(Al-Hashr:18) وَلَتَنْظُرَنفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۗ

(Al-Baqrah:245) وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

(Al-Mominoon:79) وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

(Al-Ma'eda:18) وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

❑ More you remember the day of meeting, more will you gain the strength for its preparation; and greater will be the chances of a lasting success in life.

7.14

❑ There are innumerable unfixed ways to remember God; quietly taking His name in the heart, imagining His attributes, always bearing in mind that He is watching me; concentrating as much and as far as possible towards Him and keeping Him always in your focus.

7.15

❑ Try to learn by heart the prefixed prayers, sayings conveyed by the Prophet (peace be upon him); if not the Arabic version, its Urdu translation be learnt at the least and recited regularly. In particular, learn how to supplicate to him with concentration of mind and due reverence especially in the later part of the night whenever and to whatever extent you may do as per His will. Do cry before him extending your arms with tears in the eyes, may it be even for few moments. For this session, prepare

a set of prayers, a package of supplications as per the one that I made (known to you) and it is given in 'Qurb-e-Ilahi'.

7.16

❑ Qur'an is the remembrance, it is the light and blessing affording recovery of the ailing hearts. Try to involve your heart and soul with Qur'an as much as possible; spend most of your time with it. If at times you are unable to open it, then recite at least a memorized part of it as a routine. This is what is Qur'an; admiration as well as praise or the remembrance; supplication and prayer along with His beautiful names; also a reminder of meeting Him and a sure way of keeping Him in the heart and tongue, loudly as well.

7.17

❑ All the praise of God culminates into a comprehensive package of 'Salat' (Prayer). Do not ever neglect it and say it with utmost concentration praising and admiring him fully-that is its objectivity;

(Al-Taha) ﴿٣٦﴾ وَأَقِمِ الصَّلَاةَ لِذِكْرِي

❑ Endeavoring to concentrate is not so difficult; select a point to focus upon, i.e. on yourself that God is watching me; on God and His attributes; on the House of God (Khana Kaaba), on the words that you utter and considering that it may be your last prayer.

7.18

❑ Ensure regularity to join the prayer in congregation as congregational prayer is twenty seven times superior to the prayer said alone. The person who joins 'Isha' prayer in congregation (at night) is like standing in the prayer for half of the night and the one who attends 'Fajir' prayer

(before dawn) is like standing in it for rest of the night. Many scholars believe that 'Qaleelam minallaeli Ma Yahjagoon,' (they sleep but a little at night) applies to those who go to bed after saying 'Isha' prayer in congregation. These are the ways facilitated by God to reward we sinful people just by standing by night in the prayer. How unfortunate it would be to remain deprived of His reward yet!

7.19

❑ Keep asking for God's support with the help of patience and the prayer. God willing! All matters will be resolved and you will achieve the success and victory on all points. As regards 'Patience', I have already laid the stress upon it in the will. Achievement of patience also lies in the prayer and His praise. Whenever God emphasized on the 'Patience,' alongside He stressed upon the praise and prayer. Both these combined, will fetch you the satisfaction at heart, in the temperament, in actions and in the life.

7.20

❑ Worshipping God lies in maintaining relationship with His fellow-beings which is the most favorite to Him. Keep the will of God supreme, never lose sight of it and keep endeavoring to achieve the same. For this, you are essentially required to spend out of your blessings, on His fellow beings for His sake and out of His love; be it your assets, time, attention, emotions, feelings, narrow-mindedness, anger, your honour and even ego; everything that He gave must be expended in His way. It is so deeply interlinked with the 'Salat' (prayer) that while emphasizing it, stress has been laid on paying the alms and charity, 'Wa mimma razaqna hum yunfiqoon.' Similarly, while highlighting the night prayers:

قيام الليل

(Qiyam ul Lael or Tahajjud) or the act of forgiving, stress is again on expending whether in difficulty or otherwise. Along with the 'Faith', a special connection is that of 'Spending' or 'Feeding' the poor and the needy as stated in Qur'an :

فَأَمَّا مَنْ آغَىٰ وَآتَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ ﴿٥﴾

"Whosoever gave out of the assets in the name of Allah, abstained from his defiance and upheld the truth" (Allael 92:5-6)

وَالْمُتَّقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

(And they are generous and ask God late in the night to pardon them)(Aal e Imran:17)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُطَيْبِ الْعَظِيمِ وَالْعَافِينَ عَنِ النَّاسِ ط

"Those who spend their wealth in all their conditions; be it good or bad, control the anger and forgive others" (Aale Imraan:134)

تَسْجَاتِي جُؤُوبَهُمْ عَنِ الْبَضَاجِجِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَبَعًا ۗ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾

"Their backs are away from the beds; they call their God in fear as well as with greed and spend out of what we gave them" (Assajda 32:16)

❑ Learn these verses by heart in letter and spirit to carry out all actions, deals, inter-action and character building. All this put together will suffice for you but you must keep up the essence and spirit behind these teachings.

7.21

❑ Do not hurt any of the creatures, especially a human and in particular a Muslim, by word of mouth or action. Essence of the religion is to do every action in accordance with God's will, likewise not to hurt any one is the moral of the commandments of God. Ponder over any of the

injunctions of Islam and you will find this principle there in some form, be it 'The Restrictions' (Hadd), directives about wedlock and divorce, of business, trade or the sociability. There are directions to forbid even the petty matters like hiding someone's articles just out of fun or pointing at someone with a weapon, etc. If someone gets up from the seat, do not occupy it; do not cross over the heads of sitting persons; refrain from peeping into a house; do not be curious; neither read any one's letter nor publish it without permission. Do not cause any disturbance to those who are asleep when you get up at night. In short, make it a yard stick not to hurt any one by a word of mouth or any of your actions. Keep in mind the dealings by others and set your course accordingly in line with that scale to weigh the situation; particularly there occur many irregularities while talking or in selection of the words. So, be careful not to indulge in such a conversation or do any thing like that except when you are constrained to do so while enforcing some religious injunction which is agonizing yet inescapable; but you ought to ask for pardon from God for that too.

7.22

□ These restrictions are not limited to the Muslim alone but in their case, there is special emphasis on the same; Al khalqu Ayalullah;

الخلق عيال الله

as all creatures are considered to be God's tribe and whosoever behaves well will be loved by God; so much so that animals are included in the creatures, i.e. keeping a camel hungry, loading it more than its endurance, denying rest to it; slaughtering an animal in the presence of another or slaughtering with a blunt knife; snatching away the offspring of a sparrow; burning up the ants; all this is

forbidden. Now if that be the case of animals, you can well imagine the rights of the Muslim even the sinful as well as those of the non-Muslim.

7.23

❑ It is totally forbidden by the religion to cause damage to any one's life, property or honour much in the same way as it is in the case of 'Pork', 'Wine' or the 'Interest'. As eating or drinking is disallowed while fasting, likewise eating up some one's assets illegitimately under any condition is forbidden. There are four eatables stated to be forbidden; with that intent ally 'Hiding' (*Katmaan*) of God's directive (and the defiance is the worse form of hiding) is like filling up one's tummy with fire. However, eating a forbidden (impure) thing when indispensable (under compulsion or in a state of anxiety) has yet an allowance but not the 'Hiding'. So, there can be no allowance or excuse to eat up illegitimately, in back-biting, slander or in tyranny. Punishment for the same is not only 'the fire' but in addition, God neither will like to talk to such people nor purify them over there.

❑ This matter pertaining to the rights is inexcusable unless the one who has been deprived forgives it or God creates a situation to facilitate the pardon from him. So, try to save and protect yourself, but if there is a default, try to get the pardon right here; else you will find yourself helpless and penniless on the Doomsday.

7.24

❑ More than anything else, protect your tongue. On account of the tongue, I have found a way out to save myself from the humiliation of the Hell-Fire, i.e. Keep quite and hold the tongue about others unless to say something good; do not resort to the back-biting, nor

allege some one on the face which you can not prove. Do not scold; if an evil is going on anywhere and you have no capability to quit or stop it, then at once start asking for God's forgiveness (*istaghfaar*). Do not justify or find excuses for your actions.

❑ Among others, there are husband and wife; parents and the offspring; mother and father- in- law; daughter and son-in-law; brother and sister; servant and maid; neighbor near or far-temporary or permanent, and a fellow-passenger during a journey. These relations nevertheless do not provide you any justification for commission of the above sins rather it adds to their gravity, so keep your mouth closed for all but for saying the good only; to my mind, there is no other escape from it.

7.25

❑ Worry about fulfilling the obligations of others instead of denying; try to save someone from the agony; be good to others in behavior; in extending service or meeting their needs as much as possible. You may not imagine the reward of small virtues like; helping some one to facilitate boarding a transport; say a car, a bus, or an aircraft, removing a troublesome item lying on the way, filling-up a water-bucket for someone, lending away a usable item, giving a pleasant smile while looking at someone, or make someone sit respectably. If you keep busy in helping or fulfilling the need of a Muslim, God is going to do the same for you and will continue to do so. If you relieve someone from a trouble; God will relieve your pain on the Doomsday. If you cover up someone's follies, God will cover you up on the day of finality. Feeding the hungry, waiting on a sick will not go unrewarded in His books.

7.26

❑ I like to stress upon you to abstain from the commonly prevalent vices; like finding faults in others or back-biting; instead look into own sleeves to count your weaknesses; to be curious about others is forbidden- do not indulge in it. Don't expose the sins or weaknesses of others if you come to know of them. What to talk of speaking ill of some one on his back, do not embarrass a fellow even by talking straight on his face; you will not achieve any thing out of it, instead you will hurt him. Never allege any one unless you have a proof; slandering or defaming some one is forbidden. Do not add up slander, defaming or back-biting at one point.

7.27

❑ With a view to building up the character in accordance with these commandments, you will have to purify your heart from few of the evils which are the mothers of all vices; first being the pride due to which one looks down upon others thinking oneself to be the superior; so try to be humble and courteous. You can not think good of yourself until God declares you on the Doomsday to be so. If he rejects you, there will be no one so wretched and humiliated other than yourself. There can be no bigger a stupidity than considering oneself to be superior to other criminals in the dungeon of this world. Unless the judge of the day of judgment passes a decree, consider every Muslim to be superior to yourself. Have an eye on the good qualities of others not on their weaknesses; mention about the virtues not the vices. Do not expose you own weaknesses; nor let down yourself but be like a menial and timid slave of God. Carry yourself around, here and there, talk out openly but do not raise the pitch of your voice like a donkey. Do not think of yourself

as big; why to be proud of this human body which eventually has to become diet of the insects and puss

7.28

□ Purify your heart from the inhibitions and vicious ambitions. The more courteous you become by firming up your belief in God's superiority, sovereignty and magnanimity, the easier it would be to understand that every thing given belongs to God; if you give away today, you will be paid back in multiples (Azam Ajraa) but should you withhold, it may turn out as a big misfortune for you tomorrow. The more you think of His greatness, easier it would be for you to become generous and open minded day by day. On the contrary, if you think big of yourself, your status, your ego, your honour or dishonor, un-fulfillment of own obligations, the more your heart will shrink and get congested. If you give away to the needy, forgive others, hold your anger, scarify your ego, give up the love of the world, God is going to broaden your heart all the more; there will be softness and vastness in your attitude and you will stand entitled to enter the heaven, the expansion of which can accommodate all the skies and earth in it.

7.29

□ Soft and sincere feelings, warm passion of love and longing, cool and kind; all these are noble blessings. If heart is tender, talking will be equally soft with delicacy in the words as well as in the tone and so would be your business deals :

(Abu Dawood 12/433) من بحر الرقيق بحره الخير كله

□ Love is universally victorious; a thing that you may obtain with softness may not be possible by being rude or

hard. What can be achieved by love, can never be secured by hatred or enmity. Perfection in faith lies in

الحب لله والبغض لله

“love and hatred be purely for the sake of God alone”

❑ The Prophet (peace be upon him) had been and is ‘Rahmatul Lil Alameen’ (kind to the universes) and ‘Rauoofur Raheem’ (broad minded, loving and kind) for all the believers. Talking harshly in a rude way, dealing with bad temper, being proud may not fetch you any thing. Softness, love, affection and kindness provides satisfaction to the heart, facilitates the common life and a guarantee of heaven by God on the day of finality.

7.30

❑ Do not hate a sinner but hate the sins; do not support the Satan by cursing or scolding the sinners but beg and pray to God for their forgiveness; thus be against the Satan by supporting them with your good wishes. If you concentrate on your sins and keep reciting

أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ط

(Listen! if you keep loving God, He is going to forgive you) (Al Noor 22)

and understand meaning of

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

“Humankind has been created the weak”; (Al- Nisa 28)

❑ Bear in mind that every human-being has in him both the vices and virtues- every group of people may have the good and bad in them. With this in view, dealing with the sinful around you will be facilitated in line with God and

His prophet's (peace be upon him) will. The allowance that you give to yourself on your own defaults as well as the sins, you should be giving more than that to the others. Consider the others more deserving to be pardoned than yourself; exercise lesser degree of toughness on others as compared to yourself. Be less demanding towards the others as compared to what you demand for yourself; with this attitude, you will find solace.

7.31

❑ Being kind and fulfilling rights of the relations, behaving well or mixing up with them; keeping them in your mind or preserving their share in your assets- all this amounts to a great virtue which is very dear to God and He loves the people doing it. At the very outset, God has described the identity of those going astray :

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

“They sever the relationship whereas God commands them to reconnect” (*Al Baqra:27*)

❑ Thereafter, it has been stressed time and again, to be good to them, spend on them; out of neighbors first preference is for the relatives, i.e.

وَالْجَارِ ذِي الْقُرْبَىٰ

and then the relations among the poor or orphans who are more deserving. (*Al- Nisa 36*)

❑ It is surprising that even a keen fellow reciting and acting upon Qur'an becomes negligent towards this aspect. So, you must take out their share out of your time, attention, affections and assets. Do not forget their due share out of what has been blessed to you by God. If you remain kind to them, God will bless you with more earnings, an addition in your age (Bokhari and Muslim).

This will make you deserve blessings of God on the day of resurrection. When God completed the process of 'Creation'; the 'Mercy' requested shelter against the 'Non-merciful' (persons doing Qatae Rehmi), so God declared, "Whosoever, rejuvenates the relations will stand attached to My blessings but the one who cuts across will be detached from Me." (Bokhari and Muslim)

اقرب فالاقرب

(keep the relations closer) is the underlying principle to be kept in view but do not forget the others; your parents, family, brothers, sisters, uncles, aunts and so on as per their degree of relationship. Thereafter, friends and companion of your parents, their loved ones, the guests and the fellow-travelers; over and above bear in mind saying of the Prophet (peace be upon him);

ان ابر البرصلة الرجل اهل ودايه

the greatest virtue is to maintain the relationship with father's friends and his nears and dears. (*Sahi Muslim* 12/399)

7.32

❑ Bear up the differences; let the difference of opinion or criticism not affect the ties; listen to the criticism passionately with patience, broad-mind and high morale; take up whatever is fair, ignoring what is not so. Do not feel belittled to own up your mistakes nor be reluctant to admit a folly. Be generous and accommodative while criticizing or commenting on someone and also do not be miser when praising.

❑ If someone scolds you on your face; he does so to himself and as such you should not be upset; likewise if someone does the same on your back, you again do not lose any thing. In such a situation if you do not retaliate,

the angels deal with it on your behalf, however, when you also get involved in rage, revenge, honor, dishonour or ego, etc. then you will get bogged down in ten other sins. Keeping calm will fetch you not only the support of angels but the virtues of those who did the high-handedness will also be credited in your account. You should be sending gifts to such culprits as was done by Imam Abu Hanifa (blessings on him) instead of burning yourself in anger and agony.

❑ Do not involve yourself in replying back the criticism particularly in public; keep cool to look into the comments; if something really constructive has been pointed out, accept to correct yourself otherwise just overlook it. Ignoring the same is not going to harm you, your honour will not be affected, bitterness may not increase and chances are that it may result into winning over the hearts. There is nothing more useless than to involve in criticism or its rebuttal. You will save time and effort by not doing so which can very well be utilized in securing peace and reward.

❑ Acting upon these principles with in the family, at home, with the neighbor, in business and in the religious group-life will get you peace and satisfaction; else you will suffer from grief and sorrow. There is nothing more tasteful than forgiving those opponents who kept hurting you and if you do this for the sake of God, you will find it much easier to do.

7.33

❑ In this worldly life, keep eyes on the sole objective of extending invitation about religion and its importance. Do not let any other objective prevail it; no other attraction of the world should surpass it. If there is a single soul taking up to do something noble on account of you, it is the

biggest ongoing charity. However, if that soul itself does not act upon but starts attracting the others who start doing the same work, this act will still fetch the reward manifold.

❑ If the noble deed is that of inviting others, striving for the establishment of religion, disseminating the words of God, enactment of His restrictions (Hudood), reactivation of prophet's (peace be upon him) ways (Sunnah), it will amount to

أَضْعَافًا مُضَاعَفَةً

adding on and on to your credit and there is a good news of "La daena" adding more and yet more to it. Neither assume any virtue to be small nor any vice to be inferior but try to understand the degree of various deeds and perform accordingly. No amount of additional prayers (Nawafil) can match up a single mandatory act (Farz). Consider performance of all mandatory acts essential and at the peak of all such acts is struggling in the path of God (Jehaad fi Sabeelillah). Do not fall victim in Satan's trap by restricting to work only for the smaller gains of the religion and neglecting the bigger ones; at the same time do not be deceived by getting involved in the means and losing sight of the end. This attitude develops due to a false assumption that we are improving our performance now to achieve the objective later for which time will never be available again; yet another misgiving is that we will commence the work after first reforming ourselves; or we shall embark upon after having acquired the knowledge; or first let me rectify my own words and the actions. Remember, you will never get that opportunity. Never think of putting off this work till tomorrow; never say let me do this job first and then I shall do that later-that stage will never be reached.

❑ Save yourself from the Cancer of Disappointment; it is the most common disease in these days. Plan meticulously well and in the best way to excel in this world but God has the right over your wisdom- that was blessed by Him. If you face a retreat, an embarrassment, people do not agree or do not support you, then try to find out its causes to rectify as it falls within the ambit of religious responsibility. The most wanted goals are to attract or gather more people in no time, with a quick success to make the religion dominating, but as an individual you should have a single aim to fulfill and be a deserving case for the heaven; as there should be nothing more dearer to you than this objective.

❑ Along with the struggle in the way of God, keep your heart filled with the ambition to become a Martyr; until then, keep your share in tact for yet another level of a martyr, i.e. by spending in His way, with your actions, by inviting others, by a speech, address or writing.

7.34

❑ Joining a group to struggle in the path of God, therefore, is unavoidable; may it be to reform and train oneself or the steadfastness in the religion which can best be achieved through a Group (Jamaat)-life. Neither abandon a group-life nor its principles and modalities which not only strengthen the group but you also gain a lot from it. To count a few of its advantages; adherence to the aim, reuniting the humans and to remain united with them, listening and obeying, the restrictions and modalities, the principles of consultations, punctuality, discharging the duties, advising and wishing well for others are few of its products.

7.35

□ In this philosophy, observance of the two principles, i.e. Facilitation and Progressiveness (Taaseer wa Tadreej), and prevention of Terror and Violence (Taammuq wa Tashuddud) is very important. Avoid entering into a debate on the controversial and sensitive issues or never buy annoyance and unnecessary tension from the public at large; try and enunciate their varying opinions or errors in a good manner. Do not deviate from their ways unless these become derogatory in the eyes of God. Be extremely careful to use the expression 'Pure' (Halal) and 'Impure' (Haram), rather avoid them as far as possible as that has been the practice of the elders.

7.36

□ 'Home' and 'Own Home' is your domain; keep the word of God supreme and dominant in the home; establish His rule and maintain it as per His will and running of the home accordingly should be your foremost and important duty. After your own accountability, you will be questioned about all this which has been in your powers. Out of all this your home is the most important as its rectification depends on the way you reform yourself. You will achieve peace and tranquility; an invaluable wealth if the home has been running in accordance with God's will. No home today can save itself from the invasion of external effects but with your efforts you can achieve as much as possible.

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"Save yourself and the family from 'Hell- Fire'" (*Al Tahreem:6*) is the guiding principle for a home-life. To maintain and develop mutual relationship, this principle must be adhered to; may it be the house-hold, eating and

drinking, children education, treating the servant and all other aspects. There may not be any violation which should entitle you to the 'Hell-Fire.' The more you become vigilant about it, the more heavenly will be your home - a means to secure the heaven.

❑ It certainly does not mean that by thinking about the fire, your home will become devoid of the worldly pleasure or recreation — 'No'; instead there will be amusement and affection, mutual attachment, forgetting and forgiving, taste of the pure with adequate house-hold too, as all this is imperative to be safe from God's fire.

❑ No two persons are born alike; while living together at one place there is bound to be a friction, an upset and upheaval or difference, however, the husbands must bear in mind the role of the Prophet (peace be upon him) in that capacity and his directives in this context. To be taken care of properly is the right of women; while proceeding on a journey, he always used to take along one of them. He would spare time for them daily, would share their fun and frolic, cater for their recreation and sometimes also participated in racing with them. He (peace be upon him) said, "The true believers among you are those who have good morals and the best among you are those who are good to their women." (*Trimzi4/390*)

❑ Once the husbands were harsh and their women approached the wives of the Prophet (peace be upon him) complaining about it. The Prophet (peace be upon him) directed them to be polite and kind to their wives saying, "No believer should dislike the woman; if there is anything undesirable, then there must be some other good traits in her as well." (Same holds true for the women with regard to the men).

❑ Defeated expectations and denial to be humble in humility are the real causes of strained relationship. Do take care of the children's ego but do not compromise on their upbringing. Remember, there is no one better than the children who can identify the dual personality. You must guard against the dual personality with regard to your words and the actions, being the least that you must do while at home if nothing else.

❑ Do educate the children about manners; how to meet, greet, serve and respect the elders, how to communicate, how to serve the guests, how to eat or drink and other such formalities be taught to them.

❑ I had the desire that your children should finish Qur'an first. Love for Qur'an and relationship with it should go deep into their heart. They should not be going to the English Schools; their mind should not bear the imprints of 'Baba Black Sheep' song; instead they should have verses of Qur'an, sayings of the Prophet (peace be upon him), Islamic rhymes (Naats), poetry of the renowned poets like 'Iqbal' and 'Hali' or the great works of religious literature. All this could not be achieved, however, now you may impart about Qur'an and the literature as much as possible but in a manner that its importance and love finds a place in their hearts- this will be a great source of solace to my soul.

❑ I can not pass a verdict about the TV to be Impure (Haram), but for God's sake , keep your homes clear of this curse and filth besides the menace of pornography of magazines and books; please try and keep the atmosphere of the home as clean and pure as possible'

❑ If a gathering can be arranged at home on a regular basis; it will be ideal but you must include in the daily routine an advice to remember God, emphasis on doing

good and avoiding the bad besides narrating the events pertaining to 'Jihad' and 'Martyrdom.'

7.37

□ All what I am advising you would demand from you the strength and ability to act upon. The source to acquire the strength is the conviction to worry and remember its preparation that ultimately we have to return to God; that is where the real success and life exists. You have to make a one-time decision; the sooner you do it, the better it would be; that all your working must be aimed at it; every moment and all the money be spent for it; every relationship be made with a view to benefiting on the Doomsday:

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ^ع

"Every one should see what he is sending across tomorrow" (*Al Hashr:18*)

□ Most of the people try to ride two boats at one time and are ditched in both. Make a decision that you have to earn the good of finality from this world and through this world :

الَّذِينَ يَتَّبِعُونَ آيَاتِنَا مُمِّلُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

(Those who understand that they have to meet their God and eventually would be returning to him) (*Al Baqra:46*)

□ You can be very well among the above and thus may be blessed with 'Khushu' (Humility with His fear); if you succeed in it, you will get set on the path of patience and prayer (Sabr o Salaat) and both these are the keys to success of the religion and the world.

□ 'Taqwa' the secret of a successful life lies in the decision dictating that ultimate aim is to succeed

hereafter. Taqwa can only be achieved if all the hobbies and activities revolve around one goal of the hereafter. If that be the state, then the blessings will be descending from heaven and earth; all the complications will stand resolved; livelihood will reach you from the means and resources you can not think of; you will meet the success and become entitled for the heavens. To this end, you should all the time remember the Death and stages of the Finality.

7.38

❑ Faith in Finality be your aim and objective; put in the efforts befitting to this end. This can only be achieved if you are blessed with the 'Faith-in-the Invisible' (Imaan Bil Ghaeb); be it God or Finality both are invisible. All those facts which otherwise can not be conceived by the human senses, need to be believed with conviction. The heavens and hell can not be visualized without the conviction; likewise God is not visible but you have the faith in Him that He is there. Similarly, the desire for heaven and the hatred against the hell is developed with the power of conviction.

7.39

❑ Inculcate the love of Holy Prophet (peace be upon him) deep in your heart; with this love, you will be able to develop faith firmly as God says :

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

“The believers keep God closer to the heart” (*Al Baqra :165*)

❑ The Prophet (peace be upon him) said, “You can never become a true believer unless I become to you the dearest of all.” (*Sahi Bukhair 1/23*)

□ Achieving this love may not be that difficult as you all are aware as to what is the essence of loving; it is the desire of meeting and to get to the nearness, the taste to take the name of someone or desire to mention the name of some one time and again and at the same time it is the fear of His annoyance; one has to see as to how much is the procurement out of it by looking into one's heart to ascertain the degree of depth and place God has in your heart; the same level and place you will achieve in the Books of God.

□ The formula to achieve this love is also very simple; to obey the Prophet (peace be upon him) by following his footprints; live the life like him; adopt his profile; love his objectives and own up the ways which were liked by him the most :

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“O’ Prophet (peace be upon him), tell the people if you really love God, then follow me, God is going to love you all” (*Aale Imraan :31*)

For this you must pray to God :

اللهم انى اسئلك حبك وحب من يحبك وحب عمل يقربنى الى احبك

“O’ God! I ask you to give me your love; I ask for love of the one who loves you; and I ask love for those deeds which take me closer to your love” (*Tirmizi 1/29*)

اللهم وجهت حب قلبى كله اليك وارضىبتك يجهدى كله

“O’ God! All the love of my heart be diverted towards you and all my efforts be to achieve your will”

Remember excessively the blessings of God and keep mentioning them as much as possible; all kinds of them; be

they common or special, implied, spiritual or materials, big or small- all be mentioned.

7.40

Despite best efforts, it is not possible to save oneself from the sins;

كَلِمَ مَذْنِبِ كَلِمَ خَطَاؤُن

“all of you are the sinners” (Tirmizi 9/35) — “all of you are the defaulters” (Tirmizi 9/39).

❑ If you were not to commit the sins, God would create another creature to give them freedom of action; so they would commit the sins to later ask for the pardon and thus He would forgive them all. So, do not lose heart because of the sins; never be discouraged; do not be disappointed; continue asking for the pardon and keep going on the way of God.

❑ Showering of His blessings is vastly extended at all times. He calls Himself to forgive the sinful; (*Al-Ibrahim:10*)

يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ

❑ He calls sinners of the night in the morning and sinners of the day in the evening to beg pardon so that He may forgive them.

❑ Hurry up to seek forgiveness (Istaghfaar); extend your arms immediately on committing a sin. The spot on the heart will be washed away and it will shine. The darkness will vanish due to the illumination. The conviction that got out of the heart will be reverted and there should be no delay in these things.

❑ Seek the pardon excessively; the Prophet (peace be upon him) used to seek it more than hundred times a day.

Repeated commission of a sin should not prevent you to seek pardon. To repeat a sin and then repeatedly asking for the pardon does not fall in the category of “Insistence of Crime” but to become habitual of a crime without repentance; or present an excuse to justify it falls in the category of ‘Insistence’ and invites God’s annoyance.

❑ Cry before Him after a sin; do not be miser to shed tears; impose on yourself a penalty or a compensation (kaffarah); give away the alms and charity; forget and forgive some or the other and offer the additional prayer — these are the ways to seek it.

❑ Be quick in repentance and the pardon as its doors are open all the time; but its ideal time is in the small hours of the morning before dawn; may it be for few moments — bow your head, shed tears and must beg for His forgiveness.

❑ As regards the sin in respect of ‘obligation to other human beings’ (Huqooq ul Ibaad); fulfil them with repentance and pardon; essentially make the loss good and also seek their excuse. Seeking the forgiveness, opens the door to heaven for entry :

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣١﴾

“Run towards the path that takes you to your God and His heavens, the vastness of the same is like skies and the earth”(Al-Imraan:131)

❑ You will prosper in life, problems will get resolved and there will be relief in the difficulty.

7.41

❑ Lastly, I would like to clarify that whatever you are blessed with; be it His forgiveness, His favors, everlasting peace, will of God; all this will be procurable only with

your hard work and the efforts to do something; in fact it is the return of all you put in:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ۗ جَزَاءً لِّبِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

“And no one is aware what eye cooling measures have been preserved for them by God due to their acts” (As Sajdah:17)

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

“And there is nothing for the human but what he strives for” (An-Najam:39)

وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤١﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾

“And that he will be returned in full for his actions” (An Najam:41)

❑ Life is the most precious commodity of all; you must take charge of it like a shop-keeper assumes the working at his shop, a business man of his trade and a farmer shoulders the responsibility on his farm. Hold the reins; supply the goods, sell them off, open and close the shop on time and account for the transaction on daily basis. If you proceed by organizing yourself like that, you will get used to it and God will open up the courses of progression and that is His promise:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

“Those who strive for Our sake will be guided to Our path” (Al Ankaboot:69)

❑ He asks you only for two things; firstly a ‘will’, secondly an ‘effort’— both with conviction and faith; you will not find any thing lacking from Him in its value and the respect :

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٦٠﴾

“And whosoever is desirous of the finality and also strives for it as it ought to be and he is the believer too, then his efforts will be honored” (*Bani Israel:19*)

- ❑ Be scared of your actions and be fearful from God, the most Magnificent and the most Merciful; trust His kindness and the truthfulness of His promises; keep calling Him with fear and greed, reiterating :

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿١٩﴾

“He is kind with the Believers” (*Al-Ahzab:43*)

- ❑ When I think of my future; a state of ‘Hope’ and ‘Uncertainty’ exists; fear is dominating; nothing beyond God — may be the hope eventually prevails towards the end. There is repentance on account of own misconduct, an embarrassment with feelings of shame. My heart pains when I study about ‘The Former’ (*Assabiqoon*) and ‘The Nearer’ (*Al Muqarraboon*); it was not so difficult to achieve :

وَأَزَلَّتِ الْجَنَّةُ لِلتَّائِبِينَ غَيْرَ بَعِيدٍ ﴿٣٣﴾

“Heaven will be brought closer and it would not be far” (*Qaaf:33*)

- ❑ But all the opportunities were missed; accumulated all the load of sins for nothing; the sins which fetched nothing but devastation. It is, however, difficult to give up the greed of reuniting with the ‘Muqarrabeen’ and the ‘Saabeqeen’ but it does seem to be an impossible dream and frenzy or an obsession unfulfilled. Thereafter, I think of the ‘Right Handed’ (*As-haabul-yameen*) whose noble deeds will be heavier and ‘Peace’ will be their destiny. So will be the case of the bad deeds brought in; when I look at the two sides of the balance; here again I feel dejected as I do not see a chance of being with this group too, whereas

it was an easier preposition. Then I happen to read the account of the 'Left Handed' (As-haabush-shimal); here again I have to but think, "Am I that bad to be enlisted among them?" Then what to do and where do I stand- my situation then becomes somewhat like this :

وَ الْآخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا ۗ عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ ۗ
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾

"And there are few others who make a confession of their sins; their deeds are jumbled up with good and bad; may be God turns Gracious to them as He is the Forgiver and the Merciful" (*At-Taubah:102*)

❑ There are good deeds and bad too; not knowing which side of the balance gets heavier; both are in excess; confession of the sins is also there; of those that I know of and yet others that are unknown. On seeing all of them, there will be a state

فَاعْتَرَفُوا بِذُنُوبِهِمْ ۗ

"They will be identified by their sins" (*Al-Mulk:11*)

but with a regretful desire

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ

"Alas! We could have listened or used our minds" (*Al-Mulk:11*)

❑ Before all that I have a confession to admit every sin over here; I try to utter this almost every day "

المقرِّعُ المَعْتَرِفُ بِذُنُوبِ الْبَيْتِ - لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ

with tears of sorrow and that makes me rebuild the hope.

❑ The Most Magnificent and the Most Merciful may turn kind; may give attention; may extend mercy by not handing in my book of accounts in public; may not open it

up but covers up all my secrets; may He cares about the good opinion of people by not rejecting it as erratic and may He cover me, provide me the shelter under the vastness of His kindness and forgiveness; there is virtually no other support except His kindness. Even those who were the closest went away saying,

الان يتعدنى رحمة

(Excepting His Mercy there is no way out!); to recite thrice with my ears eagerly awaiting to listen a hearty voice saying, "O' Get up! Your sins are hereby condoned!"

ان مغفرتك اوسع من ذنوبى ورحمتك ارحم عندي من عيلى

(undoubtedly your mercy is vast and wider than my sins; I rely on that Mercy not on my deeds) (*Mustadrik* 5/50)

□ Many a time, while presenting myself in Madina Munawwarah, I am in tears hoping to see that scenario at the time of reciting 'Darood'; thinking of "Ba Paaey Chashma..." to see the fulfillment of this promise:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ
تَوَّابًا رَّحِيمًا ﴿٤٢﴾

"Had they thought of coming to you after defaulting to seek pardon and the Prophet would also seek for them God's forgiveness; they would find God to be the most Magnificent the most Merciful" (*An-Nissa:64*)

□ So, this is the wishful thinking with regrets and that is the essence of life.

□ In all these stages, if you act upon these things of virtue that I have consolidated here or I have been stating elsewhere or have been reduced to writing; it will amount to be the most valuable tribute to me; a great service and

big bond of relationship with me for which I shall be most indebted :

ان مغفرتك اوسع من ذنوبي و رحمتك ارحمى عندي من على
وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ط

“I advise to have faith (*Taqwa*) in God as He says,
“The people who were given the Book before you were advised in the same way as you are being advised now to have Faith in God” (*An-Nissa:131*)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

“Fear God in the most befitting manner and before you die, be sure that you are a true Muslim”
(*Aale Imraan :102*)

I hereby assign to God your religion and consequence of your actions!

Khurram: Feb 6, 1996

Why- Purpose, Objectives, Goals		Personal	Economic	Family	Social
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How, methodology, modus operandi		Attitude	Habit	Skills	3 Ts*
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* 3Ts (Technology, Tools and Techniques)

How, methodology, modus operandi		Attitude	Habit	Skills	3 Ts*
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* 3Ts (Technology, Tools and Techniques)

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