**ETHICAL VALUES AND ISLAMIC SOCIETY (REFERENCE FROM SIRAT-E-MUSTAQEEM)**

**ETHICS:**

The branch of knowledge which deal with moral principles especially one relating to specific group, field or forms of conduct, it governs person orgroup’s behavior.

“The most perfect believer in term of belief is the one who has the highest ethics and who treats his family in the nicest way.”

**ETHICAL VALUES ACCORDING TO QURAN AND HADITH:**

In so many verses Quran teach us about ethical value, that treat your parents in good manner, take care of orphans and poor, fulfill your promises, being sincere in your intentions, be nice with your relatives and neighbors etc.

**REFERENCE FROM (ABU DAWOOD, SUNNAH 14):**

The Holy Prophet (PBUH) teach us the ethical values for everyday life which make the Islam unique.

* **TRUTHFULNESS REFERENCE FROM BUKHARI AND MUSLIM:**

Prophet Muhammad (peace and blessings be upon him), said:

“**I order you to be truthful, A true action leads to the path of virtue and good deeds, and virtue paves the way of a person to Paradise, and the said person continues to speak the truth till in the sight of Allah he is named Siddique (Truthful). Lying leads to vice, and vice leads to indecent acts and a person goes on lying till in the sight of Allah he is named a liar.”(Bukhariand Muslim).”**

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**TRUSTWORTHINESS REFERENCE BY (ABUDAWUD, ADAB,80; 1 . HANBAL, 3.447):**

He warned his people against lying, breaking one’s word and breach of trust. “**Like breaching a trust and breaking one’s word, lying was also, in his words, ‘a sign of hypocrisy’.”**

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* **FORBIDDING SUSPICION AND BACKBITING REFERENCE FROM (IBN KATHIR, TAFSIR 7.359; AL TARGHIB VE 1- TARHIB, 4.285):**

“The Messenger of Allah (peace and blessings be upon him), was so sensitive on this point that when once Hazrat Aisha said of a woman, ‘How long the neck of that woman is! He commented: You have backbitten against her and thereby eaten of her flesh”.

**EQUILTY REFERENCE FROM QURAN 49:13 :**

“O you mankind! We have created you from a male and a female; and made you into nations and tribes so that you may know each other [more easily]. Indeed, the most noble among you in view of Allāh is the most pious of you.”–

* **RIGHTS FOR ALL MEMBERS REFERENCE FROM QURAN 17:23 :**

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.”-

**ETHICS REFERENCE FROM SAHIH MUSLIM:**

“Allah does not regard your externals or your riches but rather your hearts and your deeds.”

**AN ISLAMIC SOCIETY:**

The Islamic society is distinguishing from any other society in the world. The certain characterstics of Islamic society make it different from the rest of the societies in the world and it has a universal identity and muslims from different part of the world form it and adjust in it easily nevertheless of their culture difference.

Some of the Quranic verses are given below which describe about Islamic society.

* **BELIEF IN ALLAH**:

The most important element that easily found in Islamic society is belief in Allah. The Islamic society is different from rest of the societies in the world because it is build on the foundation of Islam which send down by Allah.

**REFERENCE FROM QURAN 3:102 :**

**“O you who believe! Fear God as He should be feared and die not except in a state of Islam”.**

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1. **JUSTICE AND BALANCE:**

Allah give the order to his followers to create justice and balance in the society, before the advent of Islam the people of Arab was live in the darkness there were no justice and balance and there was the rule of jungle where the fittest survived. However, when it come to the establishment of Islamic society, Allah tells muslim to create justice and balance in the society.

**REFERENCE FROM QURAN (2:143) :**

**“Thus have we made of you an Ummah justly balanced, that you might be witnesses over the nations, and the Apostle a witness over yourselves…..”**

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1. **BROTHERHOOD:**

Another element of Islamic society is brotherhood and unity. Most of countries and nations in the world are build on the bases of racial and culture. However, in Islamic society all muslims are one ummah, there is no place of racial and culture, all are equal as Allah says in Quran:

**REFERENCE FROM QURAN (23:52) :**

**“Verily, this brotherhood of yours is a single brotherhood, and I am your lord and cherisher. Therefore, fear me (and no other).” (23:52)**

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1. **CONSULTATION:**

In Islamic society every one’s opinion is consider important. Regardless whatever the government is ruling in the country and also in Islam the personal opinions and judgment will never encourage. As Allah says in Quran.

**REFERENCE FROM QURAN (42:38) :**

**“And those who have responded to their lord and established prayer and whose affair is (determined by) consultation among themselves, and from what We have provided them, they spend.” (42:38)**

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1. **GENDER EQUALITY:**

In Islamic society women have a same status like men, if someone preaching the Islam and Islamic society then he or she easily understand that in Islam there is no difference in gender every one means men and women are equal. As Allah says in Quran.

**REFERENCE FROM QURAN (4:124):**

**“Whoso does good whether male or female, and is a believer, shall enter Paradise and they shall not be wronged a whit.” (4:124)**

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**THEORY OF IMAM GAZALI:**

**REFERENCE FROM BOOK( ihyaulumuddeem)**

In this book, Imam Abu Hamid Al-Ghazalidefine ethics by quoted this words, “Character is a term for a firmly entrenched form in the soul from which actions emanate with ease and facility, without need for reflection and deliberation. In as much as this form in the soul produces beautiful and praiseworthy actions by the measure of action and the Shari’a, it is called good character, and in as much as it produces repugnant action, it is called a bad character. We have specified that it be a firmly entrenched form, for he who spends of his wealth rarely, and for a specific need of his, cannot be called generous unless this quality firmly established with in him. And we have further stipulated that actions proceed from him with ease and without deliberation because he who spends of his wealth or remain silent during anger only after some effort and deliberation, it cannot be said of him that he possesses a generous or patient character.

**ACCORDING TO IMAM GHAZALI THERE ARE FOUR CATEGORIES OF KNOWLEDGE**

* PROPHETIC
* RULERS
* PHILOSPHERS
* PREACHERS

He vowed that:

* I will not go to the court of any king
* I will not get any money from rulers
* I will not indulge in any type discussion.

**THE PURPOSE AND FUNCTION OF ETHICS**

Shah Waliullah interprets the purpose and function of ethics to be the attainment of real merit and to reach the highest model. He discusses this forum of merit (sadat).

It should remain clear that mankind has been gifted with a great perfection which is the demand of his species. Man by token of the qualities which give him the name of man, demands that he embody this “glorious perfection”.

These qualities are absent from all other creatures of Allah. This implies attainment of real merit (sadat-e-haquiqe).

**THE DEGREES OF MERIT**

In the opinion of Shah Waliullah human beings are different in their capacities for their attainment of real merit. He says:

“Human beings in their general behavior for example “courage”are different. Some are those who are possessed by habits of nature opposed to ethics and are bereft of morality”

For such people, it is hopeless to wish for their attainment of real merit. For example, a person who is cowardly in nature is unable to achieve courage. There is a category of persons in whom this quality is not inherent but can be inculcated in them through various forms of suggestions, either verbally or by seeing actual instances of the quality in question being displayed.

The effects of surroundings the atmosphere , and the presence of a conductive situation can , collectively be salutary on a person instilling in him the required quality; for this purpose a recital of the deeds and examples of the behavior of the people belonging to the category of Higher Model’, 0r reformers of the community has been found effective.

In another category of persons this (moral quality) is present infact, but since he is faced with minor irritations and difficulties, these prevent him from reaching the degree of perfection.

If sulphur is present where a fire is raging, the possibility of sulphur catching fire is ever present. Similarly the danger to a man, inspite of possessing the required quality, inherently, of being over taken by a hostile environ is ever present. This also prevents attainment of merit.

In another category such qualities are present abundantly and to the degree of perfection, that even if adverse conditions and situations are present, they represent no barrier to their attainment of merit without any inducement, or invitation or pressure of custom (the required qualities) become a part of their nature.

In ethics this is known as the degree of Imamat, above which there is no degree of Imamat or leadership, therefore it is imperative that the persons falling under a lower category follow the precepts and example and to recognize their guidance as obligatory. Anyhow just as mankind has different degrees of moral attainment, in such additional qualities (as described above) have different levels of attainment which are the orbit within which he finds his merit and high model.

Some among mankind are bereft in their nature and their instincts of the qualities of absorption (of morality). It is about this group that the Holy Quran says:

**“They are deaf, dumb and blind and they will never turn to righteousness”**

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In some, although in their actions they show no signs of good behavior, but are capable by exercising severe penance and hard austerity for attaining merit. They therefore stand in need of incentives and initiations, the majority of mankind belong to this category, and these are the people who have been the main object of the preaching of prophets (A.S) and the primary purpose of their being ordained is the reformation of such people.

**HAZRAT SHAH WALLIULLAH:**

Hazrat shah Waliullah was born in the 21sst of February 1703 A.D. His father, Shah AbdurRahman was a great scholar and a mystic. He took special pain in the education and the training of his son.

**SHAH WALLIULLAH AS A ISLAMIC SCHOLAR:**

At the special age of 15, Hazrat Shah Waliullah had completed his education and then became a disciple (mureed) of his father who gave him spiritual training. When he was 17, his father died, for 12 years he taught in the fashion of his father. Twice he performed the Hajj pilgrimage. He attained a certificate of Proficiency in Hadith from the famous scholar, Shaikh Abu Tahir Bin Ibrahim of Madina, when he was in Arabia, the MarhattaTurmoid was at its height and his friends advised Hazrat Shah Waliullah to stay in Arabia. As such he left Arabia in 1145 AH and reached Delhi on 14 rajab 1145 AH.

Apart from the Holy Quran, Shah Waliullah also wrote authentic books on Hadith, the principles of Hadith, Tafseer and on mystical subjects. The most popular book of “HujatulBaligdh”. This book explains how Islam was found suitable for all races, cultures and people of the world and how successfully it solves social, moral, economic and political problems of human beings.

The most monumental task he performed was to translate the Quran from Arabic to Persian which was the language spoken by the Muslims at that time in India. His aim was that educated Muslims may have access to the Quran without depending on the scholars who had opposed his reformatory measures. The short sighted ullama gathered and wanted to kill him for his sin of translating the Quran from Arabic to Persian but he continued with his task till he completed it. This task was appreciated by Allah so much so that the Quran is translated to many languages.

**THE WAYS OF ATTAINING MERIT:**

When the purpose of ethics is the attainment of merit and to reach the real high model, there are only two ways of attaining them according to Shah Waliullah.

The first method is to remove from one’s self all vestiges of animal passion and to turn ones attention from this world to the heavens; and to train the soul to be able to receive Divine Instructions which are totally free from impurities of time and space. Such a person should abstain from mixing with common persons or persons with low mentality. His desires must be different from their desires and his fear should be different from the fear of common people. This is the method adopted by the thinkers and Mystics.

The second method is that animal passions be reformed and refined and along with the survival of real force, this weakness should be corrected. The way to achieve this is to make animal instinct the instrument of all such actions which is the dictate of the intellect, just a dumb man follows the speech of others through signs and gestures; to the extent that the intellect gains complete control over the instincts.

**“This (Quran) is enlightenment for mankind and guidance and mercy for a people who are certain in faith).” (A-Quran 45:20)**

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This method of attaining merit is the most common and wide-spread.When the pure soul the intellect gains ascendancy over the passions and instinct the great purpose is fulfilled.

**THE FOUR SUBLIMATIONS:**

Shah Waliullah has prescribed four bases of attaining Merit, which he calls sublimations.

* **PURITY:**

This means that when a person possessed of sound instincts and pure of base feelings becomes involved in worldly desires, then nature envelops him with meanness and makes him sullen. His life appears to him full of dust.

In such state he becomes susceptible to the urgings of his base instincts. Satanic doubts began to have an effect over him. When being warned, he rids himself of such bodily and spiritual impurities. When he purifies himself and becomes free of such feelings his psychological state bear resemblance to such spiritual attributes which are near the High Model. His spiritual instincts are enlightened and filled with brightness. He gains the captaincy of being able to guide his soul to perfection through the acquiring of know ledge. He acquired the captaincy to receive inspiration from angels, to visualize the divine light, to be able to be comparable with the pure, clean and blessed objects to become the best human being. This ability is called purity.

**“He has succeeded who purifies himself, remembers the name of his Lord and Prays” (Surat Al-A’la 87:14)**

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* **IKHBAT:**

If a person in his good nature and with purity in his heart recites the attributes of Allah, his soul of intellectual energies will become insubordinate to them being puzzled at the state he turns his attention to his sanctified world and visualizes himself as being helpless and forlorn in the presence of Allah Almighty. In this state the soul concentrates on the might and the majesty of its creator; the soul thus rises to lofty heights and finds itself prepared that as if his brain is writ consciousness of the Almighty Allah. This state is related to inclination and ecstasy. In the terminology of mysticism and ethics, this state is known as Ikhbat.

**“And walk not with arrogance. Indeed, you can never tear the earth apart, nor can you surpass the mountains in heights.” (The Quran 17:37)**

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* **SAMAHAT:**

When a person rises above the previous two states; he rebels against all demands and causes of his animal passion. So much so that physical desires have no hold or effect over him this state is called “Samahat”. At this stage samahat protects a person from interest in monetary matters. Likewise honor protects from physical passion and patience provides solace in case of calamity. Such a person becomes familiar to the Holy world, receiving bliss from heavenly light and freedom from worldly darkness.

* **FATRAT:**

When a person subordinates his physical and animal passions to his soul, he becomes to a limit separate from encumbrances and nearer to the Holy World; rising above base attributes he acquires sublime attributes. This state is called “Fatrat”.

If all these four excellences strike root in a person then, without doubt, he will be professor of abundant virtue-called Merit

From the whole discussion, we learn that Shah Waliullah(R.A) held the purpose and end of ethics to attain eternal dutifulness and the state of dutifulness in which men bears resemblance to angelic qualities, nearer to the divine light, he can be hailed as the real high model.

However from the Islamic viewpoint, the real high model, may due to his striving attain the highest level; he will be called the embodiment of ethics, but will not be a prophet or messenger because it is above all human efforts and it is dependent souls on divine pleasure or Banquest. That is, that is prophecy is an office bestowed divinely for the purpose of fulfilling the function of Deputy of Allah, humanity only share in it that prophets are human. This has been elucidated in the Holy Quran.

“Allah knows well who to grant Prophethood”

The end of perfection of every quality is embodified in the person of Hazrat Muhammad Mustafa (P.B.U.H) as he is the highest in Prophethood. This is why the Hadith relates

“I have been sent as a prophet that I might bring to perfection gracious ethics”.

From the above elucidation it is manifestly clear that according to imams of law and mystics the meaning of dutifulness and High Model is above the concept described under the heading of Modern Concept.

According to these learned in Ethics, the attainment of worldly bliss along with real bliss that is attainment of bliss and release in the hereafter is possible only through following the Ethics of Muhammad (P.B.U.H)

HIGHER ETHICS:

* **VERACITY:**

Imam Ghazali (R.A.) writes: Among distinctions or learning this distinctions (veracity) is basic, because all worldly and spiritual wellbeing and welfare rest on this distinction.

The Holy Quran says:

**“Some men are those who fulfilled their pledge to Allah”**

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The Holy Prophet (P.B.U.H.) has said:

Verily truthfulness guides towards virtue, and virtue shows the path to heaven.

Imam Ghazali (R.A.) says that for the glory of veracity, it is enough that when Allah has praised the Prophets (A.S.) this is the first quality. He has mentioned:

And recall (in the book) the story of Abraham- Verily he was truthful and a Prophet.

**“And mention in the Book Idris , verily he was truthful and a Prophet”**

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THE DEGREE OF VERACITY:

According to Imam Ghazali veracity has six degrees.

* Veracity in speech
* Veracity in will and intent
* Veracity in undertaking
* Veracity in faithfulness
* Veracity in deeds
* Veracity in investigation stations of faith.

Thus the person embodying all these degrees is the veracious (Siddiq) and a person possessing one or some degrees but not all are truthful (Sadiq). The six degrees are explained thus.

* **VERACITY IN SPEECH:**

Veracity in speech is the most noted of all these degrees. The speed of man should be habituated to sounding out righteousness.

* **VERACITY IN WILL AND INTENT:**

From this is meant, that in all deeds action of man, there should be no consideration other than the will of God- that is sincerity. In this type those modes of speech are also included which are spoken out of consideration of faith or for unity among people or as a defence against tyranny.

The Holy Prophet (P.B.U.H.) has said:

**“He is not a liar whose speech is for bringing about peace between two persons.”**

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* **VERACITY IN UNDER TAKING:**

Veracity in under taking means that there should be strength, power in the will and whatever a man says he should have the fullest intent to translate it into deed and he should have no tribulation or doubt in this regard. For example if a person says that:

**“If I had wealth I would spend it all in the way of Allah.”**

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Such a person must have no reservations at the time of speech or at the time when wealth is actually granted to them.

* **VERACITY IN FAITHFULNESS:**

This means that whatever a person utters or speaks he should have the full intention of carrying them out practically. As soon as circumstances make it possible he should prove his intent by fulfilling his words by his deeds. To make a verbal announcement of will or intent is not an act of merit in itself so that when circumstances present themselves a person should shirk from fulfilling his verbal promise.

* **VERACITY IN DEEDS:**

Veracity of actions means that every action or deed of a person should reflect the real intentions and will of the person, and in all worldly and spiritual matters, this trait should be apparent.

* **VERACITY IN INVESTIGATION STATIONS OF FAITH:**

Veracity in the stages of faith. This is the elevated stage of the last degree. In a creatures relations with the Creator, such as hope and fear, abstinence, patience and resignation in all such qualities there must be truthfulness. There should be no trace of hypocrisy, artifice and insincerity in them.

Off all the types of veracity described above, veracity in action is the touchstone on which all the rest are tested. A trader in his calling, a professional businessman in industry and commerce, a customer across the counter, a teacher in his teachings, a servant in his duties and so on are judged by their actions, their veracities of the other types being deducted from their behavior. Therefore it is encumbent on us to ever follow veracity in our deeds as well as to set an example for others.

MoulanaSulaimanNadvi in the second volume of. “The life of the Holy Prophet (P.B.U.H.) writes:

**“Truthfulness is a basic attribute of the Prophet. It is integral to his being. On the basis it was not necessary to give details of this attribute of the Holy Prophet (P.B.U.H.) under the heading of ethics, but on this occasion. We are confining ourselves to the instances related by the enemies.”**

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When the Holy Prophet (P.B.U.H.) proclaimed his mission, those of the infidels who had known him previously did not presume him to be (God forbid) a liar or imposter, but rather they thought that he had taken leave of his senses or God forbid that he had lost his sanity or had become possessed by a poetic imagination. Thereupon we find that the infidels called the Holy Prophet (P.B.U.H.) a man possessed or a poet but never a liar.

One day the grandees of the Qureish were assembled and the Holy Prophet (P.B.U.H.) was being mentioned. Nazr bin Harith an experienced person said ‘O Quraish. You have been unable to find a remedy for the calamity which has befallen you.

Muhammad (P.B.U.H.) was a child before you, he grew to manhood. He was the best liked amongst you, true in his utterances, trustworthy. Now when his hair has turned grey, he put these matters before you then you started saying that he is a sencorer, a magician, a poet, a man possessed. By God, I have heard him Muhammad (P.B.U.H.) is none of these things that (you suppose) that a new calamity has stricken you.

Abu Jahl used to say: Muhammad (P.B.U.H.) do not call you a liar, but whatever you say I do not subscribed to. It was on such an occasion that the following verse of the Holy Quran was revealed:

**“We know well how their talk grieveth thee (Muhammad) but the evil doers flout the revelations of Allah.”**

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When the Holy Prophet was divinely instructed to spread the message he stood on top of a mountain and when people had gathered, he said:

**“O people of Quraish, if I tell you that an army is approaching from the other side of the mountain, will you believe me? All said yes, we have never seen you speak falsely.”** (SahihBukhari).

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When the byzantine emperor asked Abu Sufian in his court that, “before this claim, have you ever found him to utter lies? (God forbid). Abu Sufian said “no”. The emperor then gave a speech wherein he said:

**“I asked you whether he has ever spoken lies before you. You said no I believe that if he were to attribute falsehood to God, he would not shirk from attributing falsehood to men.”** (SahihBukhari)

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**QUIZ:**

**Q: Fill in the blanks with the correct words.**

1. The branch of knowledge which deal with moral principles especially one relating to specific group, field or forms of conduct, it governs person or group’s behavior. Is called\_\_\_\_\_\_\_\_.
2. \_\_\_\_\_\_\_\_\_\_ is one the greatest sin.
3. Allah does not regard your externals or your riches but rather your hearts and your \_\_\_\_\_.
4. The most important element that easily found in Islamic society is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
5. Before the advent of Islam the people of Arab was lived in the \_\_\_\_\_\_\_\_\_.
6. Most of the countries and nations in the world are built on the bases of \_\_\_\_\_\_ and \_\_\_\_\_\_\_\_.
7. In \_\_\_\_\_\_\_\_\_\_ society every one’s opinion is consider important.
8. In Islam there is no difference in gender every one means men and women are \_\_\_\_\_\_.
9. In the opinion of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_human beings are different in their capacities for their attainment of real merit
10. The speed of man should be habituated to sounding out\_\_\_\_\_\_\_\_\_\_\_.
11. \_\_\_\_\_\_\_\_in under taking means that there should be strength, power in the will and whatever a man says he should have the fullest intent to translate it into deed and he should have no tribulation or doubt in this regard.
12. \_\_\_\_\_\_\_\_\_\_\_\_\_whatever a person utters or speaks he should have the full intention of carrying them out practically.
13. Veracity of actions means that every action or deed of a person should reflect the real \_\_\_\_\_\_\_\_\_ and will of the person, and in all worldly and spiritual matters, this trait should be apparent.
14. When a person rises above the previous two states; he rebels against all demands and causes of his animal passion. So much so that physical desires have no hold or effect over him this state is called \_\_\_\_\_\_\_\_\_.
15. When a person possessed of sound instincts and pure of base feelings becomes involved in worldly desires, then nature envelops him with meanness and makes him sullen this is called \_\_\_\_\_\_\_\_.
16. To get closer to Allah a man needs to be .
17. Shah-waliullah has given methods of attaining merit.
18. In the eye of Allah all human being are .
19. When a person comes closer to Allah the things means nothing to him.
20. If all four excellences strike root in a person then, without doubt, he will be professor of abundant virtue-called .

**ANSWERS:**

1. Ethics
2. Backbiting
3. Deeds
4. Belief in Allah
5. Darkness
6. Race, Culture
7. Islamic
8. Equal
9. Shah Waliullah
10. Righteousness
11. Veracity
12. Faithfulness
13. Intentions
14. Samahat
15. Purity
16. Purified
17. Two
18. Equal
19. Worldly
20. Merit